





M. Gassner

CHRISTIANITY

IN ITS RELATION TO

JUDAISM AND HEATHENISM

IN THREE TRACTS:

First—ON THE WINGED SYMBOLS OF ASSYRIAN SCULPTURE IN THE BRITISH MUSEUM, COMPARED WITH THE CHERUBIM OF EZEKIEL'S TYPICAL PROPHECIES.

Second—ON THE TRUE HISTORIC REFERENCE OF JEWISH PROPHECY.

Third—THE RISE AND PROGRESS OF IDOLATRY CONSIDERED IN THE RELATION OF ITS PREDICTED FALL TO THE ESTABLISHMENT OF MESSIAH'S EVERLASTING KINGDOM.

With Lithographic Illustrations, and Chronological Tables.

BY

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P R E F A C E.

As early as last May, and long before the first of these Tracts was commenced, I had at the suggestion of a friend, prepared in manuscript a brief notice on the subject, to be appended to the Tract "Thy Kingdom Come," then preparing for publication by Mr Marsh of York. The London artist to whom, with the manuscript, I sent the original design in illustration thereof for correction, was taken seriously ill, and I could not proceed with the pamphlet for Mr Marsh, in the absence of my manuscript, without fear of confusion. I therefore commenced the illustration *de novo* from another point of view, viz., assimilating the position of Ezekiel at Babylon to that of St Paul pleading the cause of God and his people before the heathen on Mars Hill at Athens. In this case I conceived a new form of illustration, designed from the cherubic sculptures on the Propylæum at Khorsabad, and thought to illustrate the *probable object* of the *fifth* leg on the sculptures as a lever connected with the wings, to give the idea of motion *on a side view of the symbolism*, contemplated as decorating the side of an idol-car in motion.

To do this the more effectually I had working models made, and conceived a series of designs for lithographic illustration.

Some of these I have now used for Mr Marsh's pamphlet, with new manuscript continuance thereof. A desire to improve the opportunity for after-thoughts afforded me by the unfortunate illness of the London artist, (to whom I had applied, from his access to the British Museum), will account for the otherwise seemingly needless tautology, and expense of having two Pamphlets printing at the same time on partially the same subject.

The larger of the models I purpose for the British Museum, with power to reprint these Tracts, wholly or in part, for a handbook to the Assyrian Sculptures, should the Trustees and Curators think it useful for such a purpose.

My meaning is to give the right of publication, if thought useful for proving the confirmation of Jewish prophecy from the history of the past, as testified to by these Assyrian sculptures, *gratuitously* to the persons who, by publication thereof on their own account, may be in the most likely position to extend the field of its usefulness. I would, however, reserve for the lithographers an interest in the illustrations, from the valuable aid I have received from them in giving expression to my thoughts on the subject. But from the value of the Assyrian Sculptures to the British Museum, and from the relation of the subject to the mission of Christianity for the regeneration of the world (from a ceremonial and vain to a spiritual and truthful worship of God), I should wish the Trustees and Curators of the British Museum, on the one hand, and the Committee of the Society for Promoting Christian Knowledge on the other, to have a right of reprinting it for themselves, or of making any compilation therefrom which may, in their judgment, seem more practically useful to themselves, yet so as not to prejudice its being made useful to the cause of Christianity through the present medium of publication, reserving for the Edinburgh Lithographers an interest in the original designs, as made their own by improvement in their hands.

It is with considerable misgiving that I have presumed thus to invite the attention of the learned at the British Museum, and the Publishing Committee of the Christian Knowledge Society, to any thoughts of my own.

But the subject is one in which they have a peculiar interest. This possibly may induce them to overlook the presumption of an obscure individual seeking to avail himself of that interest, for testing the truthfulness and utility of the interpretation given to Jewish prophecy in these Tracts. Without the countenance of such authorities I can only anticipate failure, and on it I dare hardly presume. For all the popular theories on Jewish prophecy are based upon a foundation so different to that here assumed (on scriptural evidence) to be true, that their advocates, with probably but few exceptions, may regard this investigation as a novelty of doubtful service to the cause of our religion. Yet, be that as it may, if I shall have been blessed to renew successfully the inquiry opened by Professor Lee* on these important subjects in a form for others to follow out with happier effect and greater accuracy of detail, I desire no other interest therein, and shall be thankful to God for the mercy.

To myself, of course, the foremost Tract, on the Nineveh Sculptures, does scripturally seem to establish a prophetic connection between the heathen symbolism for the glory of Babylon in the days of Nebuchadnezzar, and the cherubic emblems of Ezekiel's typical vision respecting the throne of Messiah's earthly glory. But if so really, then these facts must have an important influence in determining the true historic reference of Jewish prophecy in its relation to the restoration of the kingdom to Israel.

For these facts are not only directly opposed to the *popular* theory of Jewish prophecy, which is based on erroneous Jewish

* Dr S. Lee, late Regius Professor of Hebrew in the University of Cambridge.

traditions, but they moreover confirm, in the strongest manner from scripture, fairly and largely compared with scripture, the soundness of the general principles laid down by the late Dr S. Lee for the interpretation of Jewish prophecy.

He interpreted Rev. xix, 10, in the true spirit of its meaning, compared with Luke xvi, 31, when he represented all the teaching of the Mosaic law, and of God's ancient prophets, as an instruction of typical import, realised with spiritual and everlasting effect in Christ (Heb. x, 1-10, Matt. xxi, 37), and thenceforth made the teaching of an immutable law in Christ's everlasting gospel (Rev. xiv, 6.)

From these facts we learn that the calling of Israel out of Babylon, to which the promised restoration of the kingdom with everlasting effect refers (Zech- ii, 7, Rev. xviii, 4) had respect to an *everlasting* calling of ALL flesh out from a state of spiritual bondage to the power of man's unsanctified human will, as bearing upon all men individually with destructive influence, both from within and from without, until sanctified of God by gifts of grace, enabling all who do not presumptuously resist this calling to walk in "the obedience of faith."

This calling of God *in Christ* (i.e. by a way of holiness) was first made known to Abraham (John viii, 56) and to his seed as called in Isaac (1 Cor. x, 4) and associated with two remarkable deliverances from the power of the world—1st, The Exodus out of Egypt in the days of Moses ; 2d, From Babylon in the days of Cyrus.

But it was predicted that this second deliverance should not be realised in the fulness of the blessedness predicted, *until a change should be made in God's first covenant with Israel* ; after which the glory of God's spiritual Israel should become everlastingly a light to lighten the Gentiles.

Though the adverse current of popular opinion runs at present strong against such an interpretation of Jewish prophecy, still its claims upon our attention are so all-important, that they cannot be innocently overlooked (Rev. xxii, 18, 19.) Compare, v. 10, the words “*Seal not* the sayings of the prophecy of this book, *for the time is at hand,*” as written in the apostolic age, with those (Dan. xii, 4) of the angel to Daniel, as a message sent from God to correct erroneous notions of the predicted deliverance, when *the time for its commencement* was nigh at hand, and the expectations of the people high—“Shut up the words and seal the book, *even to the time of the end* : many shall go to and fro, and knowledge shall be increased.” A fair comparison of these passages must shew the positive danger of falling into false and injurious views of Christianity, when refusing to believe (on the joint testimony of God’s *word* and *works*, personified in Christ, Rev. xi, 3-7) that all *Jewish* prophecy was fulfilled by the events of the apostolic age.

Hence I have thought it desirable to enter into a detailed scriptural proof of this truth, to shew its practical value for the peace of individuals, and for the welfare of Christian communities, as identified with the salvation of the world in Christ. See John iii, 17, illustrated by John v, 39, 40, Matt. xxiii, 37-39, Jerem. li, 9, 10.

But, in doing this, remarks which were intended only for an introduction to the first of these Tracts have extended themselves into other two distinct Tracts. Of these, Tract 2d relates to the true historic reference of Jewish Prophecy, and Tract 3d to the rise of idolatry, in the relation of its fall to the establishment of Messiah’s everlasting kingdom.

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- No. 2. Ezekiel's prophetic variation of the Assyrian Symbolism. *First Tract*, p. 2.
- No. 3. Ezekiel's prophetic Symbolism applied to the outer east gate of the Temple at Jerusalem, in illustration of Ezek. x, 1, 2. *First Tract*, pp. 9, 10.
- No. 4. Relation of the outer to the inner east gate of the Temple at Jerusalem ; on the supposition that the *eight* steps of the inner gates were as the *seven* steps to the lower gates increased by the threshold of the Priests' Court.—Ezek. xl, 22, 27. Compare No. 8 from Josephus, in illustration of *Second Tract*, pp. 11, 40.
- No. 5. Elevation of the Priests' Court, omitting the gates at the east front. Compare Nos. 7 and 9 from Josephus, illustrating *Second Tract*, pp. 11, 40.
- No. 6. Boundary walls and pavements of the Temple, to illustrate the vision of Ezek. viii, 6-17, as seen by him through an imagined hole in the wall, v. 7, 8. *First Tract*, pp. 4, 12.
- No. 7. Elevation of the Temple, as described by Josephus, *Antiq.* viii, iii, 1-9 ; *Wars* v, v, 1-7, omitting only the great outer court of the Gentiles. Compare No. 5, and *Second Tract*, p. 39.
- No. 8. The Court of the Priests and Court of Israel, omitting the Court of the Women, and varying the turretted form of the side-chambers between the two east gates. Compare No. 4, and *Second Tract*, p. 40.
- No. 9 as No. 8. Omitting the gates and wall of the east front, to shew the separate place towards the west, as standing on the upper pavement, and higher up on the hill side. See No. 5.
- No. 10. The Temple, in the proportion of its other measurements to that of the great outer Court typically measured by Ezekiel, as 500 reeds square. Illustrating *Second Tract*, p. 38.
- No. 11. The Car of Juggernaut.—From the *Saturday Magazine* for August 11, 1832. Illustrating *Second Tract*, p. 46.
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- No. 13. The Laver and its bases, illustrating the *Second Tract*, p. 61.

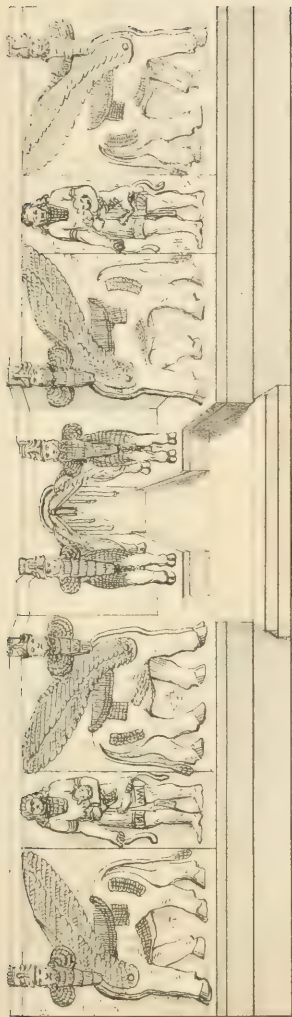
Explanation of the Figures on the Map of Ancient Jerusalem.

1. The *Sheep Gate* of Nehem. iii, 1, on the south side of the towers of Meah and Hananeel.
 2. The *Fish Gate* of Zeph. 1-10 ; now the Yaffa Gate, or Gate of Bethlehem.
 3. The *Old Gate* of Nehem. iii, 6 ; xii, 39. This, being at least *one* gate against the old Damascus road leading to the territories of Ephraim, may mean an older gate of Ephraim than that afterwards mentioned.
 - 3 or 4. The *Gate of Ephraim*, Nehem. xii, 39. This was situated near "the throne of the governor on this side the river" (*i.e.* the Euphrates), on comparison of Nehem. iii, 7, that being the phrase there used to identify the same locality.
 - 4 or 4'. The *New Gate* of the higher Court (possibly the above-mentioned gate of Ephraim, Nehem. xii, 39), called a gate of the Lord's house, Jerem. xxxi, 10, *as leading directly to the north-west entrance of the Lord's house*. Hence it was also called "the high gate of Benjamin, *which was by the house of the Lord*," Jerem. xx, 2 ; and seems to have been "the high gate *into the King's house*," 2 Chron. xxiii, 20, *as the Horse Gate to the house of the Lord and to the King's house from the Damascus road*.—Compare 2 Kings xi, 16 with Jer. xxxi, 40 ; Nehem. iii, 28.
- If the road from Damascus, in Nehemiah's day, approached Jerusalem in the forked form of two distinct streets (as on this copy from the Society's map), then this may have been a gate of the northern wall at the terminus of the Damascus road nearest to the temple, as the Gate of Ephraim in 2 Kings xiv, 13, might have stood at the terminus of the more western road, and only at a distance of about 400 cubits from the *Corner Gate* or *Fish Gate* at the citadel.
- 5 & 5'. The *Broad Wall*.—This probably extended along both the north and north-west sides of the temple enclosure. This may refer to the "Millo" built by David and Solomon. It may thus mean the filling up of the valleys to obtain an enlarged area for the foundations of the temple enclosure towards the north, and for uniting the upper and lower cities. It might thus also involve a reference to the great breadth of the lower cloisters of the temple.
 6. The *Tower of the Furnaces*.—This I imagine to have stood on the north side of the broad wall, and on the site afterwards occupied by the tower of Antonia.
 - 6'. The miscalled *Pool of Bethesda*.
 - 6". The miscalled *Gate of St Stephen*.
 7. The *Valley Gate* of Neh. iii, 13.—This was the point from which one of the two companies started at the dedication of the walls.—Neh. xii, 31.
 8. The *Dung Gate* of Neh. iii, 13, 14 ; xii, 31.—This was situated about 1000 cubits (S. and S.E.) distant from the Valley Gate.

9. The *Fountain Gate*, between the Pool of Siloam and the King's Pool.—This was over against the stairs going up to the City of David.—Neh. ii, 14; iii, 15; xii, 37.
10. The *Water Gate*, lying eastward of Mount Zion, and above the stairs up to the city from the fountains.
11. *Course of the Tyropæon*, from the Valley of Gihon on the west, as extending along the south of ACRA, to its junction with the Valleys of Hinnom and Jehoshaphat by the Pool of Siloam.
- X. The "*Beth-Millo*" of 2 Kings xii, 20.—This probably represents the site of the fort of Mount Zion, in David's day, as one with the armoury of Neh. iii, 19 (see Cant. iv, 4), and the Xystus, or Gymnasium, and House of Assembly, near the Water Gate, in later times.
- M. The *Gate Miphkad* of Nehem. iii, 31.—This I take to be the East Gate of Ezekiel's vision, *as the outer east gate of the temple properly so called*, in its relation to the East Gate or Golden Gate of mediæval traditions founded on the prophecy of Ezekiel's vision. For *Miphkad* means visited, and the idea seems to have reference to the people and temple of God at Jerusalem being visited of Messiah in the day of his incarnation.—Malachi iii, 1-4.



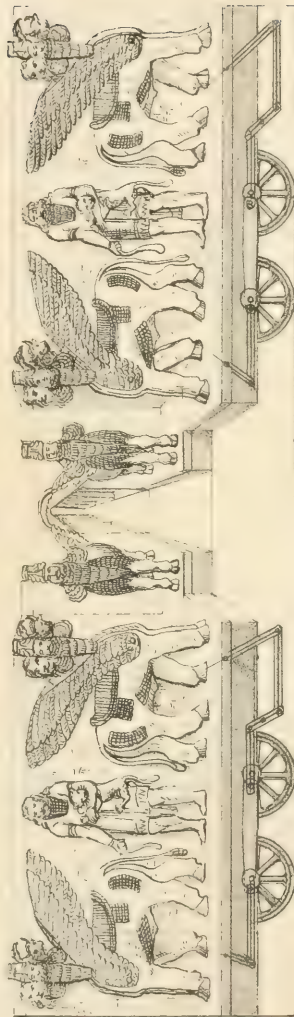
Nº 1.



CHERUBIC EMBLEMS OF ASSYRIAN SCULPTURE

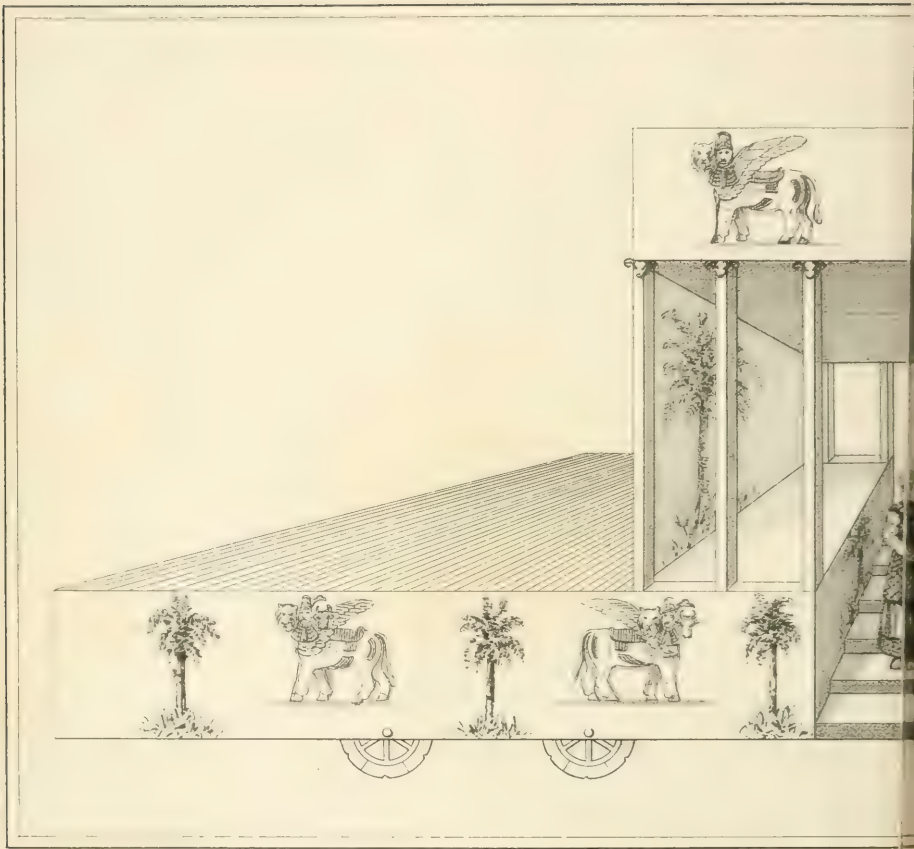
Design'd from the existing remains found at Khorsabad; Layard's *Nineveh* p. 136: Perséus's *D.*º p. 107, 245.

Nº 2.

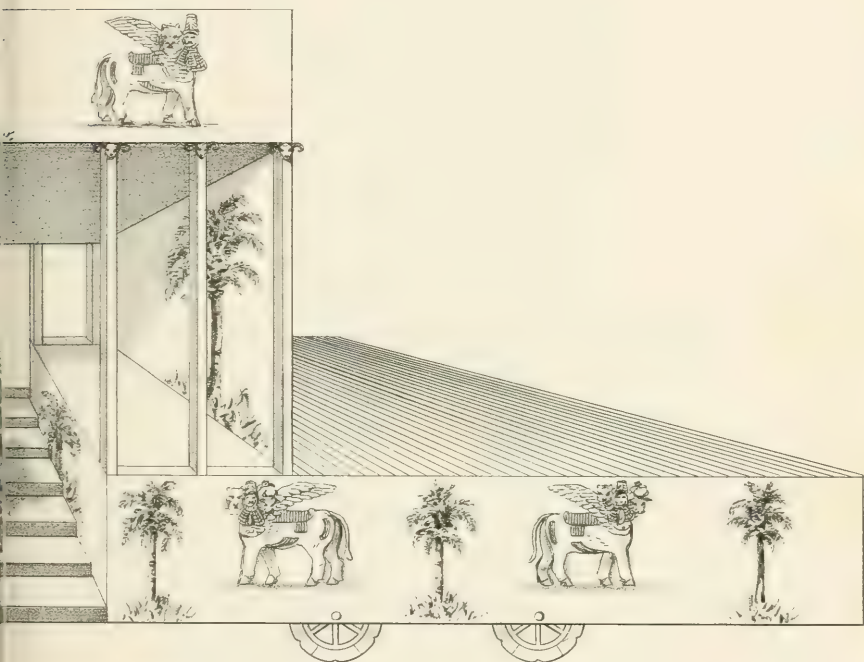


EZEKIEL'S PROPHETIC VARIATION OF THE ASSYRIAN SYMBOLISM.

WILLIAM PEARSON LIND, Edinb.

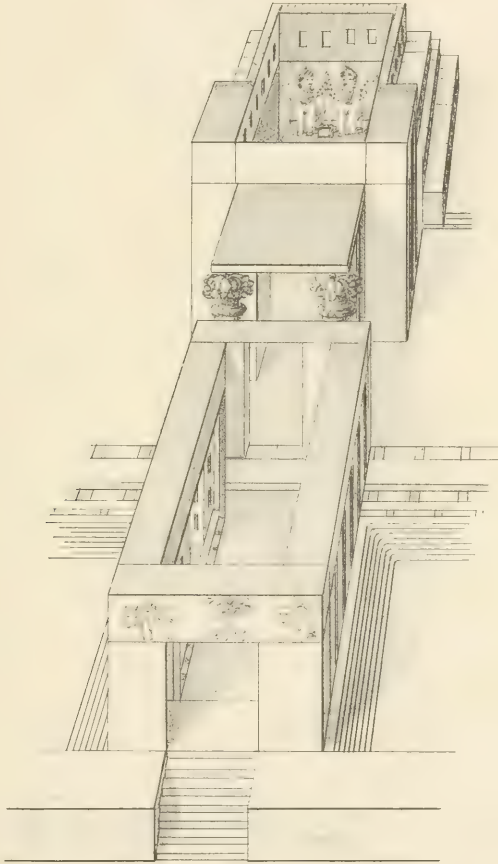


Ezekiel's prophetic symbolism applied to the outer East a

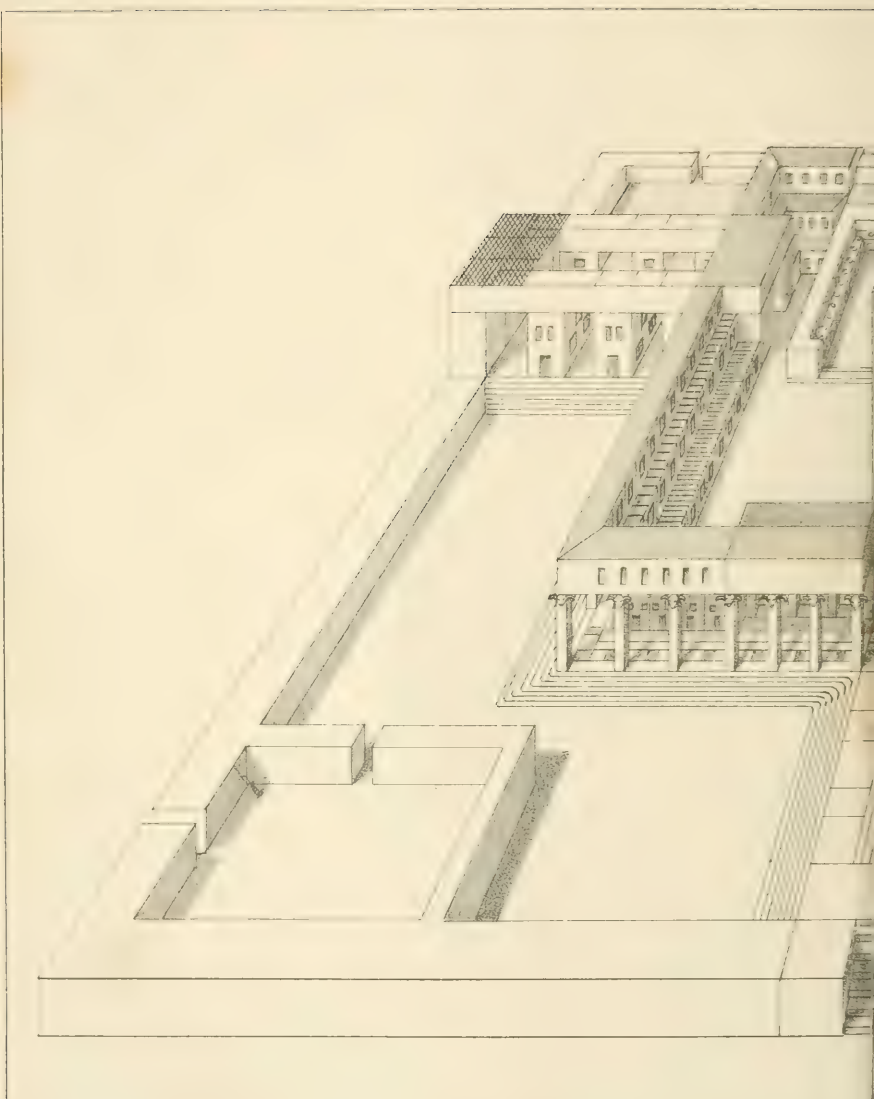


W. H. M. Farlane, L. H. E. E. E.

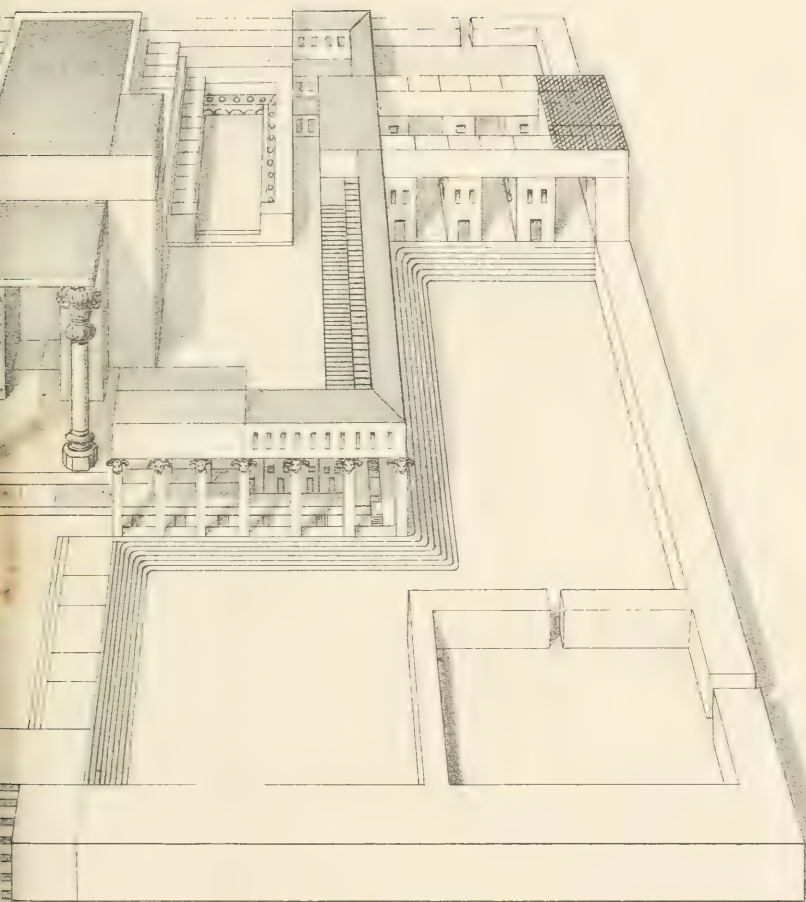
the Temple at Jerusalem in illustration of Ezek. X. 1, 2.



Relation of the outer to the inner East gate of the Temple at Jerusalem
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steps to the lower gates increased by the threshold of the Priests Court.
Ezekiel XL. 22, 27.



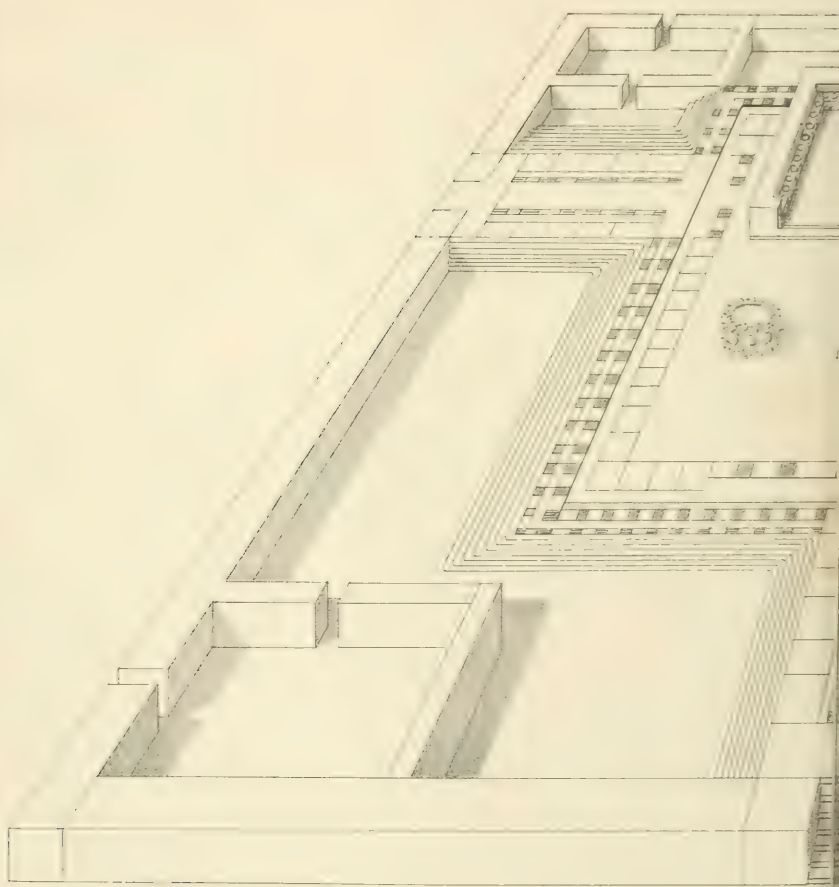
Elevation of the Priests Court. c



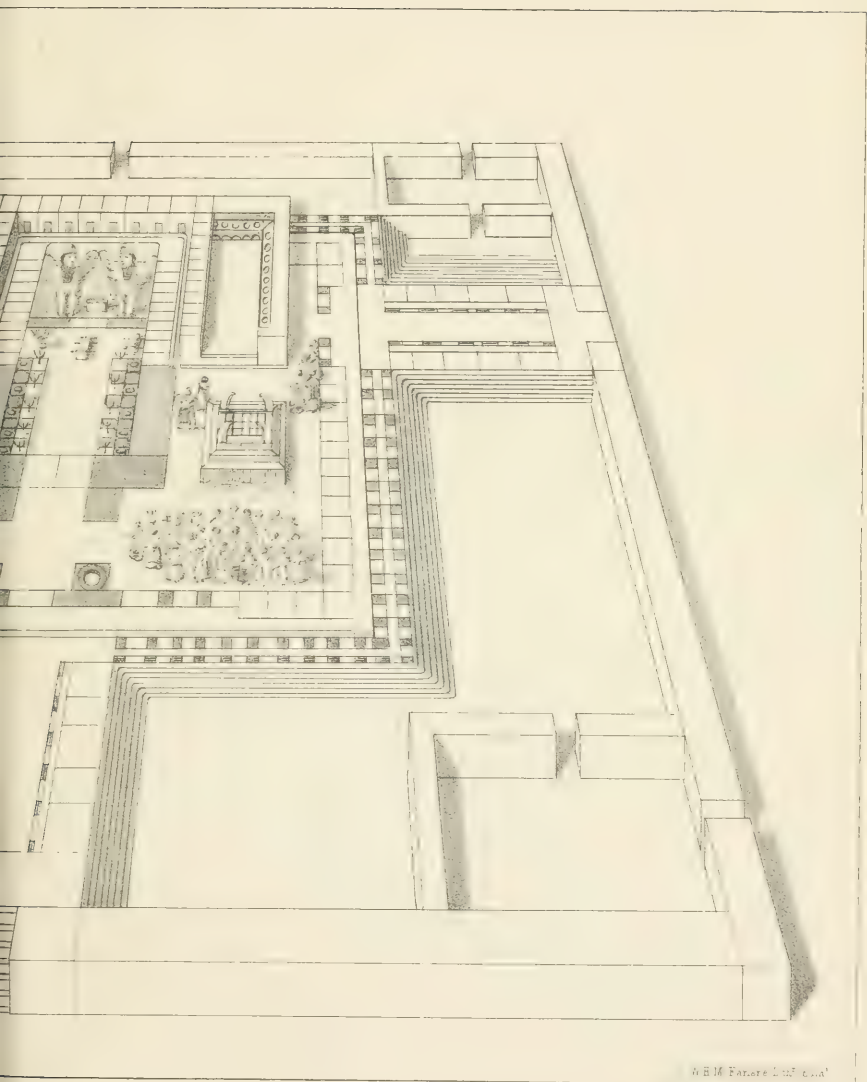
W. H. M. Forlane Litho Edin^g

g the gates at the East front.



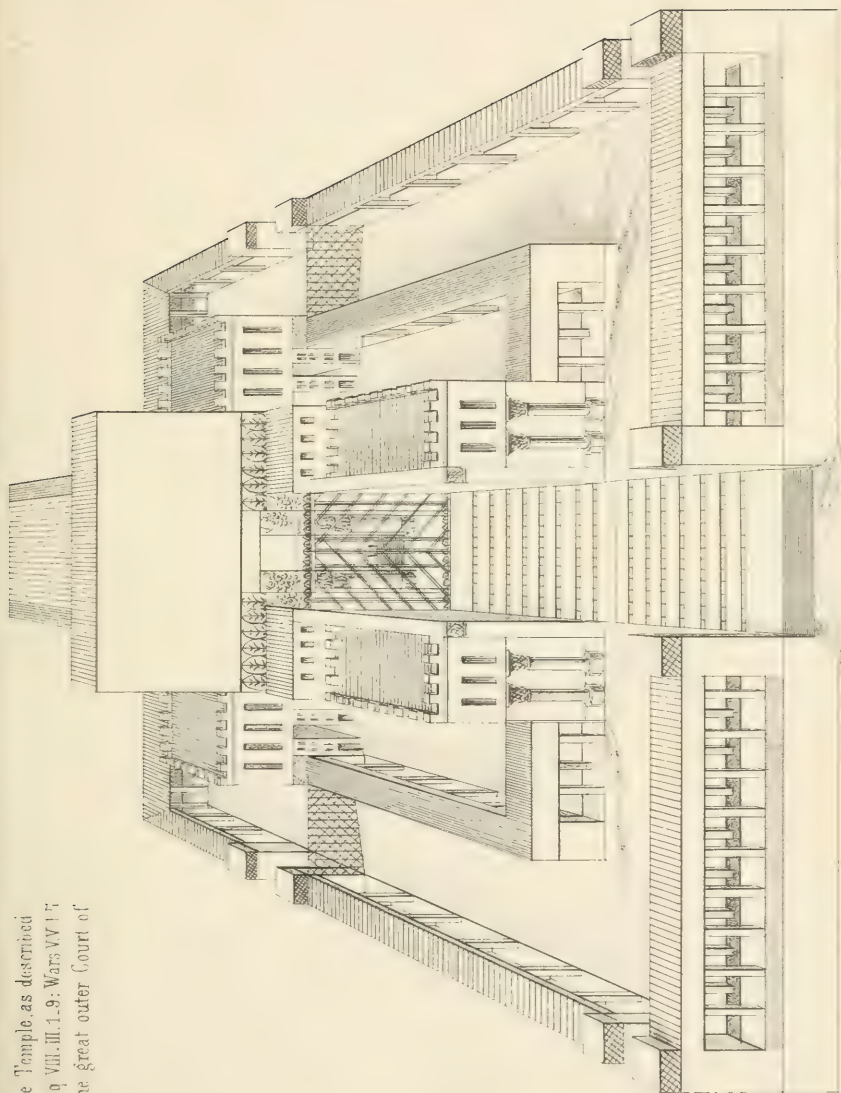


Boundary walls and pavements of the Temple to illustrate the vision of

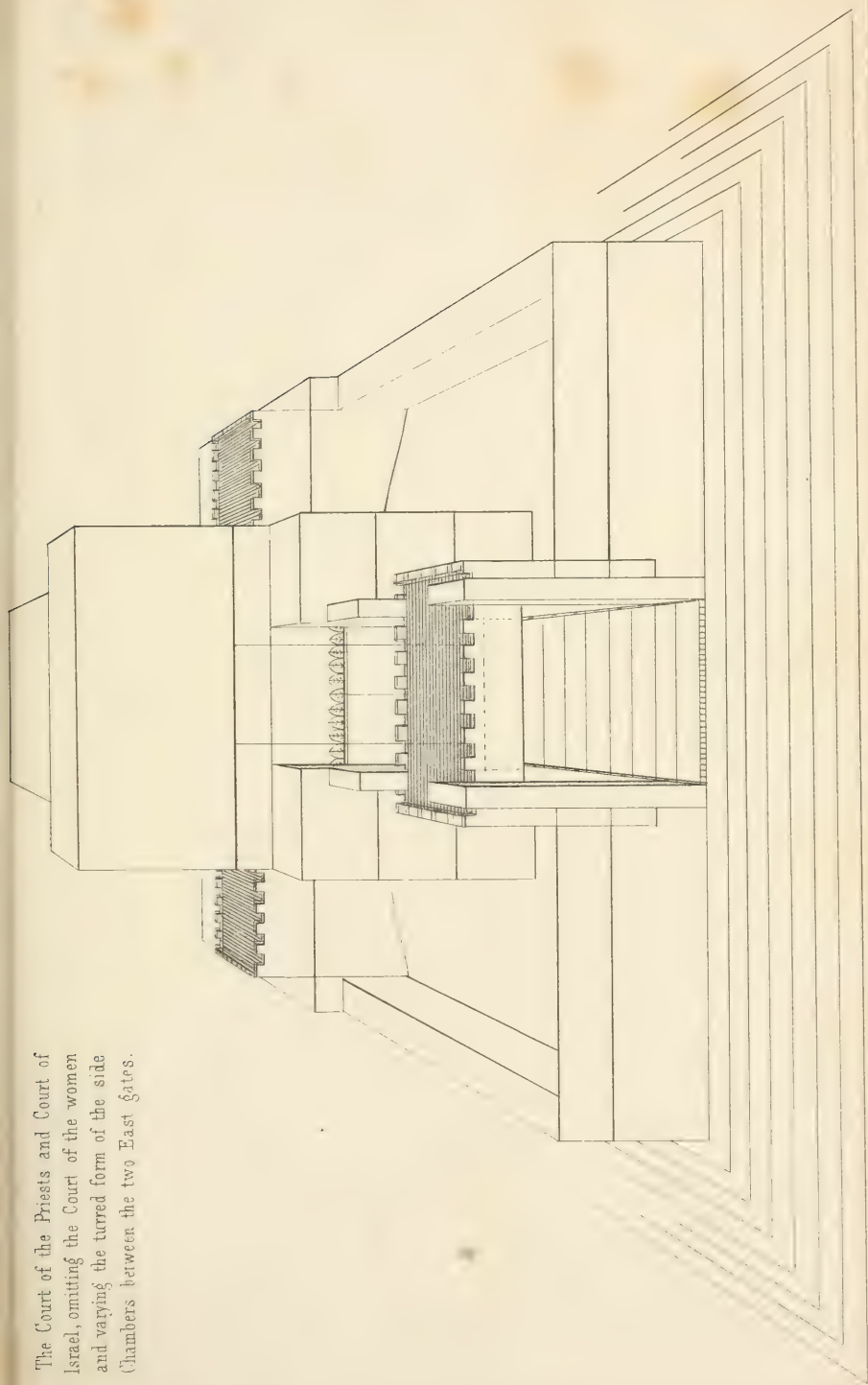


VIII. 6-17, as seen by him through an imagined hole in the wall. v. 7, 8.

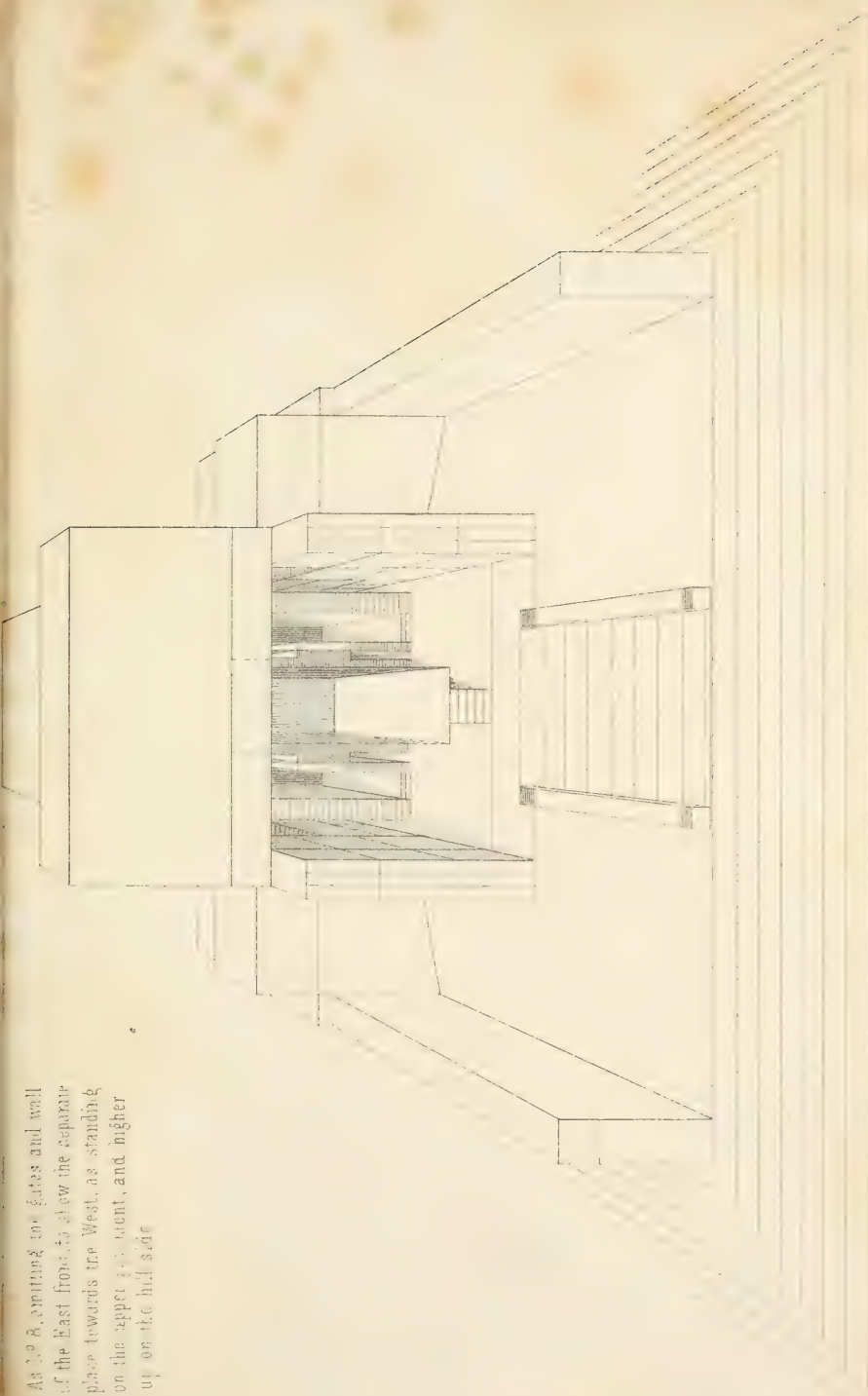
Elevation of the Temple, as described
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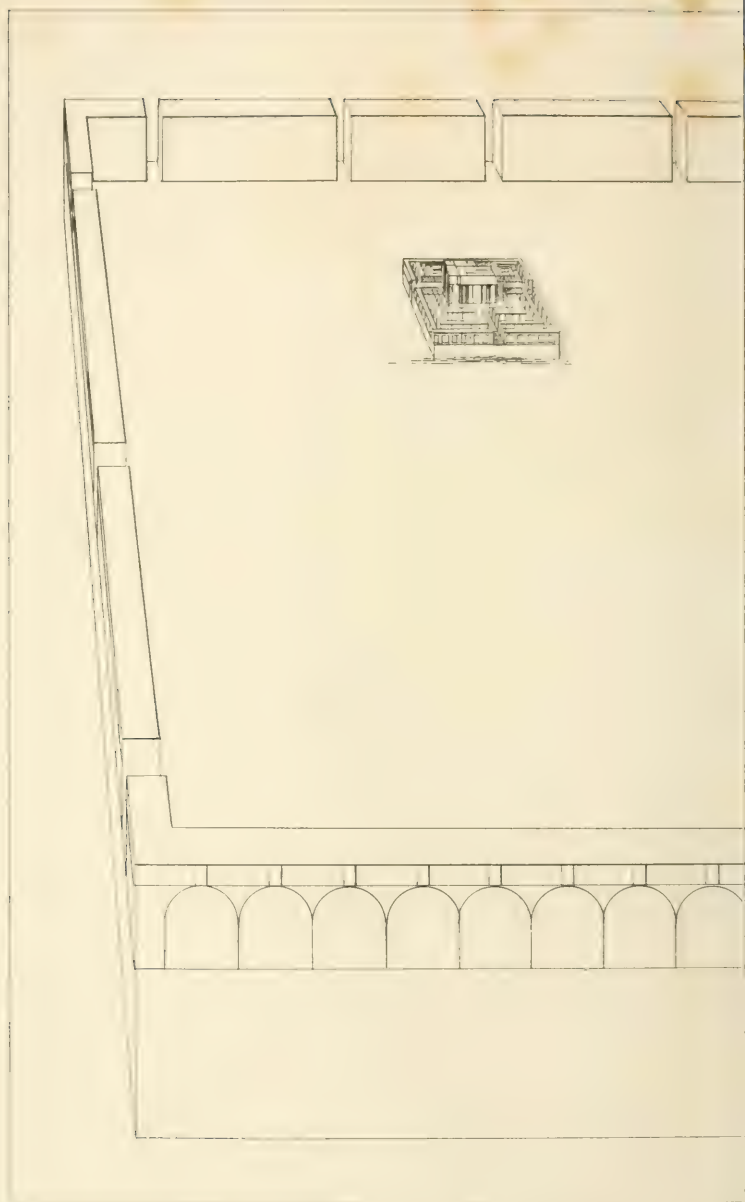


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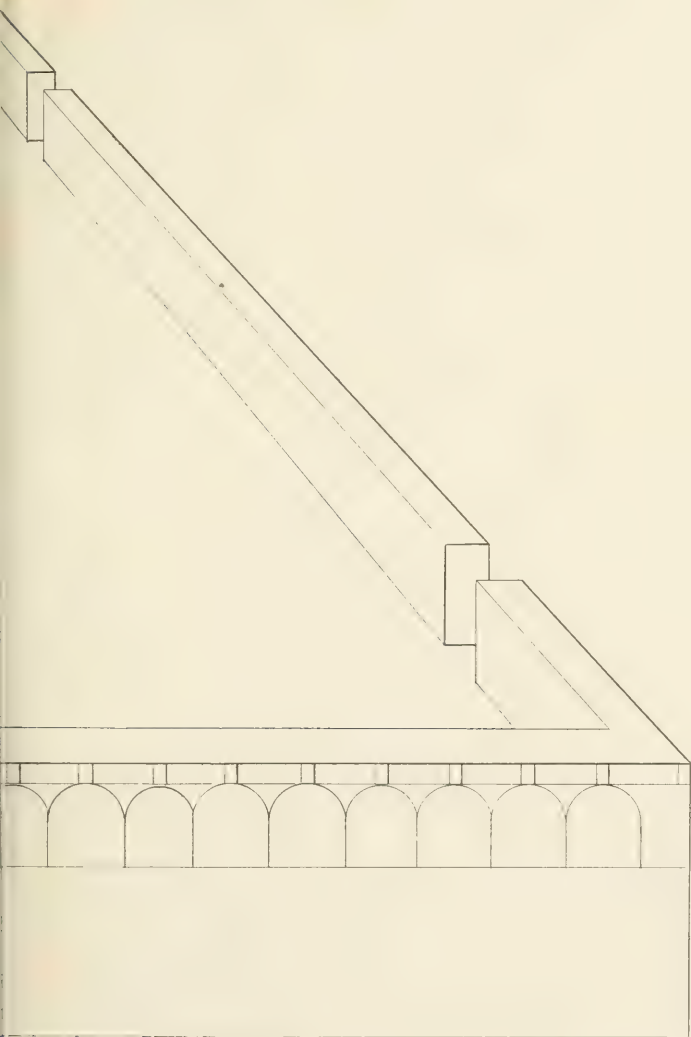


As 2.º 8. omitting the gates and wall
of the East front, to show the separate
place towards the West, as standing
on the upper platform, and higher
up on the hill side





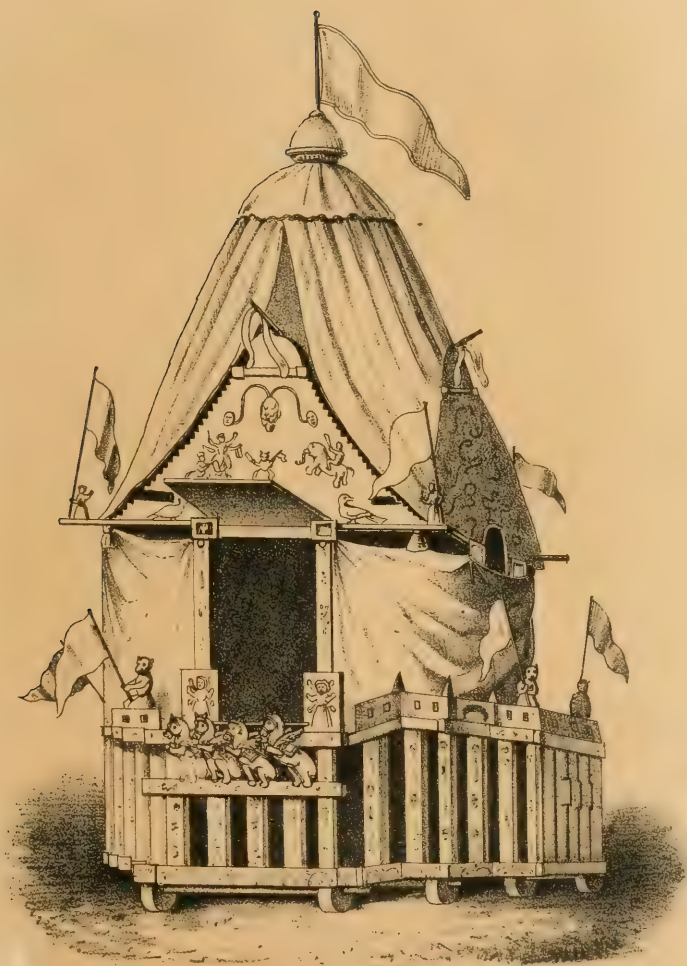
The Temple in the proportion of its other measurements to that of



A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

great outer Court, typically measured by Ezekiel as 500 reeds square.

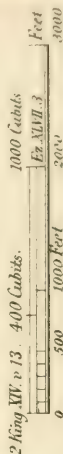




The Car of Juggernaut.
(Copied from the Saturday Magazine.)

ANCIENT JERUSALEM

IN ITS RELATION TO THE WALLS rebuilt by Nehemiah.



Reduced from the Xian Knowledge Society's Map

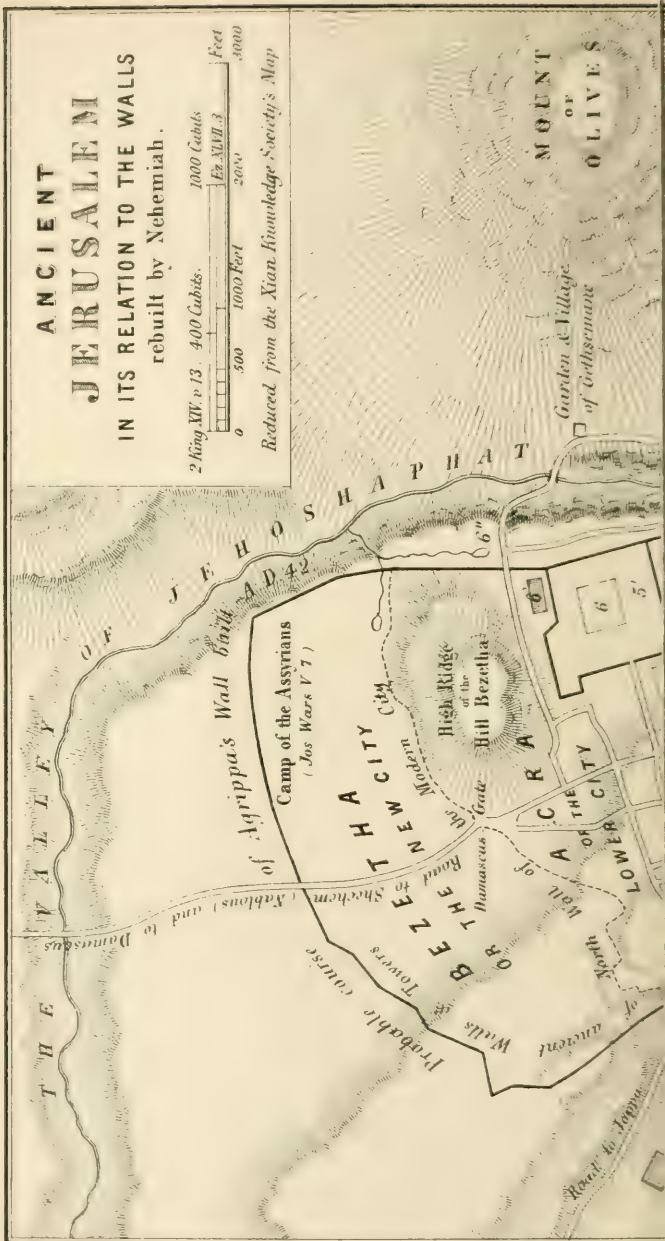




Fig. 1.

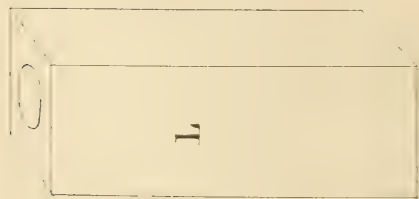


Fig. 2.

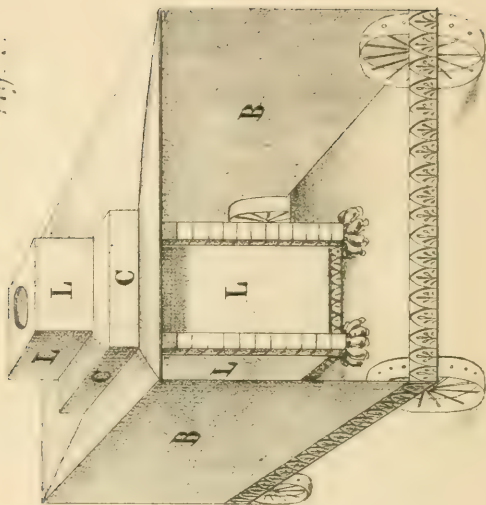


Fig. 3.

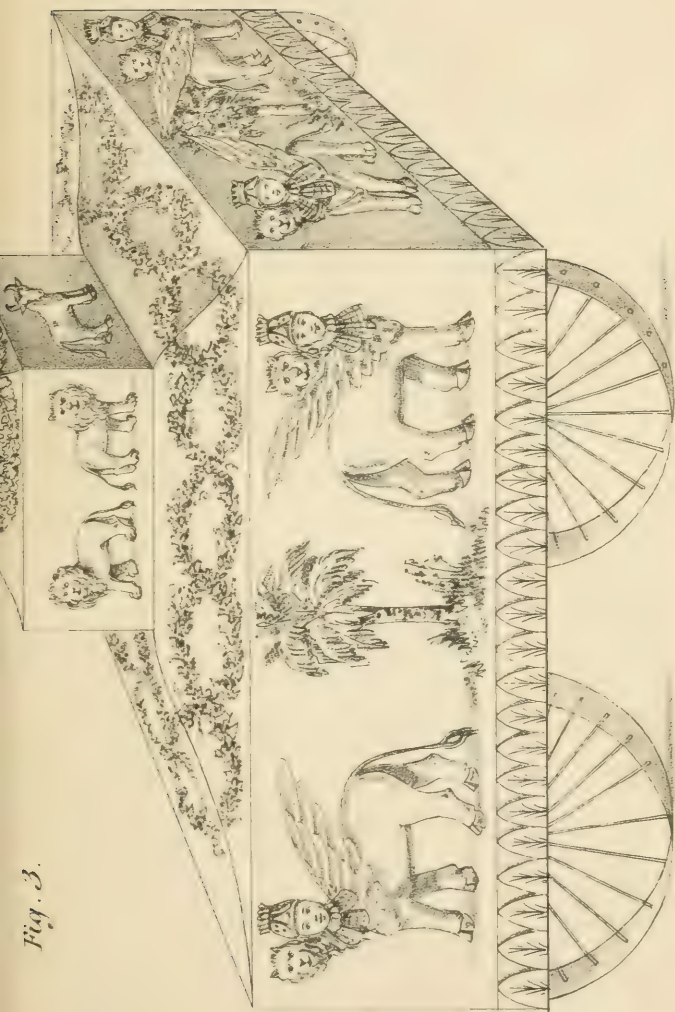


Illustration of the Lavers. I Kings VII, 27-33.

FIRST TRACT.

THE WINGED SYMBOLS OF ASSYRIAN SCULPTURE

IN THE

BRITISH MUSEUM,

COMPARED WITH THE

CHERUBIM OF EZEKIEL'S TYPICAL PROPHECIES.

THE

CHERUBIC EMBLEMS OF MESSIAH'S GLORY,

SUBJECTING ALL EARTHLY THINGS BENEATH HIS THRONE.

ONCE (and I dare say it is not a solitary case) I was in the habit of regarding, traditionally and without any careful investigation of the question, the opening vision of Ezekiel's prophecy as a pure spiritual vision of God enthroned on high in supernatural glory, unapproachable by and unintelligible to man. But this should not be, for it perverts the true spiritual instruction of the prophecy into that of a vain and profitless superstition.

The imagery used by all God's prophets must have been drawn from sources openly appreciable by the men of the generation to which they were sent, otherwise their words would have been unintelligible ; yet we account them to have been sent with a mission of God for the instruction of their fellow-beings.

It is not, therefore, reverential to interpret the figurative language in which their typical or symbolic instruction was expressed as if God's prophets had been divinely commissioned to use unintelligible means for conveying an instruction of professedly vital importance to Israel, or at least to the spiritually minded of the then Jewish nation.

Having now carefully compared this opening to Ezekiel's visions of God with his vision of the oblation and temple at the end of his book of prophecy, I have come to the conclusion that the imagery is not supernatural, but one of a mixed symbolism. For it represents, on the one hand, the Astro-theology of the ancient oriental nations respecting "*heaven as God's throne.*" But, on the other, the symbolism is earthly and material, being borrowed from the idolatry of the Assyrians and Egyptians respecting the Divine government of the world being divided between gods many and lords many, as a corruption of the primeval religion, which the

prophets of the Jewish nation were continuously commissioned to denounce.

My proof is twofold—1st. From the internal evidence of the book; 2d. From the confirmation given thereto by the recently discovered sculptures brought from Mosul, or ancient Nineveh, and corresponding to others found in the neighbourhood of Carchemish, or Circesium, by the mouth of the river Chebar, or Chaboras, where Ezekiel was amongst his captive brethren when he saw these visions.*

We must remember that this was situated in the northern parts of the plains of Shinar, and that Tell in the word Tell-abib (or “Mound of the ears of corn”) means an artificial mound. It is supposed to be “Thallaba,” and from iii, 15, seems to have been the place of Ezekiel’s residence throughout the series of his visions.

We are thus scripturally introduced to the prophet when receiving of God an instruction of Divine inspiration respecting the future to Israel and Babylon, as he stood, B.C. 595 (like Paul upon the hill of Mars at Athens, Acts xvii, 22-23), and beheld in amazement the colossal symbols of Babylonian pride by which the people idolatrously worshipped an unknown God. For they seemingly attributed their then great national glory to the idea that Israel’s God had come with his captive people to Babylon, and infused a more powerful spirit into the nation than that of their own idols.

Though a later date (viz., B.C. 580) is in the margin of our Bibles assigned to Nebuchadnezzar’s decree (Dan. iii, 29), he was first inspired to worship the God of Israel, as more powerful than his own God, when Daniel told him his prophetic dream and the true interpretation thereof, B.C. 603.—Dan. ii, 46-49.

In the opening of Ezekiel’s book of prophecy God is represented as inspiring him in the land of his captivity with a prophetic instruction, the imagery of which is (as before observed) partly of an Astro-theological origin, for “heaven† as God’s throne,” and partly taken from the idolatrous symbols of Babylonian pride and glory with which he was there surrounded. But the idolatrous symbol of Babylonian greatness, augmented by that of Egypt and Israel made tributary thereto (Is. xix, 23-25; xxvii, 13; xxxv, 8, with John xv, 6) is *modified prophetically* when made four-headed to extend over the times limited in Daniel’s prophecy on the power

* See Layard’s *Ninereh*, pp. 282-284, on the Winged Bull at Arban.

† See notes on Aphophis, &c., p. 59.

of the Jewish Church under association with that of heathen dominion from the days of Nebuchadnezzar as the golden head of the colossal image (Dan. ii, 38), and probably the human head of this four-headed symbol.

Thus the times prophetically ordained for the ingathering of the Gentiles into one fold with Israel are represented as *beginning* in the days of Nebuchadnezzar; and under circumstances of the Babylonian captivity, as ordained "for good,"—Jerem. xxiv, 5.

But "the fulness of the Gentiles," or of the time appointed for making the Gentiles spiritually and eternally one with Israel, by the gift of the Holy Ghost, was to be the event which should realise before men the establishment of God's new covenant with Israel, by the cessation of the typical or Mosaic Dispensation. For then, as it were, all the works of God should be subjected of God to support the throne of Messiah's glory; being thus subjected in power unto Him, for the good of man whilst living in the obedience of faith.—Rev. v, 13; Rev. xvi, 25-26. Hence the calling in of the Gentiles from the days of Nebuchadnezzar foreshadowed the times appointed for a fuller manifestation of Messiah's earthly reign, to be realised only by the fall of the then Jewish church. This was the falling and rising again of many in Israel to which Simeon referred (Luke ii, 34) in terms confirmed by St Paul,—Rom. xi, 7-26.

Thus, like St Paul at Athens (when standing on Mars Hill, and there beholding the symbol of Athenian superstition, he felt the inspiration of his gospel mission, to proclaim therefrom the true and spiritual worship of God, which constitutes the abiding glory and universality of Christ's kingdom on earth), we must here consider Ezekiel as receiving his first inspiration of God whilst surrounded by the idolatrous symbols of that national greatness to which the power of Babylon had been raised under Nebuchadnezzar, by the will of God, for the beginning of a purpose of mercy to be determined over all flesh,—Jerem. xxvii, 8-12; xxix, 10-15.

Also, whilst bodily at his own house at Tel-abib, by the river Chebar, he is there translated in spirit to Jerusalem; to see and compare with the symbols around him when living in the land of idolaters those corresponding emblems which then adorned the inside and outside walls of God's temple at Jerusalem. For there, instead of the cherubic figures with which God had ordered the hangings of the tabernacle to be decorated, we read that the vision set before him was made (literally and figuratively to represent the

idolatrous tendencies of many in Israel) like that in the land of idolatrous Babylon, by the river Chebar. Thus we read (Ezek. viii, 10)—“ So I went in and saw, and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the walls round about.”

He then describes a vision of the seventy elders of Israel and the chief priests ; or the twenty-four heads of the twenty-four courses of the priests, with their high priest as supreme over them. He further represents them in the act of making the sacrificial ordinances of God, under the Mosaic law, no better than those of heathen idolatry before God, by the spirit in which they made their offerings.—Isaiah i, 10-21 ; Jerem. ii, 8-14.

Again, this vision of God respecting Jerusalem, is in Ezek. xl, 1-4 ; xli, 3, 4, repeated (but under a variation of the symbolism, Ezek. xliii, 3) to characterise the times and circumstances under which, after the predicted restoration of the kingdom to Israel by Cyrus (xliv, 28), the glory of the Lord should come “ into the house by the way of the gate whose prospect is towards the east ; *i.e.*, through the entrance reserved for the high priest only. This has reference to the times of that change in the priesthood by which Christ became our High Priest, by a freewill offering of Himself, as a sacrifice of atonement for the sins of the whole world, and once for all.—Heb. ix, 26-28 ; x, 12 ; 22 ; with John xi, 47-54.

In Ezek. xliii, 1-13, we have an express declaration that the measurements and ordinances therein given respecting the temple and sacrificial ordinances, &c. &c., in the days of the restored kingdom, were to be considered and interpreted as of typical import. This might have been a guide for the Jew to have seen that Christ spake of the temple of his body (John ii, 18-23 ; Mark xiv, 57-58) as the temple of God’s presence in the heart of his people, when made truly his by adoption, through sanctification by the gift of the Holy Ghost, as the eternal spirit of God’s new covenant with Israel.—Jerem. xxxi, 31-35 ; Heb. viii, 8-13.

The material temple of the typically sacrificial worship instituted by Moses was thus (like the fleshly tabernacle of man’s living spirit, in Rev. xi, 1-14) prophetically accounted as the outer court of God’s typical tabernacle compared with its inner sanctuary. The form of the inner sanctuary, considered as a perfect cube in the material temple, symbolised the spiritual elevation of man in heart and hope towards heaven, or upwards, wheresoever the gospel of

Christ should be received in spirit and in truth (John iv, 21-27) on earth, or towards the four winds of heaven.—Dan. vii, 2; viii, 8, 22; xv, 4; Rev. ix, 13, 14, with Zech. i, 18, 20; vi, 1-9, and Ezek. xxxvii, 9; xl, 41; xliii, 15; Matt. xxiv. 31; Mark xiii, 27.

In my answer to the objection* raised against my book on Ezekiel's vision of the restored oblation of the Holy Land, with the dedication of a new and eternal temple to God therein, before the Redeemer should go forth out of Zion (Isaiah ii, 3; Luke xxiv, 47; Acts i, 4; ii, 5 to end), I have entered largely on the subject of the cherubic figures referred to in the prophecies of Ezekiel. For those seen at Jerusalem in the latter days of the first temple had their acknowledged counterparts in the idolatrous emblems of Babylonian national glory, as seen by Ezekiel near the river Chebar.—Cap. viii, 10.

The details of the locomotive machinery seem to require some additional remarks. I believe them to have been *partially* borrowed from the astronomical science of the ancients. For the idea of “a wheel within a wheel,” seems to represent the orbits of the planets as *epicycles*, according to the Ptolemaic astronomy. The idea which attributes their moving power to *the wind*, in its mystic relation to the spirit of God (or *ruach*), as the Lord and giver of life and motion to all created things, is that of Enoch's philosophy.

They were also borrowed in part from the inventions devised by the heathen, when mechanically characterising the attributes of their gods, in modelled form, and by pictorial or sculptured representation of those ideas, which philosophers are wont to realise to their own minds by abstract reasonings, whilst the less educated population was instructed therein by symbols. These are described below.

First. When the FOUR living creatures stood they let down their wings.—Ezek. i, 24, 25.

Second. There was the appearance of a man's hands under their wings, on their four sides (viz., on the outside view of all four).—Ezek. i, 8; x, 8.

This might be at the point where the movement was communicated from the cranks of the wheels to the wings, through the medium of a leverage connected with the *fifth* leg. This artificial covering of the mechanical power used, may be referred to prophetically in a double sense. 1st. Simply to express the fact in its relation to a mechanical contrivance for introducing the scroll or

* See Tract—“Thy Kingdom come.” Published by Marsh, York, &c.

roll of the book of Ezekiel's prophetic mission.—Cap. ii, 9 ; x, 2-10. 2*d*. Ironically (Isaiah xlv, 9-21), to mark the hand of man in the structure of those heathen idols, which seem to have formed the subject of the Assyrian sculptures. For to these it appears Israel had assimilated the cherubic figures of Mosaic ordinance, virtually at least, by their idolatrous inclinations, if not actually.—Ezek. viii, 10.

The wings of the bulls and lions, as represented on the Nineveh marbles, follow the description of Ezek. i, 11, 22 ; each having FOUR wings (if the engravings may be trusted in evidence) like those seen by Ezekiel. Two of these seem to have been ornamental, and immoveably “stretched upwards.” These probably are the wings referred to when it is said, “Under the firmament their wings were straight, the one towards the other ; every one had two which covered on this side, and every one had two which covered on that side, their bodies.”

Thus, when in motion, all four wings would be stretched upwards, as seen on the slabs ; but when at rest, only the two under and more backward wings would be let down. Thus their heavenward direction was represented as constant, whether in MOTION or at REST ; for the letting down of their wings when at rest seems to have been confined to *two*.

If this supposition respecting the arrangement of the wings be correct, it may readily be shewn that one object of the fifth leg (in being so placed as to represent the appearance of four always on the side exposed to public view) probably might be to effect a mechanical connection between the wings and the motive power of the wheels. But this fifth leg represented also four legs always in the walking attitude, when the wings were seen in motion. It is possibly on this account that the wings are represented only in elevated form (and therefore seemingly as two, when at their highest elevation under the firmament) in the Assyrian sculptures whereon the fifth leg appears. For it appears only under circumstances seemingly designed to make its anomalous existence as a fifth pass unnoticed.

Third. “When the living creatures went, the wheels went by them ; and when the living creatures were lifted up from the earth, the wheels were lifted up.”—Cap. i, 19.

The lifting up of the living creatures means only, I presume, the lifting up of their wings from that depressed state in which *two* of them were seen when the living creature stood. Similarly by the

lifting up of the wheels I understand only that lifting up of some *inner wheels* or *cranks* by which motion was imparted to the wings, possibly by the fifth leg, whensoever the wheels, which moved along the ground, began to revolve. In any other sense the idea of *locomotion* imparted by wheels being lifted up off the ground is inconceivable, and the words would seem to represent a mechanic impossibility. If, however, the *wheels* are to be interpreted of the planetary orbits, their being lifted up off the ground when the symbolisms of living power moved forward under influence of the winds (as here supposed), may imply that the periodic recurrence of their motion was limited to the time of their appearance above the horizon.

Fourth. "When they went, *they went upon their four sides*,"—

Ezek. i, 17. The explanation of these words will form part of the general observations which follow in conclusion of the subject.

In the days of the predicted restoration of the kingdom to Israel (Ezek. xliii, 3), even as when Ezekiel went to destroy the city (cap. xliii, 19), the cherubic glory designed to represent the place of *God's spiritual presence* amongst his people was the same as that seen by him when amongst the captive Israelites, by the river Chebar (cap. i, iii), 22, at the beginning of the Babylonian captivity.

But in both visions respecting Jerusalem the cherubic glory was seen *by the east gate at the north side of the house*, or by the brazen altar for the burnt-offerings of the people.

From the causes of judgment enumerated in cap. viii, this, it seems, was typically to intimate that the destruction of Jerusalem was then ordained, because the spirit in which their sacrifices had been there offered up made them before God little else than the offerings of a ceremonial and idolatrous worship. But the manifestation of the glory in that place, for judgment on the worshippers, would also serve to intimate that the rebuilding of Jerusalem and restoration of the kingdom to Israel should never be established with eternal effect, until there should arise a High Priest with Urim and Thummim, or the oracular gifts of light and perfection (Ezra ii, 63; Nehem. vii, 65), to teach the people that the sacrifice required of God was a broken and contrite heart for sin.—Isaiah vii, 15; Psalm li, 17.

But the cherubic glory described by Ezekiel, as seen by the river Chebar, represents the symbols of the Assyrian sculpture in

all points, except that in Ezekiel's vision each of the living creatures had FOUR heads, corresponding to their compound form on the Nineveh marbles, as in part resembling a man, a lion, a bull, and an eagle. This, I apprehend, was with the same object as the vision manifested to Daniel at a later date, and confirming the previous one of Nebuchadnezzar's dream (Dan. ii), to shew that the great glory of the heathen dominion, *then* symbolised before them in association only with its "Babylonian head of gold" (Dan. ii, 38)* should, under a predicted dissolution of its elements, as "by fervent heat" (2 Peter iii, 10), be represented by four heads† or kingdoms before the time appointed for its final judgment, as about to proceed in the days of the fourth kingdom from Nebuchadnezzar's inclusive.

The combination of the *lion's* and the *man's* head (as also referred to in Ezek. xli, 18-21) would thus represent the Babylonian element *literally* and *mystically* (Dan. vii, 8; viii, 23-27; xi, 36-45) as continuing throughout all. The *bull* would represent Egypt, and the *eagle* would symbolise the power of Persia under Cyrus, as the ravenous bird from the east sent against Chaldee Babylon.—Is. xlvi, 10, 11, with xlv, 28.

The power of Alexander the Great, in its earliest prophetic reference, was his eastern dominion, dismembering the kingdom of Persia.

Hence the Grecian leopard of Dan. vii. was symbolised with four wings of a fowl on his back. The kingdom of Alexander's successors continued to exhibit the same elements under further dissolution; viz., Syria and Egypt as the kings of the north and south in Dan. xi with that of Judah, whence the wilful king of the then latter-day apostacy, setting up his tabernacle in the pleasant

* In Heb. iii, 1, and elsewhere in scripture, we are taught to regard Christ as the predicted High Priest, through whom an election of Israel was blessed with Urim and Thummin—for his ministry on earth represented an incarnation of the Holy Ghost in the fulness of the Godhead bodily.—Coloss. ii, 9.

† This was the ancient form of symbolising the cycle of the solar year divided into four quarters for the four seasons; even as the Brahma of the Hindus is symbolised with four heads. The astronomical symbols are—1. The sun in TAURUS: 2. In LEO: 3. HERCULES returning from the Hesperides: 4. AQUILA, or the EAGLE, ascending from the winter tropic. By this the oldest beginning of the year was made the symbol of a typical prediction that God was about to manifest a new order of things under judgment on the old, for a regeneration of the world which should have eternal effect.—Heb. viii, 13; xii, 28; 1 Pet. iv, 12-19; 2 Pet. iii, 10-18.

land. The fourth was the then rising power of the Chittim in the west (Is. xxiii, 12), identified successively with the kings of Greece and Rome.

Such was obviously the character of Ezekiel's prophetic vision. There was, moreover, an equally obvious analogy of the circumstances under which it was actually symbolised before him in the land of the heathen, and mentally when translated in spirit to Jerusalem, there also to contemplate its prophetic features.

But at Jerusalem (cap. x, 3) the cherubim stood on the right side of the house when the man (habited as a Jewish priest, Ezek. ix, 2; xliv, 18) went in and stood by the wheels, and took fire from between the wheels, from "between and even under the cherubim,* standing by the brazen altar;" or at the east gate (xliii, 1, 2; xlvi, 2, 3), and at the north side of the house (v, 19, with xliv, 4).

This situation corresponds with that in which the cherubic emblems of Assyrian sculpture (or possibly Jewish, for they might have been partly spoils, and partly copies of spoils, taken from Samaria by Shishak, Ezek. viii, 10) were found at Khorsabad; viz., four on the north-eastern façade of the palace, and four corresponding forms at the east gate of the Propylæum.

From these circumstances I infer that some sculptured or painted memorial of the grandeur of that gate was actually contemplated by Ezekiel, when himself located near the river Chebar,—Ezek. iii, 23, 24; iv, 1; v, 1; viii, 3. Then, as by immediate translation in spirit to the east gate of the inner or priest's court of the temple at Jerusalem, the sculptures of the heathen in the land of his captivity were made to constitute the imagery of a prophetic instruction respecting the ultimate issue of the rebellious national policy, and the corrupt observance of the typical law of sacrifices by that faction of the Jews which was then in power at Jerusalem.

* As from God's presence, according to the metaphorical expression, God dwelleth between the cherubim. Hence the imagery of lightnings round about, and of eyes in all directions; as implying a being not subjected to obstruction of vision or check of power from any natural causes,—Psalm xcix, 1; civ, 3, 4; Exod. xxv, 22; also Ezek. xlvi, 2, 3, with xliii, 2, 3, and x, 4. The coals of fire are to be interpreted figuratively to represent Ezekiel as acting under a fiery mission of God (Psalm lxxx, 1; xcix, 1; civ, 4) respecting the predicted day of the Lord's coming (Ezek. xxx, 3) in final judgment on the city and sanctuary of the typical dispensation, like that which was then about to effect its complete destruction by Nebuchadnezzar. For Ezekiel was commissioned of God to set before the nation both the causes and the consequences of this visitation.

This application of the symbolism fully accounts for Ezekiel's omission of reference to the two winged bulls, which always stood within the gateway of the heathen palace wheresoever the four were found in pairs on the façades to the right and left of the gateway. For the east gate of the temple at Jerusalem was for the ingress and egress of the high priest *alone* (i.e., for the purpose of religious worship); and the place of the two *bulls* in the porch of the court was ornamentally occupied by two large *pillars*,—1 Kings vii, 15-23; Ezek. xl, 49.

But it may be said that Ezekiel speaks of *living* creatures, sometimes at rest and at others in motion. I answer, the sculptured emblems represent the idea of living creatures, when described as in motion, for the relative idea of rest is necessarily implied where motion is pictured or sculptured, seeing that no motion is perpetual, much less that of animal life. But the side view of these symbolic creatures was that alone on which the idea of motion was characterised. Hence perhaps the reference to their four sides, as to one side only of each, in Ezek. i, 17; x, 11. In the front view, as seen in the portals, their feet were straight (Ezek. i, 7), or in the attitude of rest, not of motion.

Also, if these symbols of Babylonian grandeur were emblazoned before the people idolatrously, as emblems under which they were to worship the then (to them *unknown*, Acts xvii, 23) tutelary deity of their national glory, some Babylonian *idol-car* might have been thus decorated externally, and paraded before the people. For thus the heathen in the east do at this time with their most honoured national idols at every anniversary of some great public solemnity.*

The sculptured motion may have reference to this. In regard to the *character* of that motion, it is said, "when they went, they went on the four sides." This expression has perplexed me much; but I have at length come definitely to the conclusion that it means *the side view* was that under which they were represented when in motion; and *the front view of the straight legs* marked their position when at rest. For *four* living creatures would have eight sides; when therefore it is said they moved on their *four* sides, it must mean they moved under a side view in which only four sides could be seen by a spectator facing them. The Hebrew is literally

* This idea suggested the attempts I have made to represent the same in modelled form.

on their *four fourths*.* This I at first interpreted to mean a four square arrangement of the symbolism, on the supposition that reference was made to the four corners of an idol-car, having the idolatrous symbols of Babylonian power on its sides, and made capable of moving only backwards and forwards in the direction of either end. The moving power, as that of Juggernaut's unwieldy car, was that of human beings through the instrumentality of ropes. The motion thus given to the wheels was by them imparted (through the agency of concealed mechanism) to the symbolic creatures.—Ezek. i, 19, 20; x, 16, 17.

Hence perhaps we may trace the real object of the fifth leg, as intended only to be visible on the side view, and intended to characterise four legs in walking attitude when the wings were up or in motion.

The wings of those seen *with straight legs* in the portal, or as at rest, would (from the natural foreshortening thereof in that aspect) incline backwards, and appear depressed, in a form aptly answering to the description, "when they stood they let down their wings."

From Ezek. x, 5, 6, 7, it is clear that the wheels are symbolised as placed inwards. Hence the aspect of them from without would only be that of a wheel seen in the lower half, "as from the division" thereof. This appears to be one idea expressed by the Hebrew words translated in our version "as a wheel in the middle of a wheel." This translation aptly helps to describe another feature in the arrangement of the wheels, viz., their connection with a crank movement on the axle. For the eccentric movement thus imparted is that of a wheel in the middle of a wheel, or a wheel seen "from the division of a wheel." But, as before observed, the idolatry of the ancients was *twofold*—1st. Of an astronomical character; 2d. Of the earth earthy. This latter contemplated the other works of the material creation, together with the mutability of human affairs, as subjected to the control of gods many and lords many.

Hence arose the idolatry of a mixed symbolism, which substituted many vain superstitions for the idea of one superintending Providence in their worship of God as the Father of all the families of man.

These impersonations of their "*Diespater*" were variously num-

* See note to p. 15.

bered at different times. When their lunations and the cycle of their solar year were only divided into *two* hemispheres (an eastern and western), *all* their chronological cycles were split into *two hemicycles*, to realise the idea of the sun and moon having a reversible movement from tropic to tropic. The cycle of 12 months was thus divided into *twice six*, or into 7 and 5, because the tropical lunation was *twice* counted. Thus, in the astronomy of Enoch, the sun is said to tarry 60 days in his *sixth* gate, as that of the two zodiacal signs which were divided by the summer solstice. Similarly (after their lunations and the cycle of their solar year was divided into four parts), the same is said by Ovid and Virgil of the sun in *Scorpio*, as continuing there for the space of 2 signs, or 60 degrees, each degree for a day. For when the moon was changing from *Libra* to *Scorpio*, the place thereof would in effect be that of the sun's sixth gate in the astronomy of Enoch. For the sun's *sixth* gate was that of the moon's *change*, and his *first* gate that of the full moon in the astronomy of Enoch.

Thus their principal gods were *six* or *seven*, when they measured their time *by hemicycles*, and *seven* when dividing their lunations into 4 times $7\frac{1}{2}$ days = 30 days, and their solar year into 4 times $90^\circ = 360^\circ$ or days, for as many impersonations of their *Diespater*.

When the oldest gods of Egypt were but *three*, their *demigods* numbered *eight*. By this we are to understand that when their lunations and the cycle of their solar year numbered only *three* seasons, the presiding gods thereof were Pan, Hercules, and Bacchus. The latter of these reigned as "God-king of the Dead" for one-third of these cycles. These were thus divided amongst gods of *light*, to the extent of *two-thirds*, and the reign of *Aphophis* in *one-third*, or for 20 and 10 days in each lunation, and for 8 and 4 months respectively in the solar year.

Hence, the "*four-fourths*" of Ezek. i, 17, may perhaps have reference to an astronomical symbolism then in use amongst the Jews, as derived by them from the Chaldæans or Egyptians, and representing the cycle of the solar year divided into four parts. For we similarly retain an idolatrous nomenclature for the seven days of our week, and for some of our months, without retaining an idolatrous and superstitious observance thereof.

Thus their solar year, after its division into 4 parts was sometimes *figuratively* reckoned as a *great* year, or period of 4 solar years, numbering 1461 days, or 4 times $365\frac{1}{4}$ days. Also, as their Sothiac year, numbering 4 times $365\frac{1}{4}$ days of years, or 1461

solar years. Also, as the great zodiacal cycle of the old Egyptian Chronicle, numbering 36,525 years, as 4 times $25 \times 365\frac{1}{4}$ days of years, for the 100 years of Brahma's life, compared with the 100 years assigned to the life of *Aphophis* by the Egyptians, though reckoned in Eratosthenes as 100 years, less 1 hour.

Thus each revolution of the cycle might be figuratively symbolised as completing, in every fourth part thereof, a repetition of their symbolism for heaven as God's throne, when ruling in the four seasons of the year, and over all the families of man. This may be one's reference of the imagery under which the symbolic animals of Ezekiel's prophetic vision were said to have moved on their "*four-fourths*" whensoever in motion.*

* When the four years' cycle of the Egyptian lustrum was symbolised in their hieroglyphics by the relation of the *perfect* square to the circle, the symbolism was a measure of 100 *cubits* or *feet* compared with the circle of 360° . Hence one-fourth of a square, or $\frac{25}{100}$ cubits, was as 90° , or one-fourth the circle. This was, equally with the circle of 360° , made to symbolise the cycle of the solar year. Hence also the Egyptians used the words *a fourth* to mean *one solar year*. Such is the statement of Horapollon in his hieroglyphics, and this may serve to afford *historical* proof that the *four-fourths* of Ezekiel's typical vision ought to be thus explained.

This may illustrate the source of the typical symbolism in the prophecy of Daniel respecting the kingdom of Chaldee Babylon under Nebuchadnezzar, and of Greece under Alexander the Great, as destined after them to be divided towards the four winds of heaven. For it was thus to be made the kingdom of another people, who should equally regard the lesson of ancient typical prophecy respecting God's eternal ordinances of day and night, as the Jews were instructed to do by Moses and the prophets (Gen. i, 14; xxxviii, 9, 10; Jerem. xxxi, 35, 38; xxxiii, 24, 26), but not as the Egyptians and other heathen nations did, when making them symbols of an idolatrous Baal-worship.

The interpretation given to Gen. i, 14, by the usages of patriarchal life in the oriental world (as illustrated by Joseph's dream, Gen. xxxvii, 9, 10) affords ample proof that the *darkening* of the sun, and *moon*, and *stars*, as the immediate consequence of God's judgment on the Jerusalem of the apostolic age (Matt. xxiv, 29), is meant *figuratively* to describe an eclipse of Jewish and heathen dominion in the world, though not until after a bloody struggle for the same.

Hence "the sun" of the apocalyptic vision (vi, 12) "became *black as sack-cloth of hair*, and the *moon* became *as blood*." Thus the subordination of temporal power in the *theocratical commonwealth* of Mosaic institution was (like that of the family circle in the households of the patriarchs) assimilated to the subordination of power in the greater and lesser lights of heaven, when given of God to man for signs of a typical instruction respecting God as the light of life to man, equally as for a division of time into seasons, and days, and years.

This (taken with St Paul's words (Galat. iv, 24, 25) as to an allegorical teaching designed of God in the typical kingdom of Jewish temporal nationality at

The brazen altar (which stood on the north-east side of the inner court of the temple at Jerusalem, viz., at the place in which God had appointed to meet the people, *through their priesthood*, under the typical dispensation, Ezek. xlvi, 2, 3) is prophetically introduced into the vision to symbolise the sacrifices of the Mosaic law, as, from the spirit in which they were then being made, a mere ceremonial worship by the people, no better in God's sight than the idolatrous offerings of the heathen. Hence Isaiah (i, 10, 21) alleges them against the nation as the chief cause of judgment being then permitted to proceed against it in extreme form.—Ezek. viii, ix, x.

In illustrating the prophetic visions of Ezek. ix, 1-5; x, 2, 14-22; xli, 16-21, by a pictured representation of the north-east angle of the priests' court of the temple at Jerusalem, I have not overlooked the fact that the wheels seen by the side of the cherubim (Ezek. i, 16, 21; x, 6, 16) can thus have no place in the pictured illustration.

But we must remember that the visions of the cherubic glory, described in cap. x and xli, as seen at Jerusalem, were the same in character as that first seen by the river Chebar. Also the cherubic figures seen by the river Chebar might have formed the external decoration of some idol-car. Hence the wheel-work connected therewith might have been made the subject of a metaphorical reference suitable to Ezekiel's prophetic mission, when describing the Jewish emblems of God's glorious presence amongst his people (or "between the cherubim") as a moveable glory.

Ezekiel, therefore, represents the reality of this glory as then remaining spiritually and truthfully present with the faithful of God's people in the land of the heathen, when Jerusalem was being made as Shiloh,—Jerem. vii, 15. For then the cherubic emblems of that glory, sculptured on the eastern side of the court of the priests at Jerusalem, were prophetically regarded by him merely as the symbols of an idolatrous and heathen worship (Ezek. viii, 10), like those sculptured on the north-east front of the palace at Khorsabad.

Jerusalem) will assure us that if the *early* history of the world, as recorded in our Bibles, should be found to have much of an allegorical teaching mixed up with it, the validity of the teaching is not impaired by any want of historical exactness. For we cannot but interpret it erroneously when judging it (as Bishop Colenso does) by our modern ideas of history, which are wholly inapplicable thereto.

SECOND TRACT.



ON THE TRUE HISTORIC REFERENCE OF
JEWISH PROPHECY.

THE TRUE HISTORIC REFERENCE

OF

JEWISH PROPHECY.

THE cherubic emblems of the Divine presence which decorated the mystic throne of Messiah's earthly glory by the river CHEBAR and at JERUSALEM, in Ezekiel's prophetic visions, serve historically to date the true beginning of the times referred to in his vision of prophecy respecting the OBLATION and TEMPLE of the kingdom as restored to Israel in the land of the Canaanite. These have common relation to the times fore-ordained of God for an enduring cessation of the OBLATION and SACRIFICE (Dan. ix, 27, with xii, 7, 11, 12), associated with an everlasting scattering of the power of the holy people, to enlarge the field of its mission for the preaching of that everlasting gospel (Rev. xiv, 6) whereby all the families of man are made spiritually one in Christ with the twelve tribes of Israel, as co-heirs of the promises made to Abraham and his seed, though never realised with individual comfort to any soul of man until confirmed of God by the gift of the Holy Ghost, prevailing unto the "obedience of faith" (Rom. xvi, 26).

Thus the 1260, 1290, and 1335 days of typical prophecy have, with the 2300 of Dan. viii, 14, common reference to a sabbath of years as a prophetic week of seven years or twice 1260 typical days. Of these the latter 1260 typical days refer to the times fore-ordained over Jerusalem's desolation, as thus limited for the elect's sake. (Matt. xxiv, 22, and Rev. xi, 2, illustrated by Luke xxi, 24). For the words "until the times of the Gentiles be fulfilled" must be interpreted by reference to Galat. iv, 45, "When the fulness of time was come" (viz., the fulness of the time fore-ordained of God for consummating, by the gift of the Holy Ghost upon all flesh, Luke ii, 25-33), that calling in of the Gentiles which commenced

with the Babylonian captivity, as ordained "for good" to Israel and to the world (Jerem. xxiv, 5, with Gen. xlix, 10), "God sent forth His Son, made of a woman, made under the law" (or taking on Him the form of man born into the world in *natural* subjection to the curse of the law, though not subjected thereto through any defilement of personal sin), "to redeem them that were under the law, that we might receive the adoption of sons."

The first 1260 days, allotted to the testimony of God's *two* witnesses * as closed with the ministry of Christ by the sacrifice of his death, virtually repealing for ever the Mosaic law of sacrifice (Rev. xi, 3), were terminated by 3½ days of darkness to the followers of Christ, until the sounding of the seventh trumpet proclaimed in His resurrection the *first fruits* of a general resurrection extending over the Gentile world, as well as over the then dead body, as it were, of Jewish nationality at Jerusalem; the "*carcase*" of Matt. xxiv, 28, compared with Levit. xxvi, 30, and Isaiah lxvi, 24. But this opening of the temple of God in the new heavens of Jewish prophecy (after an interval of 40 years predicted in Ezek. iv, 5), was to be followed by the outpouring of the seven vials of God's wrath upon the old Jerusalem (Rev. xv, 8), the Sodom and Egypt in which our Lord was crucified, (Rev. xi, 8), as in consummation of the more measured judgment of the seven trumpets. Thus the *seven* vials of the apocalyptic vision represent the fiery flood of Daniel's prophecy (Dan. ix, 27, with Dan. xii, 7, 11, 12), as fulfilling its mission of judgment before "the times of the Gentiles," (*i.e.*, for consummating the calling in of the Gentiles under a new covenant with Israel), were fulfilled by the cessation of the typical law with the destruction of the typical sanctuary.

St Paul, in Heb. viii, 7-13, and Heb. xii, 25-29, represents the predictions of Jerem. xxxi, 31-40 and xxxiii, 19-26, with Haggai ii, 6-10, as then in progress of their final accomplishment at Jerusalem, and the preaching of Christ's gospel, as being fraught, to the then temporal kingdom of Jewish nationality in Palestine, with a fall of no limited character, like that of the 70 years numbered over the Babylonian Captivity; but with an "*utter*

* Either God's *word* and *works* having an incarnate personification in Christ, or Christ's ministry viewed *prophetically* in association with that of John the Baptist, *his forerunner*, and the "*Elias*" which was for to come, if only men were not *now*, as *then*, incredulous.—Matt. xvii, 10-14, with Malachi iv, 5.

and everlasting destruction." But this fall was to be associated with a more glorious rising again to many in Israel, Luke ii, 34, when engrafted by the gift of the Holy Ghost into Messiah's spiritual kingdom, which should have no end, and in which there should be no more "*utter destruction*," Zech. xiv, 11 : "no more *curse*," Rev. xxii, 3 ; "no more *mystic*" "*sea*" of "*death*," Rev. xxi, 1, 4, like that of Babylonian pride and power, Ezek. xxxi, 3, 4, out of which (as from *the bottomless pit* of Rev. ix, 1-12, with Ezek. xxxii, 17-32, sprung up the DESTROYER of the nations, as of Judah's then temporal nationality in the land of the Canaanite.—Compare Jerem. ix, 7, with l, 17, and Isaiah xiv, 12-20, also 29-32, with Jerem. viii, 17, in illustration of our Lord's words, Matt. iii, 7-13.

I cannot refrain from here remarking that the promised restoration of the kingdom to Israel had a literal fulfilment, historically verified, in the days of Cyrus ; and they who, ignoring this fact, demand some new literal fulfilment, are always making their demand in a spirit totally at variance with our Lord's words, when he said emphatically, "My kingdom is not of this world," though a kingdom of supreme *spiritual* power *in* the world. Thus the kingdom, as restored to Israel in the days of Cyrus, did, through an election of grace therein, become the germ of Messiah's everlasting kingdom, as identified with the cause of Christianity from the Apostolic age.

Let us not be ever demanding other signs of Christ's "coming again" than those ordained of God, as signs of spiritual discernment in the gift of the Holy Ghost for a purpose of eternal duration,—willing in mercy the salvation of the spirits of all flesh.

Christians, to a very great extent, are no less lamentably perverse on the scriptural doctrine of Christ's second advent than the Jews of the Apostolic age were, when, in the days of Christ's earthly ministry, they resisted both the evidence of his word and his works in testimony that he was the Messiah of their nation, and that Saviour of the world whose advent their prophets had led them then to expect.

They also demanded some "*more literal interpretation*," of prophecy respecting the predicted glory of Messiah's kingdom, and "signs from heaven" more suitable to the expectation derived from their national traditions than those of spiritual discernment, by which God had testified before the world to the divine mission of Christ and his apostles.

It was at the beginning of the Babylonian Captivity (or B.C. 606, and exactly 70 years before the restoration of the kingdom by Cyrus, B.C. 536) that Jeremiah said, "Behold the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner (Neh. iii, 1; Zech. xiv, 10.) And the measuring line shall yet go forth over against it (Ezek. xlvii, 3-6*)

* Compare "the *line* of Samaria, and plummet of the house of Ahab,"—2 Kings, xxi, 13, with Amos vii, 7-17; also Is. xxviii, 17; Zech. iv, 10, with Ezek. xlvii, 3-6, with my note on the last quoted passage in p. 133 of "Thy kingdom come," or the Christian's prayer of penitence and faith.

The boundaries of the city, as referred to in Jerem. xxxi, 38-40, and Zech. xiv, 10, correspond in a great measure with those described by Nehemiah in his history of the rebuilding, cap. iii, and the dedication of the walls of the restored city, cap. xii.

Dr Robinson, in vol. i, p. 471 to 474, of his "Biblical Researches in Palestine," says, "In regard to the gates of ancient Jerusalem, there exists so much uncertainty, that it would seem to be a very vain undertaking to investigate the relative positions of them all. Of the ten or twelve gates enumerated in the book of Nehemiah, and other parts of the Old Testament, Reland remarks with truth, that it is uncertain, first, whether they all were situated in the external walls, or perhaps lay partly between the different quarters of the city itself, as is common even now in oriental cities; secondly, whether some of them were not gates leading to the temple rather than out of the city; and again, whether two or more of the names enumerated may not have belonged to the same gate. Indeed, it is certain that there must have been gates forming a passage between the upper and lower city, and we know that there were several on the western side of the area of the temple. There must also probably have been a gate and way leading from Akra to the quarter south of the temple, passing perhaps beneath the bridge. But of all these gates, who can ascertain the names?"

"It must however be borne in mind that all the accounts of the Old Testament relate to the city only as bounded on the north by the *second* wall of Josephus. There can, of course, be no allusion to any of the gates of the subsequent third wall. Hence, for example, the suggestion that the present gate of St Stephen may correspond to the ancient Sheep Gate is wholly untenable, since until the time of Agrippa no wall existed in that quarter.

"The chief passages relating to the gates and walls of the ancient city are found in the book of Nehemiah, and these are occasionally illustrated by other incidental notices. It is obvious in the account of the rebuilding of the walls by Nehemiah, that the description begins at the Sheep Gate, and proceeds first northwards, and so towards the left around the city till it again terminates at the same gate. This gives the probable order in which the ten gates there mentioned stood; and the other two named elsewhere can be easily inserted. But where was the beginning, or what the intervals between, or where the positions of the several gates? These are questions which can never be answered except in a general and unsatisfactory manner.

from the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron (compare Ezek. xxxvii, with Joel ii,

“ Yet in regard to the probable position of a few of the gates we may arrive at some more definite conclusion. Thus the Fountain Gate, without much doubt, was situated near to Siloam (Neh. iii, 15, xii, 37), and was not improbably the same as the “ gate between two walls ” by which King Zedekiah attempted to escape (2 Kings xxv, 4). There was also, doubtless, upon the northern side of the city a gate leading towards the territory of Benjamin and Ephraim, and this would naturally take the name of those tribes. It may very probably have been the Ancient Gate, which we found upon the site of the present Damascus Gate.

“ The notices of the Valley Gate and Dung Gate are less distinct. In passing around the city towards the left they are mentioned before reaching the Fountain Gate or Siloam, and are therefore to be sought probably on the western or southern part of Zion. Now the north-western corner of Zion lies just at the bend of the Valley of Gihon or upper part of Hinnom, and would naturally be, and, so far as we know, always has been, a gate—the Gennath of Josephus. Here probably stood the Valley Gate, over against the Dragon Fountain or Gihon (Neh. ii, 13). We must look then for the Dung Gate on the southern part of Zion, and as the nature of the ground in this part does not admit of frequent gates, there seems good reason for regarding it as identical with the Gate of the Essenes mentioned by Josephus.

“ In this way the course of Nehemiah during his night excursion becomes plain. Issuing from the Valley Gate on the west he followed down the Valley of Hinnom, and around to Siloam, and the King’s (Solomon’s) Pool or Fountain of the Virgin. Beyond this the narrow valley was full of ruins, so that there was ‘ no place for the beast that was under him to pass.’ He therefore went up ‘ by the brook ’ on foot, and then returned by the same way.

“ Further than this I would not venture to advance. The notices respecting the other gates are too indefinite to enable us to determine anything more than that some of them probably did not belong to the external city wall. Thus, the Horse Gate evidently lay between the temple and the royal place (2 Kings xi, 16 ; 2 Chron. xxiii, 15), and the Water Gate was apparently on the western part of the area of the temple (Neh. viii, 1, 3 ; Comp. iii, 26). ”

To the above remarks Dr Robinson subjoins the following notes :—

The ten gates, mentioned in Nehemiah iii, are the following :—

- | | | | |
|------------------------------|------------|--------------------------------|--------|
| 1. Sheep Gate | vs. 1, 32. | 8. Horse Gate | v. 28, |
| 2. Fish Gate..... | v. 3. | by N.W. corner of the | |
| 3. Old Gate | v. 6. | Temple area | v. 29. |
| 4. Valley Gate | v. 13. | 9. Gate Miphkad..... | v. 31, |
| 5. Dung Gate | v. 14. | same as the Golden Gate of the | |
| 6. Fountain Gate..... | v. 15. | Middle ages, and on the east | |
| 7. Water Gate | v. 26, | side of the Temple area.—See | |
| by S.W. corner of the Temple | | Topography of the walls as re- | |
| area. | | paired by Nehemiah. | |

20), unto the corner of the horse gate toward the east, shall be holy unto the Lord ; it shall not be plucked up, nor thrown down any more for ever." (Jerem. xxxi, 38-40, with Joel iii, 17.) These

Also in xii, 39, we find the Prison Gate, perhaps the same as Miphkad, and the Gate of Ephraim ; also of Benjamin (Jerem. xxxvii, 13. Then again mention is made of the Corner Gate (2 Chron. xxv, 23), "from the Gate of Ephraim to the Corner Gate." Josephus mentions further the gate called Gennath, near the Tower of Hippicus ; and that of the Essenes on the S. part of the city (B. J. v, 4, 2.)

I agree with Dr Robinson in his supposition that the names of Ephraim and Benjamin may have been applied in common to the same gate. He adds :—

"Josephus says the wall ran from Hippicus through the place called BETHSO to the gate of the Essenes, and thence on the south to Siloam ;" B. J. v. iv, 2. This would fix the probable site of this gate on the S. W. part of Zion. The name Bethso, which Josephus does not translate, seems to be the Hebrew *Beth-tsoah*, "Dung place," and not improbably marks the spot where the filth of the city was thrown down from Zion into the valley below. From this circumstance the adjacent gate might naturally receive the synonymous name *Shangur-Ha-ashpoth*, "Dung Gate."

Dr Robinson states the whole circumference of the walls of Jerusalem, as now existing, to be $2\frac{1}{2}$ English miles 74 yards, or nearly $2\frac{1}{3}$ geographical miles ; and Josephus (B. J. v. 4, 2) as 33 furlongs or $4\frac{1}{3}$ miles, including Bezetha or the New City.

If the Valley Gate of Nehemiah's day was only a little south of the existing Yafa Gate, Dr Robinson's measurements may prove of considerable importance in elucidating the 4000 cubits, Ezek. xlvii, compared with "the measuring line" of Jerem. xxxi, 39.

"The breadth of the city from Yafa gate to the western entrance of the Haram esh-Sherif, is (says Robinson) about 2100 feet or 700 yards, as near as we could determine it by paces."—P. 386. With this compare his words, p. 383—"The breadth of the whole site of Jerusalem, from the brow of the valley of Hinnom, near the Yafa Gate, to the brink of the valley of Jehoshaphat, is about 1020 yards, or nearly half a geographical mile, of which distance 318 yards (compare p. 410) is occupied by the area of the great Mosk, el-Haram esh-Sherif."

Also compare his measurements in p. 459—"The length of this wall between Hippicus and the temple, as near as we could estimate by paces, must have been about 630 yards." But 1020 yards, less 630 yards, make 390 yards, of which he reckons 350 yards for the northern boundary of the Temple area. Thus, in p. 419, he gives a *somewhat broader* measurement to the sacred enclosure on its northern than on its southern boundary, stated at 318 yards. The eastern side of the sacred enclosure, he measured along the outside of the wall as 1528 feet, or nearly 510 yards.

For though the northern end is inaccessible for actual measurement, he measured it by a very fair approximation when measuring it by the parallel street to St Stephen's Gate.

Thus measured, he estimated its extent as 1060 feet, or 350 yards. Comparing his remarks, from p. 429-434, with Joseph. Antiq. xv, 11, 5, we observe

words refer to an event of *spiritual* consummation—when “the city shall be built *to the Lord*.”—Then, in the progress of human events, all the families of man, blessed by the gospel of Christ,

that Josephus represents the area of the Temple as that of *one* stadium, or about 600 Greek feet, *square* measurement. This, with the Tower of Antonia, and its enclosure, altogether covered a parallelogram, measuring *six* stadia round about.

The *triple* colonnade before the Vatican at Rome seems to have been planned from Josephus' description of the lower cloisters of the Temple. Of the latter, “the two external porticos were each 30 feet wide, and the middle one 45 feet. The height of the two external porticos was more than 50 feet, while that of the middle one was double, or more than 100 feet. The length was a stadium, extending from valley to valley.”

The measuring may here be simply from east to west, under a vague reference to the relative position of the Tyropæon to the Valley of Jehoshaphat.

This measurement of Josephus is so considerably within Dr Robinson's actual measurement taken on the *outside*, that he very fairly supposes Josephus to speak of the area *within* the cloisters. For twice 105 feet are 70 yards, and 318, less 70, are 248 yards, and 600 feet being 200 yards, we have only a difference of 48 yards.

This difference may represent 24 yards on either side of this Court of Israel, for that part of the Court of the Gentiles which was between it and the cloisters. In this case Josephus' measurement of one stadium square would be true of the Temple, as spoken of by a Jew, confining his thoughts to Israel's privileged relation thereto, and therefore measuring only by the external dimensions of the Court of Israel.

Robinson quotes from Lightfoot, vol. i, p. 584, the authority of the Talmud, as giving to the Temple area a square measurement of 500 cubits. This, however, seems only to be a Jewish filling up of the elliptical expression in Ezek. xlii, 20; observing that the word *reeds* could not hold true *literally*, and not perceiving how it might be *correct mystically*, considering the *figurative and spiritual teaching of Ezekiel's typical measurements*, cap. xlvii, 10.

In 2 Kings xiv, 13, we read that the distance “from the Gate of Ephraim to the *Corner Gate*” (Heb., the Gate of the *Battlement*, *sing.*) “was 400 cubits.” But in Zech. xiv, 10 (where two gates are mentioned), the Heb. for “the *Corner Gate*,” or the second, is “the Gate of the *Battlements*,” *pl.* The *first* gate of Zech. was most probably the *Fish Gate* of Zeph. i, 10; and the relation of these two gates to the *two* towers of Hananeel and Ha-Meah is confirmed by the *pl. battlements*, being the Hebrew for *corner* in Zech. xiv, 10.

In Num. ii, 18–25, Benjamin and Manasseh were ranged under the standard of Ephraim, on the *west* side of the Tabernacle, and why not here? It is possible thus that the Gate of Ephraim might have been near the house of the Governor, on this side of the river, at a distance only of 400 cubits from the Fish Gate, and the “High Gate of Benjamin,” at which Jeremiah was arrested, Jerem. xxxvii, 13, have been “by the house of the Lord,” Jerem. xx, 2, and been the *new* gate of the Higher Court, Jer. xxvi, 10; xxxvii, 10; 2 Chron. xxiii, 20, or the *Horse Gate* of 2 Kings xi, 16, under a new name.

shall look back to the Jerusalem in which the apostolic mission commenced, as the Zion from which their Redeemer went forth into all lands, and caused *the* kingdom of the promises made to

This Gate of Benjamin corresponds to the situation of the Gate of Ephraim, Neh. xii, 39, as *lying* eastward of the *Old Gate*, viz., the *Old Gate* of Ephraim, distant only by 400 cubits from the Gate of the *Corner* or *Battlement*, 2 Kings xiv, 13, which seems to have been the *Old Gate* of Neh. iii, 6; xii, 39.

N.B.—The 1000 *great* cubits of Ezekiel's vision (estimating, as above, the *great cubit* at 24 inches, for reasons to be hereafter given, in correction of my former estimate as 18 inches increased by the hand-breadth of 3 inches, making only 21 in all), measure $666\frac{2}{3}$ yards. This is a pretty near approximation to the 700 yards of Robinson, where there is so much uncertainty in determining exact localities.

One thing, however, seems pretty clear, viz., that whereas the localities referred to by Nehemiah corresponded to those named in the predictions respecting the restoration of the kingdom to Israel, and are not such as can now be satisfactorily identified; the literal rebuilding of the city, as predicted before and during the Babylonian Captivity, is not an event of future expectation, but that of historic fulfilment in Nehemiah's day.

Yet we are taught in the sure word of prophecy to regard it as having a *two-fold* fulfilment—*1st*, The literal fulfilment which had limitation of reference to the work of man, and the rebuilding of a material structure which was destined to be again thrown down, (Dan. ix, 27, and xii, 7, 11, 12,) and then by an eternal destruction. For the temporal kingdom of the twelve tribes of Israel in the land of the Canaanite was limited from the beginning to the times of God's first Covenant with Israel, under the typical dispensation of ceremonial sacrifices instituted by Moses. These, however, were to cease when the object designed thereby (viz. to make the glory of God's people Israel the light also of the Gentile world by a new and everlasting Covenant) should have been realised. *2d*, As fulfilled by the establishment of Christ's *spiritual* kingdom—realising the promises made to Abraham's seed, for a blessing to all the families of man, by the gift of the Holy Ghost confirming God's new Covenant with the seed of Abraham as that of Christ's everlasting righteousness made peacefully triumphant over the desolating power of the world.

This was that rebuilding of the city spiritually "to the Lord," which should not be plucked up, nor thrown down any more for ever.

It is the everlasting glory of Christ ever blessing with the brightness of his *second* advent in the power of the Holy Ghost, for the salvation of sinners, the spiritual kingdom of his apostolic mission to all the world, through an election of grace in the house of Israel. Thus the typical times of Daniel's prophecy have the reference of literal days to the beginning and end of the temporal kingdom restored to Judah at Jerusalem in the latter days of God's first Covenant with the house of Israel. These extended from the days of Cyrus to the final desolation of the typical sanctuary by the Romans under Titus, as the predicted consequence of Christ's crucifixion followed by his resurrection glory.

But Ezekiel iv, 4, 5, gives a wider range to this prophetic instruction of

Abraham's seed to become (*by spiritual restoration in Christ*, confirmed of God by the gift of the Holy Ghost upon the Gentiles as upon the Jews) a kingdom of spiritual life to all flesh. The memory

typical days, by teaching us (in their relation to the spiritual rebuilding of Jerusalem with the everlasting effect predicted over the *New Jerusalem*, as a mystic city having no boundaries of local limitation) to watch the progress of events perpetually confirming the truth of Jewish prophecy, in its testimony to Christ, by counting the days of typical prophecy, as years of a more extensive fulfilment to the glory of God, from the days of Cyrus, Ezra, and Nehemiah, successively, to those in which we live.

Hence, interpreting the 2300 evening and morning of Dan. viii, 14, as days of a typical computation capable also of continuous application to the events of history for a like term of years, these reckoned from B. C. 445, (which dates the rebuilding of the walls of Jerusalem by Nehemiah) terminated A. D. 1855.

But if reckoned from B. C. 434, (the supposed date of Nehemiah's *second* mission, (Neh. xiii, 6, 7,) they will not terminate until A. D. 1866.

Without agreeing with Dr Cumming that the end of the world is to take place in 1867, this our generation is continuously witnessing, as in correction of the evil whereby the world is desolated, an expanding influence of gospel light and truth; the reference of John 1, and 1 John ii, 8, compared with Zech. xiv, 6, 7.

That some new conflict of opposing worldly interests and principles may be preparing a desolation of the world by war, is likely enough. Also that God will doubtless bring good out of evil, is a subject for thankful consideration. For without such faith in the power and providence of God to stay the violence of the world's destroyers when the power of this judgment is mysteriously given to them, (Rev. xi, 5, 6, 7,) Christian civilization would be continuously retrograding instead of progressing.

On the contrary, its progression is an indisputable fact, and cause of thankfulness to God for the blessing, whilst the darkness of opposing prejudices which are continuously arrayed against it, demonstrates the true source and worldly origin of all the extensive evils which have desolated the world through sin, causing God's judgment thereon to begin a *second* time at Jerusalem. This represents the *second death* of Rev. xx, 6, 14; Nahum i, 9; iii, 19; Rev. xviii, 21; in its relation to a perpetuation of religious error, deadly as that of Jewish opposition to a spiritual rebuilding of Jerusalem, as the city of a people truly and spiritually worshipping the God of Abraham in "the obedience of faith." (Ezra ii, 63; Neh. vii, 65; Zech. xii, 2, to end of xiv; with Luke ii, 29-35; John iv, 21-27.

On the dedication of the walls of Jerusalem when rebuilt by Nehemiah, the starting point of the "two great companies of them that gave thanks" seems to have been from the Valley Gate (Neh. ii, 13; xii, 31) on the west; *one* company turning towards the right, or southward, and the other to the left, or to the north-east, and both meeting in the Prison Gate, as here spoken of the fortress to the north-east of the outer enclosure of the Temple, Neh. xii, 38-40.

That was the place of security for the vestments of the High Priest, &c., as we are told by Josephus.

of the *new* Jerusalem, as *first* restored by Cyrus, and in part spiritually regenerated in Christ (Matt. xix, 28), ever lives prophetically the joy of the whole earth. For the Jerusalem of the Apostolic

Order of gates, &c. passed by those on the left hand, with Nehemiah, "from beyond the tower of the furnaces, even unto the broad wall" :—

1. The Gate of Ephraim, v. 39.
2. The Old Gate.
3. The Fish Gate.
4. The Tower of Hananeel.
5. The Tower of Meah (Ha-Meah).
6. The Sheep Gate.
7. The Prison Gate.*

Order of gates, &c. passed by those on the right hand :—

1. The Dung Gate, v. 31.
2. By the stairs of the City of David they ascended from the Fountain Gate unto the Water Gate eastward. As their course terminated here, it seems to have been a gate to the outer enclosure of the Temple, v. 37.

The Fish Gate precedes the Old Gate in Neh. iii, 3-6, because the Sheep Gate was the starting point for the rebuilding, whereas the Valley Gate was that chosen for the dedication.

The broad wall of Neh. xii, 38,—“from beyond *the tower of the furnaces*, even unto *the broad wall*”—I interpret as the filling up of the Valley of the Tyropæon by the N.W. end of the Temple area.

If this view be correct, I fancy “the tower of the furnaces” will refer to the existence in former times of a Canaanitish temple to Baal on the site occupied by the Tower of Antonia in the days of Josephus. We are told by Josephus that the cloisters to the outer enclosure of the temple were *broader* than others, being in breadth 30 cubits.—Josephus’ Wars, lib. v, c. 5, s. 2. Yet in Antiq. xv, 11, 5, he measures them as 30 and 45 and 30, or 105 feet, or 52½ cubits in breadth.

As the word HANANEEL does not occur in Scripture except as the name of this tower, and as the word means God was gracious, it may possibly be thus spoken of as having been at some time the prison-house of some one to whom God was gracious; see the case of HANANI, 2 Chron. xvi, 10.

On turning to the original text for the orthography of the word *Meah*, as occurring in Neh. iii, 1, I observed it had the definite article affixed, and that its expression in Roman letters should rather have been “Ha-Meah.” *Meah* means *one hundred*; this, with the definite article affixed, is Ha-Meah, or *the hundred*. It probably refers to a tower guarded by 100 men.

Similarly as the words *Gareb* and *Goath* occur nowhere else than in Jerem. xxxi, 39; and as *Gareb* means *leprous*, while *Goath* is *lowing* (as the lowing of the ox), the words “upon the hill *Gareb*, and shall compass about to *Goath*” may have been words of *prophetic irony*, meaning from the hill of the leprous to the place of sacrifice. See 1 Sam. xv, 14, and interpret the passage of a circuit round the south side of Zion from the Valley Gate to the north-east end of the temple area.

* “So stood the two companies of them that gave thanks in the house of God, and I and the half of the rulers with me.” Neh. xii, 40.

mission is thus made to represent prophetically the central point of the *New Jerusalem's* everlasting glory, and the *focus of the brightness of Christ's "coming again,"* spiritually, and by the gift of the Holy Ghost, with an incarnate manifestation of power, throughout a second advent of eternal duration, and not limited to any political purpose of a passing and temporal effect, as if to renew the calling of Abraham's seed in Isaac, as when called to inherit (*conditionally*, and under limitation of an exterminating judgment thereon, Hosea, xiii, 11, with Levit. xxvi, with Deut. xxviii) a temporal kingdom of exclusively Jewish privileges in the land of the Canaanite.

Zion, as the palatial residence of the kings of Judah, may thus be termed the hill of the *leprous*, in reference to God's judgment on the disobedience of Uzziah, 2 Chron. xxvi, 21. Compare *Robinson's Palestine*, vol. i, p. 359, on the quarter of the city even now reserved for the dwelling of the leprous, *just within the Zion gate*. Also the observations on the same subject in vol. ii, p. 516, of Dr Thompson's *The Land and the Book*.

Such an interpretation would find its parallelism in the "great mountain" of Zech. iv, 7; for that, without doubt, refers to the mountain of Judah's pride being reconstructed, in the days of the restored kingdom, on that corrupt observance of the law of sacrifice which had caused the desolation of the first city and sanctuary—Zech. v, 5-11; compare Ps. xl, 8-12; Matt. xxi, 12, 13, with 1 Sam. xv, 14, 22, 23, and Hosea xiii, 11. The healing of lepers (physically and morally) was by the Jewish prophets made one chief characteristic sign of Messiah's kingdom.

The words of Zech. xiv, 10, 11, in their prophetic reference to the same historical fulfilment as Jerem. xxxi, 38-40, with Is. xl, 3, had both a typical and spiritual fulfilment in the days of the restored kingdom. For the valleys were filled up with incredible labour and expense (as Josephus testifies), that the basis of the typical sanctuary might be enlarged; and by the promised gift of the Holy Ghost, Jew and Gentile have now become one in Christ.

To express this characteristic of Jewish prophecy more clearly, I have added to my attempts at an elevation of the Temple from the text of Ezekiel other attempts based upon the text of Josephus, whose account of the porch as 120 cubits high agrees with that of 2 Chron. iii, 4. It seems to have been built on the east side of the hill, and to have had its base at a considerably lower level than that of the Temple itself, even to the level of the Court of the Gates. There is yet another characteristic difference between the Temple of Ezekiel's vision and that described by Josephus, with its separate court for the women of Israel.

Ezekiel, by making no such distinction, seems to have expressed typically that characteristic of the gospel times, by which Jew and Greek, male and female, bond and free, were to become spiritually as one before God in the kingdom of Christ.

If this view of Jewish prophecy be correct (and, however imperfectly expressed, I cannot see how any effective opposition can be attempted upon scriptural proof), we must read with this qualification the words with which Lord Carlisle concludes the preface to his elegant poem on the prophetic vision of Dan. viii.

"It has long appeared to me," says he, "that if the 8th chapter of Daniel does really stand (in the original Hebrew) as it is assumed to do in our Bibles, without addition, interpolation, or corruption, these three points are established :—1. The inspiration of the sacred text. 2. The immediate superintendence of Divine Providence in the order of events, and the government of the earth. 3. The high probability, when the chapter is viewed in connection with the associated prophecies and chronologies of the books of Daniel and the Revelations, that we are even now upon the threshold of great events, and of *the close of our present æconomy.*"

The *first two* conclusions of his Lordship are most unquestionably true. The third, though true in a great degree, must be read with an important qualification not to become an axiom of false prophecy, pregnant with extensive mischievous results to all the great nations of European Christendom. For these have been already deluded by the Millenarian "school of the prophets" into a zeal for securing, on worldly principles, an enlarged rever-sionary interest for their several nationalities on the wreck of other nationalities at the end of the world.

It is with extreme reluctance that I feel compelled to notice disparagingly any remarks of so popular a writer on prophecy as Dr John Cumming. I admire the devotion of his zeal, and his versatility of talent in illustration of his thoughts ; but often think what a pity that the zeal of so good a man should have (though unintentionally) a mischievous tendency, from the bias of strong prejudice, and from sometimes using words only calculated by simple-minded people to be received in a sense the very reverse of that in which he must intend them to be used. Comparing his "Signs of the Times" (a lecture delivered before the Young Men's Christian Association in Exeter Hall, 13th December 1853) with his "Great Tribulation," in which he predicted in 1850 the end of the world, or end of the era, as about to be in 1867, we have the same event predicted for slightly differing times (viz., 1864 and 1867) both nigh at hand.

THE SIGNS OF THE TIMES.

"Are we, my dear friends, amongst the Saints of God? It is time to lay aside our Ecclesiastical and Sectarian quarrels. *The very ground on which we stand will soon be calcined by the LAST fire, and the miserable Shibboleths which distract Christendom disappear in smoke.*

All Society is rending into two great divisions. By and by there will be no Jesuits, no Ultramontanes, no Franciscans, no Tractarians, but out and out Papists. By and by there will be no Churchmen, no Dissenters, but out and out Christians.

All Society is splitting into two great antagonistic masses; every man is taking his place; and those whom we call in courtesy Tractarians—who profess to hold the *via media*, neither going with us, nor the opposite side—will find themselves like men between two advancing armies, overwhelmed by the fire of both. I say society is splitting into two great masses. To which do we belong? To Christ, that is, the Church of the living God; or to Anti-christ, that is, the great Apostasy.

Oh, let us not quarrel about lesser things! There is love enough on Calvary to lift the earth to heaven; there is light enough at Pentecost to irradiate the wide world; there is warmth enough on the hearthstone of our Father's house to make every heart glow with ecstasy and thankfulness.

Let us rather quench than kindle the fire of passion. Let us pray that the temperature of our Christian life may be raised, that we may neither see nor

THE GREAT TRIBULATION.

"Suppose I had proved to you to demonstration, that 1867 were to close *this present era.** Some will say, Oh! then we had better not insure our lives—we had better not take leases—we had better do nothing, but fling everything off, and let society go to ruin. I say, NO. What is the Lord's command?—"Occupy till I come." What is the condition of the people when he comes?—"Two shall be grinding in a mill; the one shall be taken," *i.e.* one a Christian, "and the other left." What does that teach us? That our duties are determined by God's plain precepts; they are not to be modified by any of His prophecies, however clear. The prophecy I read for comfort—the precept I read for direction. And, therefore, when people say, we act inconsistently—as it was said not very long ago by caricaturists and others in the papers—that, *because I took the lease of a house, therefore I did not believe these conclusions. I answer, that if I thought it would be for my interest or advantage, or the advantage of my family, I would take a house for a hundred years' lease to-morrow.* I have nothing to do with prophecy in determining my duties—they are to be determined by God's precepts, and by common sense; and if I believed 1867 were to end the present economy of things, I should have my hand equally busy in my work. I would bid the soldier appear in the ranks, the merchant in his counting-house, the senator in the parliament—every man at his post; for the post of duty is always the place

* Compare Lect. xiv, p. 165, and Lect. xxvii, p. 317,—“the end of this present Christian dispensation,”—with Rev. xiv, 6; and Matt. xxiv, 14, with Rom. x, 18, Coloss. i, 6-23,—proclaiming the gospel of the apostolic age, to be Christ's everlasting gospel.

feel the petty scintillations of angry quarrels."*

of safety before God, and in the sight of all mankind. But whilst our hands should be at duty, our hearts should be more than ever in heaven."

* * * *

"And who can possibly regret the probable nearness of such a consummation? What will it be? The end of sin—the emancipation of the oppressed—the extinction of war—the return of earth's ancient glory—the restoration of all the blessedness we have lost—a peace that passeth understanding—no more quarrels, no more misapprehensions, no more sins, no more sorrows.

Instead of dreading the advent of so glorious an epoch, with all our hearts we should pray, as from the heart I do, 'Come, Lord Jesus; yea, come quickly.'"

The beautiful conclusion of this* quotation will insure for it a ready response of approval from every Christian heart.

But we nevertheless cannot conceal from the conviction of our understanding that it concludes a strong appeal to the blind and deadly passions of conflicting zeal in the cause of Christianity, instead of teaching men to seek in common the healing thereof in Christ, through prayer for that unity of spirit which is the gift of the Holy Ghost.

Great as are the political evils of the Papal system, by the corrupting influence of its traditions on the spirit of our Christian religion, the Romish Church numbers amongst her sons many who worship God with a simplicity of spiritual and truthful devotion no less practically honouring to God than that of our purer Protestant form of faith.

I question seriously whether we can consistently couple our fear of God with good will to man, when, in favour of Protestantism, we preach up a *worldly* crusade against the Papacy, teaching simple-minded men to believe that with the fall thereof, every form of sin will cease, every malady of human corruption be healed, and every tear of human sorrow be dried up after 1867, if only the destruction of the Papacy can be realised by that time.

Such a spirit of prophecy (if heeded) would be more likely to cherish in Protestants themselves that serious and deadly distem-

per of the soul, which makes it oftentimes most blind to its own defects, when most keen-sighted to and intolerant of that which is wrong in others.

If the temporal kingdom of the Papacy should this year be made to cease for ever, as the Jewish church of the Apostolic age was (under God's judgment thereon through the agency of man) made to cease from building for itself a temporal kingdom of exclusive privileges, to the prejudice of a truthful and spiritual worshipping God in Christ by all flesh (John iv, 21-27), the cause of Christianity would still not exist before men, without let or hinderance of other corrupting influences. For so long as man's spirit of life is doomed to exist on earth within a frail and mortal tabernacle, he is in spirit doomed to sustain a contest with the sinful influences of his carnal will, Rom. vii, 24.

Like man's mortal body, all political combinations of worldly power, however righteously grafted on the everlasting and truthful basis of Christianity, are liable to mutations of form, from the imperfect character of their own human element—1 Cor. iii, 12-23.

The *everlasting* promises of Jewish prophecy, in their relation to Messiah's kingdom (as the kingdom of God's *new* covenant with Israel in the day of his *second* deliverance from Babylon, as restored in temporal form by Cyrus, though still remaining to be confirmed of God before men by the gift of the Holy Ghost—Jerem. xxxi, 31-40, with Heb. viii, 7-13), pertained not to the city and sanctuary of man's rebuilding; for their destruction again forms the whole burden of Jewish prophecy. The desolation predicted in Dan. ix, 27; xii, 7, 11, 12, was the "utter destruction" of Zech. xiv, 11, compared with Matt. xxiv, 21.

Ezra ii, 63, and Neh. vi, 65, pointed to a time when the work, commenced by Cyrus in temporal form, as predicted (Isaiah xlv, 28), should be to the comfort of the spirits of all flesh, confirmed of God by the gift of the Holy Ghost, raising the comforted thereof above the dominion of sin in their hearts, when tempted thereto in the flesh; and delivering them from the sorrows of the heathen when left to sorrow in the world "without hope," under any humanly irremediable trouble of their mortal life.

This gift of the comforter (to those who shall be found waiting for him in righteousness before God, and good will to man) is perpetually realising on earth—in the brightness of a pure spirit, and

in the power of divine justice and mercy everlastingly reconciled in Christ—the promise that “unto them that look for him, shall he appear the *second* time without sin unto salvation.”—Heb. ix, 28.

This is the spirit of the interpretation which Scripture fairly, compared with Scripture, unhesitatingly demands for the words of Jeremiah xxxi, 38—“The city shall be built to the Lord” (compare v. 40 with Psalm cxxvii, 1), “It shall not be plucked up nor thrown down any more for ever.” These words were never intended to apply to any material structure of brick or stone to be raised by man.

But to return to the dangerous inconsistency of Dr Cumming's words, when predicting the end of the world for 1864 (or for 1867), he neutralised the ambiguity of his expressions in other respects by the awfully decided tone of these words in 1853—“The very ground on which we stand will soon be calcined by the last fire,” &c.

Any simple-minded man would here believe that he meant unquestionably the complete physical destruction of this earth by fire; yet no simple-minded man could or would give him credit for the belief in his own statement *thus interpreted*, on hearing him affirm, at the same time, that he would, if he thought it for the interest of himself or family, take a house for a hundred years' lease on the morrow after asserting his belief in an almost instant dissolution of the earth, and, of course, of his new worldly investment thereon, by fire.

The distinction between precepts and prophecies is an unintentional sophism. The prophecies of God are republications of his precepts in combination with promised mercy on obedience, and the curse of the threatened judgment on disobedience; and in this form, Christ's “everlasting gospel” is Jewish prophecy generalised, and made of universal application, until the object of all God's prophecies shall have been fulfilled, and therefore prophecy made to cease by the law of Christ (Galat. vi, 2), as that of charity (1 Cor. (xiii, 8) which never faileth, being itself the consummation of God's purposed mercy towards unregenerate man through the agency of his regenerate brethren. For it is thus only that they themselves have been redeemed in Christ from the condemnation of death in the flesh to life eternal, having spiritual communion with God on earth as in heaven.

Dr Cumming's hypothetical investment of his money upon

worldly security, could only be consistent with his belief, in the circumstances of the case, by making it one of a spiritual instead of temporal prospect for the return of gain. By saying, as the time is thus short, instead of making certain investments for my own *personal* and *worldly* advantage, I will devote the substance where-with God has blessed me to uphold his cause, and for the good of my fellow beings in these last days of their earthly need, knowing that my labour will not be in vain, if I am thus found at my post, in the hour of my visitation.

If by "*the close of our present œconomy*" Lord Carlisle means only (in the language of a devout and Christian statesman) that the events of our own day are multiplying, with such unmistakeable clearness and irresistible power, the historical evidence of God's temporal providence as the God of Abraham, and Governor in all the earth, being so truly King of Kings, that it will shortly become impossible for kings to establish an enduring throne (in reliance only on an arm of flesh to support politically a balance of power amongst the nations of European Christendom), they are the words of a righteous and true prophetic spirit. But there is a "school of the prophets"* which is ever predicting "the end of this dispensation." In regard to this phrase, if they do not mean "the end of the Christian dispensation" (as I do not think they can), it is essential that they should give the limitation of an intelligible significance to their words, that they become not to the less educated part of their Christian brethren as the blind leading the blind, until both fall into the ditch.

The only plausible signification, to my mind, is, that the phrase represents the expectations of that "school of the prophets" which, denying that the kingdom has ever been restored to Israel, as promised in the Jewish scriptures, and looking for that event in a form harmonising with its own traditional prejudices, regards it as an event associated with the overthrow of our Christian dispensation, regarded merely as the dispensation of an exclusively Gentile Christianity. If such be their meaning, it needs only to be stated clearly to be rejected without hesitation, as an error undermining the very foundations of Christianity itself. The Mosaic theocracy was in truth a *shadowy* or *typical* dispensation of Christianity (1 Cor. x, 4, 11), *conditionally* established to the Jews in connection

* See under this heading an article reprinted from *The Times* of Nov. 1859.

with a kingdom of exclusive temporal privileges, but with the alternative threat of an utter dissolution under the fiery judgment of God's wrath thereon in the *day* (or age) when he should make use of an election of grace therein to establish a new and everlasting covenant with the seed of Abraham by which Jew and Gentile should be spiritually made one in Christ, that all the families of man might be partakers of the promises made to Abraham's seed, as called through Isaac in Christ.

This gospel of the kingdom is by the Holy Ghost called an "everlasting gospel" (Rev xiv, 6) ; and St Paul certainly never preached the gospel of the kingdom as proclaiming a temporary and *exclusively Gentile* dispensation of Christianity, to be superseded by the gospel of another kingdom of exclusively Jewish privileges restored. On the contrary, after shewing in the most unequivocal form, and under many variations of proof, that Jew and Gentile were spiritually made one in Christ, under the gospel kingdom of God's new and everlasting covenant with the seed of Abraham, he provides for the security of that foundation against the recurring inroads of an anti-Christian Judaism (1 John iv, 3), by this solemn adjuration—"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

In a limited and figurative acceptance, the Christianity of ordinary life, *individually and nationally*, has often had so little of the true spirit of Christ's gospel therein, that it might *ironically* be called a Gentile Christianity, as corrupted by Gentile traditions ; even as the Mosaic law of sacrifice had been misunderstood by the Jews in a form, making their sacrifices as those of the heathen in God's sight. In correction of this evil, the world is no doubt doomed to undergo perpetual desolations, assimilated in character, and manifesting, as it were, an earthly eternity of the judgment which dates the beginning of the end of the world from the events of the Apostolic age.—Heb. ix, 26-28 ; 1 Peter iv, 7-19.

There is perhaps another sense in which the errors of Christians run parallel with those of Jewish exclusiveness in causing God's *new* Covenant with *all* Israel to be regarded as a kind of exclusively Gentile dispensation of Christianity, seeing that there are many amongst us who profess to believe that the Jews are without covenanted hope of participation in this salvation until they shall have assumed the name of Christians. But converts to a name,

and proselytes to righteousness, may often be two widely different things ; and it is reasonable that we should always place more reliance on the spiritual mercy than on the nominal badge of which it must necessarily be the precursor. " For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Many were brought nigh unto God in the spirit of a righteous faith, by the gift of the Holy Ghost, before the disciples were *first* called Christians at *Antioch*, Acts xi, 26. Again, if Jew and Gentile cannot, in any qualified sense, be made spiritually one in Christ, without also being one in name, why, both in history and prophecy, are the Jews, in all the lands of their foreign settlements, as at Jerusalem, continuously referred to as one particular family of the seed of Abraham, distinct from all others in some respects, even when living amongst them in political harmony, though " the obedience of faith " in the wisdom of God, when ordering their afflictions, as when surrounding them by mercies ?

There was a peaceful harmony of spirit between Daniel and the righteous of the Gentile world in the days of the Babylonian captivity, the devout Jews believing by faith that it was ordered " for their good (Jerem. xxiv, 5), and the righteous of the Gentile world appreciating (though imperfectly) their own blessedness therein, Dan. iii, 28-30 ; vi, 25-28. Isaiah also attributed the harmony of Jew and Gentile by a righteous faith in Messiah's day, to the then outpouring of God's spirit upon all flesh for their common good when subscribing themselves by different names. Thus, xlv, 3-6, " I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my spirit upon thy seed, and my blessing upon thine offspring : and they shall spring up as among the grass, as willows by the water courses."

" One shall say, I am the Lord's " (viz., of Messiah's people, and therefore a Christian) ; " and another shall call himself by the name of Jacob " (as if to mark his identity with the Jews of the twelve tribes, and with the expectation that the glory of their typical kingdom will be restored to them as Jews) ; " and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel," *the prevailer*,—to signify his preference to being identified in name with that regeneration of the kingdom of the twelve tribes which (pertaining equally to Jew and Gentile) constitutes the spiritual kingdom of Christ's everlasting gospel.

Though we “rejoice in the Lord” under the name of *Christians*, when righteously conforming to God’s new covenant of mercy in Christ—preferring salvation *only* “by a way of holiness”—not presumed to be natural, but the gift of the Holy Ghost, as the imparted grace of Christ’s spirit; the Jews, who manifest their faith in righteousness and good will towards man, do in fact interpret the moral ordinances of the Mosaic law in the spirit of Christianity, and not by the ritualistic quibbles of the anti-christian Jews, who made the word of God of none effect by their traditions in the Apostolic age.

We know, moreover, that Christ did not condemn the Jews of that generation for a righteous observance of the Mosaic law (John v, 45-47) but for *covering* a corruption of the moral law (Is. xxx, 1), by an unrighteous observance of the ceremonial ordinances instituted by Moses.

Thence arose that stiff-necked resistance of the Holy Ghost which Christ denounced as tending to demand his crucifixion. This it was which added the martyrdom of Stephen to that of God’s former prophets.—Luke xii, 10; Acts vii, 51, 52, with Matt. xxiii, 34-39; and Rev. xviii, 24.

In the subjoined verses I have tried to express my thoughts on this subject briefly, for the purpose of a technical memory, if clear enough :—

1.

Can Jew and Christian live by faith,

In harmony of spirit one?

Hear what our holy scripture saith—

He’s cursed of God who scorns God’s Son.*

* “In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”

Pharisaism is ever, even now, raising the question, Who is my brother, in relation to this command? as when the Scribe learned in the Jewish law of Rabbinical traditions said, in the apostolic age, “Who is my neighbour?” Compare 1 John ii, 22, 23; iii, 10-24; iv, 2, 3; John viii, 44-47.

Evidence of not being in Christ, howsoever named, as to the profession of man’s faith towards God. *

Evidence of being in Christ, howsoever named, as to the profession of man’s faith towards God.

“Hereby know ye the Spirit of God: Every spirit that confesseth” (viz., by

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of

Pause, lest you misjudge the cause
Of fellow-sinners to your * harm ;

that confession of the heart which believeth unto righteousness, and therefore accepts the doctrine that God's Spirit has an incarnate manifestation amongst men, though never 'in the fulness of the Godhead bodily,' but in Christ, Coloss. ii, 9, with 1 Cor. xii, 3-12), "that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: And this is that spirit of Antichrist whereof ye have heard that it should come: and even now already is in the world." 1 John iv, 2, 3.

God dwell in you." (Compare John i, 12, 13, 14, iii, 3, with Matt. xix, 28). "Now if any man have not the Spirit of Christ, he is none of his." Rom. viii, 9. Compare Matt. vii, 21; Luke vi, 46.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law," (Galat. vi, 22, 23), viz., no imputation of the curse entailed upon Israel by the law of Moses for sin against the first covenant, and therefore the "no more curse" of Rev. xxii, 3, so that *all Israel* may be saved (Rom. xi, 26), under God's new covenant, as predicted. Jerem. xxxi, 31-34.

If this be subjecting myself to our Church's censure, under No. XVIII of our 39 articles (though, "*in foro conscientie*," I think that article condemns only the rationalistic doctrine of *human optimism*, supposing a natural capability in man to become his own saviour), I can only say, God help me. I am honestly in search of truth, and cannot afford to barter honest convictions for a temporal policy, without scriptural proof that what I regard as honest convictions are delusive conclusions from imperfect reasonings of my own on Scripture. St Paul tells us (Rom. ii, 11-17), "There is no respect of persons with God (compare Acts x, 34, 35). For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts (compare Jerem. xxxi, 31-34; Heb. viii, 7-13), their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another). For the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

* "The seat of the *scornful*" (Ps. l, 1, with Rom. ii, 1; xiv, 4), is more likely, in God's sight, to be that of the *accuser* (as Antichrist, "sitting in the temple of God, and shewing himself that he is God" 2 Thess. ii, 4, with Ezek. xxviii, 2, 3; Dan. xi, 36-45), by presuming to hurl the thunders of God's judgment against his fellow man as a blasphemer of Christ for subscribing only to the name of Jacob or Israel when living in the grace and gift of Christ's spirit, by living under the influence of the Holy Ghost) than of the *accused* as to *which is the infidel*? Surely God himself vindicates man accused of infidelity for not symbolizing with his neighbour as to the form of his belief, when the accused

In your indictment may be flaws
Exposing to yourselves * alarm !

3.

Know ye the Son men cannot scorn,
And deem themselves beatified ?
Christ in his brethren † who adorn
The living faith for which he died ?

4.

Not names, but gifts of grace, make men
In spirit one with Christ, their Lord ;
Jews to Christians may be brethren,
And Christ be righteously adored.

5.

In peace shall Israel ‡ be saved
Through holiness, which peace entails.
Nailed to the cross, on which, self-sacrificed,
Christ died, 'gainst § such " no curse " prevails.

manifests the influence of divine grace upon his heart in righteousness of life, and good will to his fellow-beings, through the fear and love of God as felt by faith.

* " Whosoever shall speak a word against the Son of Man, it shall be forgiven him ; but unto him that blasphemeth against the Holy Ghost (as they do who deny that righteousness and peace are evidences of Christ's spirit or of the Holy Ghost, manifested in the heart of man unto salvation, unless he be Christian also in name), it shall not be forgiven (Acts vii, 51-54 ; compare John x, 37, 38.) Our Lord's words (Luke xxiii, 34), " Father, forgive them, for they know not what they do," represent briefly, and with divine power, the spirit of Christ in its essential antagonism to that of antichrist, whose power is doomed ever to fall prostrate, as the image of Dagon, before the incarnate spirit of Christ's second advent, in the power of the Holy Ghost, to sanctify the hearts of a people made willing to obey him in the day of his power, as that of his eternal resurrection-glory.

† The parable of the then coming and ever continuing judgment with which Matt. xxv concludes, extends the blessing of believers to men who did the will of God from motives of a righteous fear and love, learned under a form of faith truly Christian (as that of Abraham's in spirit, John viii, 56), though not Christian in name. Compare Matt. xii, 48-50.

‡ The " ALL Israel " of Rom. xi, 26, means the righteous of the " elect for their Father's sake," though " enemies " to the Christian concerning the Gospel, v. 28 ; and evangelized Jews. Compare Is. l, 16-20 ; xxxiv, 8 ; lvii, 15, with Matt. xi, 28 ; John xiv, 6.

§ Compare Galat. v, 22, 23, with Coloss. ii, 14, and the " no more curse " of

6.

With judgment limited, that some might live,
The law's dread curse upon the kingdom * fell ;

Rev. xxii, 3 ; also the " no more utter destruction ; but Jerusalem shall be safely inhabited " (viz., the New Jerusalem), Zech. xiv, 11, with the words of Jerem. xxxi, 40.

" It shall not " (viz., " when built unto the Lord," v. 38, with Ps. cxxvii, 1, by the gift of the Holy Ghost upon Jew and Gentile in Christ, Jerem. xxxi, 31-37, with Heb. viii, 8-12 ; and Luke ii, 29-35), " be plucked up nor thrown down any more for ever." It follows that the Apostolic and earthly type of the New Jerusalem ever cometh down from above, and shall for ever outlive the Jerusalem of man's rebuilding, which was, with her children, in bondage to the spirit of the power of the world in the latter days of God's first covenant with Israel. For the spiritually redeemed of Christ from amongst the Gentiles (as by a way of holiness through faith in God), both before and since the date of his incarnation (John viii, 56 ; Heb. xi, 39, 40), with the evangelized Jews of the apostolic age (Matt. xix, 28), and the " All Israel " of succeeding generations (Rom. xi, 26), do, for Christ's sake, outlive the dissolution of their spirit's mortal body in natural death.

Thus all the righteous, from the beginning of the world, are scripturally regarded as having lived righteously through " the obedience of faith " (Rom. xvi, 26), or in that spirit of Christ which is the gift of the Holy Ghost, and the eternal glory of Christ's *second* advent, for the confirmation of God's new covenant with Israel, and with all flesh, unto an eternal communion of God's saints on earth and in heaven.—See 1 Thess. iv, 15-18, illustrating Zech. xiv, 5 ; Is. xxv, 7, xxvi, 19.

Such is, beyond all reasonable doubt, the true scriptural doctrine respecting " the restoration of the kingdom to Israel." Compare Luke xvii, 20, 21, with Matt. xvi, 28 ; John xxi, 21-24 ; Rev. ix, 15-19 ; xv, 8, to end of cap. xviii.

* Compare Matt. xxiv, 22, with Dan. xii, 7, 11, 12 ; Zech. xii, 10 ; xiii to end of xiv. In Rom. xi, 25, 26, the words " Until the fulness of the Gentiles be come in ; and so ALL Israel shall be saved," &c., are to be explained of the times referred to in Galat. iv, 4. " When the fulness of time was come, God sent forth his Son, made of a woman, made under the law," &c. The " times of the Gentiles," as referred to in Luke xxi, 24, complete the true historic reference of the prediction, as fulfilled in the desolation of the typical sanctuary by the fiery judgment predicted in Dan. ix, 27, before the calling in of the Gentiles could be fully accomplished, by reason of Jewish prejudices and violent opposition.

Thus, the " end " of 1 Cor. xv, 24, as that of the judgment (Dan. xii, 7, 11, 12 ; Matt. xxiv, 22), limited over the typical sanctuary, dated the time appointed for making general, or extending unto the Gentiles also (Ezek. xxxvii), that resurrection from death unto life which commences spiritually in the flesh ; that the salvation of God may be experienced on earth, or in the body (1 Thess. v, 23, with Heb. iv, 12 ; and 1 Cor. xv, 35-38), as predicted over those of the better resurrection, Heb. xi, 35. For there is no salvation in man's mortal body, when

God to the living* wills to give
Faith's hope; the limit who can tell?

The rebuilding of the Walls of Jerusalem by Nehemiah in its relation to the Prophecies respecting the Restoration of the Kingdom to Israel.

The progress of the rebuilding, as described in Nehem. iii, does not represent the labours of all Israel applied continuously in the same direction round the city, until again arriving at the point from which they started. Yet, on comparing v. 1 and v. 31, this might seem to be the case.

The whole work was divided into *three* great portions. The *first* company, with the High Priest at their head, began at the Sheep Gate, at the southern side of the Citadel, and thence proceeded, by the towers of Meah and Hananeel, and by the Fish Gate, to the Gate of Ephraim or Benjamin. About here they came upon the broad wall, and continued their operations to the Tower of the Furnaces. This, in Nehem. xii, 38, 39, was, on the dedication of the walls, *inversely* made the starting point of the company which, with Nehemiah after them, took the northern circuit of Mount Zion, and terminating their course at the Sheep Gate, on the western side, *stood still in the Prison Gate*. Thus it seems that the Prison Gate and the Sheep Gate were gates pertaining to the same enclosure, as will perhaps be made clearer by and bye.

The *second* company of builders began at the Valley Gate (Nehem. iii, 13), and, like the first company, at the dedication proceeded *southward* to the Dung Gate (cap. xii, 31, 37). But at the Fountain Gate, which was over against them, they went up by

not experienced by the evidence of a Divine Comforter therein on earth. Again, the termination of the judgment ordained over the typical sanctuary represents the consummation of the outpouring of the seven vials after the opening of the (new) Temple of God in (the new) Heavens (of typical and Jewish prophecy), by the Resurrection and Ascension of Christ. For, though the new heavens were thus opened, as predicted, no man, Jew or Gentile, could enter peacefully therein until the typical sanctuary and stronghold of Jewish opposition was destroyed.

* Compare Zech. xiii, 9, with Is. xxxviii, 19; Ezek. xviii, 31, 32, and Lament. iii, 39.

the stairs of the city of David, at the going up of the wall above the house of David, *even unto the Water Gate* (Gate of the Waters) *eastward*, i.e., eastward of Mount Zion. This gate was therefore on the high ground above the pool of Siloam, and probably protected the bridge by which Mount Zion and Mount Moriah were united, near the south-west corner of the temple area.

The *third* company was that of those who, with the Nethenims, encircled Ophel, by carrying the great western boundary of Zion onwards from the Fountain Gate, so as to enclose the pool of Siloam within the walls thus extended round the hill called Ophel to the south-east corner of the temple area (Nehem. iii, 26, 27).

Fourthly, The priests, with the goldsmiths and merchants, completed the outer enclosure of the temple area "*from above the Horse Gate*" (v. 28). This was therefore within the enclosure called the Court of the Prison (viz., *of the fort on Mount Zion*.) Their work consequently extended along the northern and eastern boundaries of the temple area. The gate Miphkad would be the great eastern gate, or the Golden Gate of the middle ages.

Thus, on the western area of the temple enclosure in Nehemiah's day there seem only to have been *two* gates. Josephus speaks of four after Bezetha was enclosed. The *Water Gate*, by the bridge at the south-west corner leading from Mount Moriah to Mount Zion, and the *Horse Gate* (so called as accessible to horsemen from the plains (2 Kings xi, 16), at the north-west corner, leading from Mount Moriah to that part of Acra which came within the fortified enclosure of the city and temple. David's wall, before the building of the temple, must have passed round the eastern brow of Zion above the Tyropæon, from the Joppa Gate to the south at Siloam.

The "*Le-Hazar* ha-mittarah*" of Nehem. iii, 25, will mean "*facing the court of the fort*," and denotes the relation of the fort on Mount Zion (as both the *prison* of the king's house and the *guard-house* of the royal palace) to the palace, whether spoken of David's palace or of Solomon's, or of "*the house of the governor on this side the river*," viz., of the viceroy for the kings of Babylon and Persia (Nehem. ii, 8.)

* The Hebrew word for court is the same as that in the compound words "*Hazar-Hatticon*," Ezek. xlvii, 16; *Baal-Hazon*, 2 Sam. xiii, 23; and *En-Hazor*, Josh. xix, 37.

This last palace was situated by "the high gate of Benjamin, which was by the house of the Lord" (Jerem. xx, 2), and it was also near "the broad wall" (Nehem. iii, 7, 8.)

Hence I infer that the whole circuit of the wall originally built by David round Mount Zion (2 Sam. v, 7, 9), with the Millo of Solomon's filling up in the valley of Tyropæon (or cheesemakers) to connect the fortifications of the city with the north-west corner of the temple area, represents the court of the fort or the prison in Nehem. iii, 25. Also that this, when enlarged by the outer court of the house of the Lord, and by the addition of Ophel (a hill) to bring Solomon's palace within the fortified enclosure, constituted the old Jerusalem of Jewish prophecy, whose "battlements" were to be taken away a *second* time, and then by an everlasting destruction "as not the Lord's" (Jerem. v, 10, with xxxiii, 4, 5, and Isaiah xiv.) For these fortifications became the stronghold of a worldly policy, denounced by God's prophets as teaching Israel to rely on an arm of flesh rather than on a foundation of truth and righteousness through faith in God, that, thus sought, he would realise to the nation his promise of abiding peace.

Bearing these scriptural facts in mind, let us now proceed to trace the site of the *Sheep Gate* as that from which the rebuilding of Nehem. iii, 1, commenced. For this we have certain scriptural data by which it can be determined with considerable accuracy, when once the true site of the *Fish Gate* is found. But of the identity of the Fish Gate with the Yaffa Gate I *now* entertain no doubt, though sorry to find myself here parting company for a while from my trustworthy companion Dr Robinson, though only to meet him again by the lower pool of Gihon, at the *Valley Gate*, from which Nehemiah commenced his first visit to the ruined walls (Nehem. ii, 13-15.)

The Fish Gate of Zeph. i, 10 (as there spoken of in relation to a second gate), was probably the first gate or corner gate of Zech. xiv, 10.

If so, "from the gate of Ephriam to the corner gate, 400 cubits" (2 Kings xiv, 13), will probably indicate the same locality as "from Benjamin's Gate unto the place of the first gate, unto the corner gate," Zech. xiv, 10. The relation of the Fish Gate to the lower pool of Gihon, and to the western wall of Zion from that point southwards, as stated in 2 Chron. xxxiii, 14, establishes the identity of the Fish Gate with the Yaffa Gate, beyond a doubt to my

mind. But between the Fish Gate and the Sheep Gate came the two towers of Hananeel and Ha-Meah. These probably* were towers of the citadel afterwards called Hippicus; Hananeel being the northern, and Ha-Meah the southern tower, nearest to which was the Sheep Gate.

The northern and eastern walls of the city are twice described by Nehemiah, under an inverted order of reference to the places passed in that circuit, thus :—

The order in Nehem. iii, 1-12.

The order in Nehem. xii, 38, 39.

- | | |
|--|-------------------------------|
| 1. The Sheep Gate. | 1. The Tower of the Furnaces. |
| 2. The Tower of the Hundred, or of
Ha-Meah. | 2. The Broad Wall. |
| 3. The Tower of Hananeel, as thus
named for a memorial of God's
graciousness. | 3. The Gate of Ephraim. |
| 4. The <i>Fish Gate</i> . This was the first or
corner gate facing the road to Joppa. | 4. The Old Gate. |
| 5. The Old Gate. This was probably | 5. The Fish * Gate. |

* In Zeph. i, 10, the *Fish Gate* is referred to as about to be involved in a calamity which shall extend to some *second gate*, after which there should come "*a crashing of the hills*." Judah's overthrow was to be by a *whirlwind from the north*, Ezek. i and 4; Jerem. vi, 1; xxiii, 19, 20; xxx, 23, 24. Also the road from the present Damascus Gate has two terminations at a short distance from the Fish Gate, measuring, as it were in that direction, 400 cubits. We may therefore conclude that near here was the site of the gate of Ephraim, 2 Kings xiv, 12.

The "*crashing of the hills*," Zeph. i, 10, will elucidate Zech. xiv, 10, "*all the land shall be turned as a plain from Geba to Rimmon*," as *from hill to hill*, or from Mount Zion to the Mount of Offence, made the high place of Canaanitish idolatry renewed by Solomon.—Zech. xiv, 21; and John iv, 21, 27. *Geba* comes from the Hebrew *Gav*, a *back*; and like the Latin *dorsum* was applied to the ridge of hills, as to the highest border of the Brazen Altar, otherwise also called the "*Hor-el*" or Mount of God.—See the marginal reading of Ezek. xliii, 15. But Rimmon is the Hebrew for a *pomegranate*, which was an idolatrous symbol with the worshippers of Baal on high places.—Compare the house of Rimmon, 2 Kings v, 18.

In Exod. xxviii, 33, the pomegranate seems also to have been appointed for a decoration of the High Priest's ephod, as if to memorialise thereby the fruitfulness of the promised land.

From these Scriptural facts a clue seems opening out for an intelligible interpretation of the water flowing southward from under the Altar on the eastern side of the Temple area, in Ezekiel's prophetic vision, chap. xlvii, 1-6.

For in Num. xxxv, 4, the *suburbs* of the cities given to the Levites should extend outward from the wall of the city a thousand cubits round about; and the city was to stand in the midst of a square area measuring 2000 cubits on every side. With this let us next compare the specification of an interval of 1000 cubits from the Valley Gate to the Dung Gate, Nehem. iii, 13, and the 1000 cubits of Ezek. xlvii, 3-6.

Let us next compare the measuring reed of Ezek. xl, 3; xlvii, 3, with the plummet of the house of Ahab, 2 Kings xxi, 13; also Zech. ii, 1, 2; iv, 10, with Is. xxviii, 17; Jerem. xxxi, 39.

Let us also bear in mind that the water from Solomon's pools (for "*Engedi*," Ezek. xlvii, 10, was near Etam or Urtas beyond Bethlechem, compare Dr Thompson's "*The Land and the Book*," vol. ii, p. 421, and Robinson, vol. 1, p. 513) ceased from their northward flow, and took *first* a south-western direction, on entering the city by the lower pool of Gihon at the valley, and thence

- the *high* gate of Benjamin, (Jerem. xx, 2); and the *high* gate of 2 Chron. xxiii, 20, built by Uzziah, (2 Chron. xxvii, 3).
6. The Gate of Ephraim, (2 Kings xiv, 12), was probably the *new* gate of Jerem. xxxvi, 10. These gates were clearly situated near "the Throne of the Governor on this side the river," (Nehem. iii, 7.) For in Nehem. xii, 39, "the Gate of Ephraim" is substituted for "the Throne of the Governor," to identify the locality.
 7. The *Broad Wall*, viz. the *Millo* of Solomon's *filling up*, in the valley of the Tyropæon, to enclose the whole Temple area within the fortifications of the City.
 8. The Tower of the Furnaces—Compare Neh. iii, 2; xii, 38.
 6. The Tower of Hananeel.
 7. The Tower of Ha-Meah or the Hundred.
 8. The Sheep Gate—in a position to face the Prison Gate, being situated nearly at right angles thereto, an outer gate of the same fort enclosure.

If the former localities are fairly defined on scriptural evidence, then the Towers of Hananeel and Ha-Meah, being near the Yaffa Gate, this Tower of the Furnaces must have stood on the north side of the Temple area, where the Tower of Antonia stood in the days of Josephus. For that part probably was not brought within the sacred enclosure of the Temple until the hill Bezetha was encompassed by the walls of Agrippa, A.D. 42; or at any rate not until the building of the second boundary wall on the north side. Then two new gates of access from the New City seem to have been added on the western side.

The first and old northern wall, as that of Nehemiah's reference deviated from its south-eastern bend above the Tyropæon in the days of David, to a straighter course from the Bethlehem or Joppa Gate to the Horse Gate at the North-West corner of the Temple area. Between these extreme points the broad wall passed along the western side of the Temple area to somewhere near the Water Gate at the south-west corner. Possibly also it formed the foundation of the Tower of Antonia, on the north side.

In Nehem. iii. 25, 26, we are told of *two* towers "lying out," *one* by the place

turning along the north-eastern brow of Mount Zion, entered the Temple area on the north side, and flowed out from under the south side of the Altar.—Compare Ezek. xlvi, 9.

There is no record of any place called "Eglaim." I believe the name therefore to have been typical like that of "Engedi," which means the Fountain of the Kid, and Dr Thompson tells us the rocks in the neighbourhood are called "the rocks of the wild goats," vol. ii, p. 420. In Hebrew Eglah means a young bullock, and the *Dual* number *Eglaim* two young bullocks.

May not the reference be therefore to the *two calves* of the idolatrous worship instituted by Jeroboam?—1 Kings xii, 26-33.

over against the Water Gate towards the east, and there lying out from the King's high house that was by the court of the prison ; viz. that on Ophel, near the site of Solomon's palace.

The other, which the Tekoites repaired—(Compare the trumpet of Tekoa, Jerem. vi, 1 ; Amos i, 1 ; with the *Beth-haccercm*, or “house of the vineyards,” in its relation to Solomon's gardens, Is. v, 1, 2, with Rev. xiv, 20), is called “the great tower that lieth out” as away from Ophel ; for they repaired *even unto* “the wall of Ophel” as from the northern to the southern Tower. This site for the Tower of the Furnaces may perhaps be confirmed from 2 Chron. xxxiii, 3-8. For if Manasseh raised altars for idolatrous sacrifices in two Courts of the Lord's house, he would not scruple to worship Baal from a tower raised higher on the north side of the sacred enclosure, and lying out therefrom.

For these reasons I cannot identify its site with any supposed furnaces by the Dung Gate, for there burning the offal of the sacrifices and the filth of the city. See Calmet under the word Gehema, and p. 133 of my tract, “Thy kingdom come.”

The general correctness of these deductions from Scripture is confirmed by Dr Robinson's antiquarian researches on the spot. For he has proved satisfactorily that what is marked for the pool of Bethesda by the Sheep Gate in the modern topographies of Jerusalem bears evident signs of having been only a fosse protecting against enemies the north end of the tower of Antonia. The arches he speaks of answer to the description given by Josephus of the manner in which an enlarged area was artificially constructed for the foundations of the lower cloisters of the Temple on Mount Moriah.

The pool of Beth-Hesda (as written in the Hebrew version of John v, 2, and meaning “the house of kindness”), was by the Sheep Gate of the Apostolic age, not that of monkish traditions, dating only from the fourteenth and fifteenth centuries.—Robinson, vol. 1, p. 476. The word gate seems to indicate the relation of the Sheep Market to the city, as noticed in the margin of our Bibles. Upon the clearest Scriptural evidence we see here that the Sheep Gate on the south of the tower of the hundred (Ha-Meah), could not have been far from the valley gate of the wall wherewith Manasseh encircled the lower fountain of Gihon, 2 Chron. xxxiii, 14, for that was without doubt the “dragon well,” or “the well of the dragon,” Nehem. ii, 13, compare 2 Chron. xxxii, 30. Gesenius tells us that the word Gihon (though used as a proper name in Hebrew), means only “a stream, river, so called as breaking forth from fountains, compare Job. xl, 23. Its corresponding term (he adds), is used by the Arabs before the names

of several larger Asiatic streams, as the Ganges, the Araxes, &c.," possibly much in the same sense as we say the *river* Thames, &c., for the Hebrew root of Gihon is "Geah," to break forth, with reference to the gushing up of a fountain, the birth of a child, or the springing up of men from an ambush. The idea, therefore, has (in this form at least) no connection with that of the word "dragon" given to it when spoken of as the well or "fountain of the dragon" (ain-tanin), Nehem. ii, 13, possibly as a fountain of very great length.

But both Lee and Gesenius give another word, having the like radical letters, but differing in its vowels, as from a different root of Chaldee and Syriac origin, viz., the word used for the belly of the serpent in Gen. iii, 14, and of any reptile in Lev. xi, 42. This word, Lee adds, occurs nowhere else in Scripture. It is spelt "Gahon." Whether, through any mispronunciation of the word "Gihon," the pool ever popularly received the name of Gahon first, and thence of "ain tanin" (*i.e.*, dragon fountain), or from what other cause, it is now impossible to say.

But the "dragon well" of Nehem. ii, 13, opposite the valley gate, could not be the Siloah of Nehem. iii, 15, for that was by the King's garden, and considerably to the east of the Dung Gate, v. 13.

Hence, though the lower Gihon might be the Siloah of John ix, and was the place to which David sent Solomon to be proclaimed king, 1 Kings i, 32-38, the Siloah near "en Rogel" is the reference of Nehem. iii, 15, and the place where Adonijah assembled and feasted his friends when aspiring to supplant Solomon as the promised successor of David in the kingdom.

This applicability of the term Siloah or sent, John v, 9, to the fountain called Gihon (as different words having a like signification, in the judgment of Dr S. Lee), affords scope for representing the pool of Siloam, John ix, 7, as the same with the Bethesda of John v, 2, unless determinable otherwise from other considerations.

There is another pretty imagery connected with the Jewish names for their cisterns as for their fountains of water. The word for "pool" is of kindred origin with the word blessing, representing the running stream as sent upon a fertilizing mission. So the word used for fountain means also the eye; and these words have a kindred signification figuratively in the typical language of Jewish prophecy. Compare Matt. vi, 22, 23; Rev. viii, 10-11, with Isaiah viii, 6.

The five porches, John v, 2, near the pool of Bethesda (Beth-Hesda, the house of kindness), might perhaps have reference to the arches of the aqueduct* by which the waters of Solomon's pools were conveyed from Etam, in the neighbourhood of "En-gedi" (the fountain of the kid), to the Temple. For those arches were a little above the lower pool at the point where the waters of Solomon's pools turned from their western circuit towards the north to take a south-eastern course along the brow of Mount Zion to the Temple.

The destined terminus of the water from Solomon's pools was the Sanctuary, and its lavers. The largest of these was the "molten sea" of 2 Chron. iv, 2, appropriated for a typical purification of the priests personally. May not the meaning then be, when God shall be worshipped spiritually and truthfully at Jerusalem, John iv, 21-27; the Lord's house of the New Jerusalem shall be "built unto the Lord," 31-38, by gifts of the Holy Ghost sanctifying the hearts of his people (v. 33, 34, with Heb. viii, 11), by an everlasting purification unto eternal life. But in those days there should be "no more sea," Rev. xxi, 1, viz., no more "molten sea," its dead waters, of a mere typical and ceremonial purification, having been sanctified, and their typical meaning spiritually realised in Christ, though not with the fulness of the effect predicted to Jew and Gentile equally until after the cessation of the oblation and sacrifice with the desolation of the typical sanctuary.

This is in harmony with my previous interpretation of the words "no more sea," by reference to the mystic waters of many people and nations, whereby the Assyrian was made great, Ezek. xxxi, 4, even as the mystic Assyrian of the Jewish Antichrist at Jerusalem in the Apostolic age. For Rev. xviii, 24 is to be illustrated by Matt. xxiii, 35, compared with Isaiah xiv, 29-32, and the "generation of vipers," Matt. iii, 7.

It may here, however, be urged in objection that the Dead Sea of Ezekiel's vision, and the waters of life abounding with fish, were the waters of the Jordan from the Sea of Galilee or Lake Tiberias. True, but this only traces the imagery of the prophetic instruction from a twofold source; and probably the instruction itself is one of a twofold spiritual significance.

For Ezek xlvi, 11, speaks of "miry places," and places given to salt, which could not be healed. Jeremiah said the same, lii, 9, and our Lord confirmed his words, Matt. xxiii, 34-39, and John v, 40.

* See Plan of Ancient Jerusalem.

The waters wherewith the "molten sea" in the Temple was supplied, coming from the neighbourhood of Engedi and the Dead Sea, for the purpose of a mere typical and ceremonial purification of the Jewish priesthood, are thus assimilated to the waters of the Jordan continuously flowing into the Dead Sea without any alteration in the character thereof. Thus, the molten sea in the Temple stood in the same prophetic relation to the pure stream from Solomon's pools as the waters of the Sea of Sodom to those of the Jordan.

But spiritual healing was provided in Christ for the Dead Sea of a mere ceremonial purification for sin, Isaiah 1, 10-20; Zech. xiv, 21; Matt. xi, 28-30, whilst the Sea of Sodom is an everlasting type of the earth as condemned for the sins of man originally, Gen. iii, 17, and as ever liable to recurring desolations from the same cause, 1 Cor. xi, 3; Rev. xi, 5, 6.

One thing is certain from the actual measurements of both Maundrell and Robinson, viz., that the 500 reeds, or 2000 yards of Ezek. xlii, 20, must have been intended to represent a measurement only of typical significance. For no one side of the Temple area could, from the nature of the ground, on historic testimony, extend literally to a length of 2000 yards.

Possibly the measurement typified an instruction of spiritual significance like that of Jerem. xxxi, 34, meaning that in those days the teaching of God's spirit should be diffused over the hearts of the faithful throughout the whole city, through the influence of the Holy Ghost, on hearts first sanctified within the sacred enclosure of the Court of the Priests; and thence carrying forth the Gospel tidings of peace as a Gospel of power and comfort to all the people of the city, and to every nation upon earth.

On the scale of the topographical map published by the Christian Knowledge Society (from which my sketch has been reduced) take 2000 feet, equal to 1000 cubits of 24 inches each, and with a pair of compasses thus set, make the Fish Gate of Zeph. i, 10, or the Yaffa Gate, your starting point, you will then find that the Zion of Nehemiah's day would represent pretty nearly a square of 1000 such cubits, omitting with the typical sanctuary the two outlying towers, viz., the site of that to the north, and of that on Ophel to the south. Compare also with this fact the measurement actually made by Dr Robinson on the spot. In vol. i, p. 459, he says, "The length of this wall, between Hippicus and the Tem-

ple, as near as we could estimate by paces, must have been 630 yards." But 1000 great cubits (estimated at 24 inches each) are $666\frac{2}{3}$ yards. Comparing this result with the number mystically given in Rev. xiii, 18, three such measurements might be taken to symbolize the effects of the three last woes predicted over the typical sanctuary. For three times $666\frac{2}{3}$ yards are 2000 yards, and the 500 reeds of Ezek. xlii, 20, estimating each reed as 6 cubits of 24 inches each, or 4 yards. This I now prefer to my previous computation of the great cubit, as only 18 inches increased by 3, instead of 21 inches increased by 3, or 24, on Lee's estimate of the ordinary cubit at 21 inches.—See my observations on the measurement of the lavers in the Tract "Thy Kingdom come," and the relative force of both computations arithmetically applied to Ezekiel's typical division of the land, partly as an oblation to God, and partly as a dwelling for his people in Messiah's day, towards the closing remarks of this Introduction. Bear in mind also that the interval between Ezekiel's vision of the coming judgment, chap. viii, in B.C. 594 and A.D. 73, the end of the Jewish war, Dan. ix, 27, was exactly a term of 666 years; and about 3 times 666 years from B.C. 1923, Gen. xi, 31. That was the date at which Terah, with Abraham, his son, left Ur of the Chaldees to go into the land of Canaan; and the calling of Abraham out of Babylon stands prophetically identified with the calling of Abraham and his seed in Christ, John viii, 56. See close of Third Tract.

The obvious exclusion of the Temple area from the typical and prophetic measurements thus estimated is a matter of momentous consideration. For it as obviously confirms the interpretation I have long since given, Rev. xi, 1, 2, from other Scriptural evidence, viz., that the typical sanctuary of the Jews at Jerusalem, and from the days of Christ's earthly ministry therein, stood and stands everlastingly to God's new Sanctuary of Man's fleshly tabernacle (built and sanctified of God for the indwelling of His spirit therein, by the gift of the Holy Ghost) in that typical relation which its own outer Court or Court of the Gentiles did to the two inner Courts, viz., that of Israel, and that of the Priests. In fact, that the desolation of the typical sanctuary predicted in Dan. ix, 24-27; xii, 7, 11, 12, is the event figuratively described in Rev. xi, 1, 2, compared with Luke xxi, 24; Matt. xxiv, 13, 16.

We have the highest possible confirmation of this in our Lord's words, Matt. xxiii, 38, 39; John iv, 21-27.

Bearing these scriptural data in remembrance, it cannot be fanciful to interpret the words of Jerem. xxxi, 38, "From the hill *Gareb* to *Goth*," as from the hill of the leper to the place of sacrifice—meaning from Mount Zion to the temple on Mount Moriah. This application of the measurements (for the healing of lepers, physically and morally, was one great characteristic of Messiah's day), may possibly involve a reference to the *leprosy* wherewith Uzziah was smitten for disobedience to the divine will.

There is also to this day a place *on the hill of Zion*, either appointed by man for a separate habitation of the *leprous*, or made so voluntarily under association of like sympathies.—See Robinson, v. 1, p. 359. "Within the Zion Gate, a little towards the right, are some miserable hovels, inhabited by persons called *leprous*. Whether their disease is or is not the leprosy of Scripture I am unable to affirm; the symptoms described to us were similar to those of elephantiasis. At any rate, they are pitiable objects, and miserable outcasts from society. They all live here together, and intermarry only with each other. The children are said to be healthy until the age of puberty or later, when the disease makes its appearance in a finger, on the nose, or in some part of the body, and gradually increases so long as the victim survives. They were said often to live to the age of forty or fifty years." Compare the language of the Jebusites to David, 2 Sam. v, 6-9, intimating that it would be undesirable for him to take the evil with the good, as he must do for the possession of Mount Zion.

Dr Thompson, in "The Land and the Book," vol. ii, p. 530, has made the vision of Ezek. xlvii, 1-12, the subject of a very beautiful and scripturally sound allegory, shewing the relation of the typical waters in that vision to the predicted outpouring of the Holy Ghost in the latter days of the typical dispensation.

The Typical Instruction of Ezekiel's Prophetic Visions respecting the Oblation and Temple to be restored at Jerusalem after the Babylonian Captivity.

Herein the Christian church possesses a continuous instruction from Jewish prophecies fulfilled in the history of Israel's restored nationality at Jerusalem, from the days of Cyrus until (on the disannulling of God's

first covenant with Israel, and its law of typical sacrifices), the foundations of the kingdom were spiritually enlarged in Christ under a new and everlasting covenant confirmed of God by the gift of the Holy Ghost upon all flesh for the salvation of *all*, at least all who would thus be drawn nigh unto him, in the day of his final judgment on the temporal kingdom of Judah's exclusive privileges.

The general proof of this may be briefly stated thus. Comparing Jerem. xxvii, 4-12, and xxix, 10-15, with Ezek. xii, 28, saying, with reference both to the consummation of the predicted captivity and the time fore-ordained of God for the restoration of the kingdom to Israel, "Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God."

The popular error, which, setting aside the above scriptural evidence of fulfilled prophecy, declares that the predicted restoration of the kingdom to Israel is a prophecy even yet unfulfilled, has overlooked the fact that these prophecies were all given in language expressly contemplating both a temporal and spiritual restoration of the kingdom.

Also that these two forms of the restoration, though designed of God to be combined as one in Christ at Jerusalem (Matt. xxiii, 37-39), and always so combined, "by a way of holiness," on the part of some in Israel, should fail, by reason of Jewish prejudices and opposition, to be thus realised in the predicted form of a kingdom into which the Gentiles also were to be gathered in by Messiah, until consummated by God's final judgment on the temporal kingdom of exclusively Jewish privileges.

The rebuilding of Jerusalem and restoration of the Kingdom, as designed and executed by man.

This was to be overthrown with the overthrow of the typical sanctuary (Dan. ix, 24-27), at the disannulling of God's first covenant with Israel, to establish a new covenant of "everlasting righteousness" in the quickening spirit of Messiah's resurrection glory. That, however, was to be manifested in the power of an everlasting judgment on the generation by whom he should be despised and rejected in the days of his earthly ministration.

The rebuilding of Jerusalem "to the Lord" (Jerem. xxxi, 38-40; Ps. cxxvii, 1), in a form which should "not be plucked up nor thrown down any more for ever."

Thus when the rebuilding was commenced by Zerubbabel, Haggai (see especially ii, 12-20), and Zechariah (compare ii, 7; v, 5-11; and xiii, 7, to end of xiv), were both instructed to predict the failure of man's labours therein, and of security for the pride of his worldly expectations therefrom, until the city and kingdom should be restored to Israel on the basis of a spiritual and truthful worship of God, uniting the righteous

N. B.—It is clear from this that the everlasting promises made to Abraham and his seed as called in Isaac (through Christ (Galat. iii, 6), as by a way of holiness, the gift of God, when the spirit's power unto salvation is not quenched by a rebellious energy of man's human will), were ordained of God to proceed to their fulfilment upon a more enduring basis than that of any city or kingdom of man's re-establishment thereon in Palestine.

of Israel and of the Gentile world as one in spirit by a new and living way of faith—by a way of holiness realising the obedience of faith.

Ezra (ii, 63) and Nehemiah (vii, 65) were commissioned to declare the same truth; then Malachi (iii); and lastly Christ (John iv, 21-27).

From the above scriptural data I conclude that Ezekiel's prophetic visions respecting the oblation and temple of the restored kingdom were not meant as architectural designs, to be literally followed out on the redistribution of the land, and rebuilding of the temple in material form. On the contrary, they were intended to represent a figurative and typical instruction unto spiritual righteousness (Ezek. xliii, 10-12; xlv, 23, 24; xlviii, 15), based upon an inspired contemplation of God's original purpose in establishing the Levitical law of ceremonial ordinances when giving the land of the Canaanites to the twelve tribes of Israel, and in directing the original building of the temple by Solomon, under guidance of inspired wisdom, for the design best calculated to convey a lesson of spiritual truths under an instruction of material types.

If such was the object of Ezekiel's prophetic instruction, we shall be forcibly struck by the contrast between the description of Solomon's temple given in the inspired records and Josephus' description of the temple as rebuilt by Herod, and as the temple visited of God with the judgment predicted in Daniel.

Though the Temple, as rebuilt by Herod, was in fact the *third* Temple of man's building, yet, as a substitution for that built by Zerubbabel, and having the same object, viz., the worship of God by the ceremonial sacrifices of Mosaic institution, it was essentially the material representation of that "latter house," or latter-day temple of ceremonial ordinances, the glory of which should be greater than that of the former, or of Solomon's Temple, Haggai ii, 9. For that greater glory of the kingdom, as spiritually restored to Israel in the latter day, was to be identified only with the incarnate manifestation of the Holy Ghost outpoured upon Jew and Gentile for the redemption of the spirits of all flesh from death unto life, in the day that Messiah should be manifested therein as the *last* messenger of God for the welfare of Israel's temporal kingdom (Malachi iii, 1). and the archangel of Israel's predicted resur-

rection *unto eternal life*, Dan. xii; Ezek. xxxvii. This had its beginning spiritually in the flesh, and under circumstances identifying it with an eternal judgment on the unregenerate world, beginning with extreme judgment on the temporal kingdom of the Jewish antichrist of the Apostolic age (Dan. xi, 45; John xii, 31, 32; 1 Peter iv, 7-19), even as God's previous judgment on the world of Jewish prophecy began with Jerusalem in the days of Nebuchadnezzar, Jerem. xxv, 29.

The *varied* illustrations of the Temple have been designed in this Tract to shew that the Temple of Ezekiel's prophetic vision bears a *nearer* resemblance to that built by Solomon (as described in the records of Scripture, without consulting Josephus on this point), than to that rebuilt by Herod. In regard, however, to Herod's Temple, the description of Josephus is trustworthy, it having been the Temple in which he was wont to worship the God of his fathers, Abraham, Isaac, and Jacob, until the oblation and sacrifice of Levitical institution ceased (as predicted Dan. ix, 27; xii, 11, 12), with its final destruction by the Roman Chittim, Dan. xi, 30-45.

In the description of Solomon's Temple, Scripture recognises no other inclosing courts than the Court of the Priests, and the Court of the Israelites; nor did its structure make provision for a distinction of religious privileges, contemplating a nigher access unto God for the sons than for the daughters of Israel.

Again, the height of that in Ezekiel's prophetic vision is not given. He merely says, xli, 8, "I saw the height of the house round about." I have therefore assumed the height to be 30 cubits, as the Temple of Solomon described in 1 Kings vi, 2. But in 2 Chron. iii, 4, the height of the porch is said to have been 120 cubits.

This porch of 120 cubits to a building only 30 cubits high, seemed so out of proportion, that I should have regarded it as possibly some error in the text, like the 35 cubits in 2 Chron. iii, 15, compared with the 18 cubits 1 Kings vii, 15, for the two pillars made by Hiram, without their chapters, of 5 cubits a-piece.

But Josephus gives the height of the porch as 120 cubits; he also connects the fact with the record of circumstances which corrects this disproportion of height. For he states the height of the building sometimes as 120, and at others as 100 cubits in front; but only 60 cubits for the height of the sanctuary. He speaks also of an upper chamber of other 60 cubits, having its entrance inward from the posts of the Temple, and seemingly extending along the front, where the porch was 120 cubits in height. He also represents the Temple as standing on

the hill side, and having an ascent steeper by 5 steps from the court of the women on the east side than on the north and south. The ascent he describes on the east side as that of 7 and 8, or 15 steps. This accounts for the difference I have made in the arrangement of the steps in the elevation from Josephus compared with that from Ezekiel. On much careful study of the prophetic vision, I came to the conclusion that the outer and inner gates on each side of the house stood at opposite ends of the passage-way between the side chambers, as side chambers common to both gates. That the entrance to the side chambers must have been on the outer or court side, for the measurement of 25 cubits from door to door across the roof. If so, the seven steps would most probably extend all along the sides of the chambers, and front of the inner court; and the 8 steps to the inner gates consequently be represented by the addition of the threshold of each inner gate to the previous elevation of an ascent by 7 steps to the outer gates. My illustration of Ezekiel was constructed under an impression that a large square mound was first levelled for the foundations of the Temple; and this Josephus sometimes seems to assert, though other of his statements are plainly inconsistent with the idea of the mound levelled for the lower cloisters (or the outer court of the Gentiles), extending much further inwards than required to make the cloisters of equal breadth on all sides.

Again, in respect to those cloisters, he tells us they were double cloisters, and broader than the rest, which were single, even stating their breadth as 30 cubits, *Wars*, v, v, 2. But, in *Antiq.* xv, xi, 5, he describes them as a colonnade, having four rows of pillars, and three wide walks, viz., of 30, of 45, and 30 cubits in width respectively, the middle row being 45 in breadth, and 100 in height, whereas the outside porticos were only 50 cubits high.

The colonnade of the Vatican seems to have been fashioned from this description, but it had not come under my consideration when I designed Plan No. 10, in illustration of the cloisters as 30 cubits broad according to Josephus, who, in *Wars*, v, v, 2, says also that "the entire compass of it was by measure six * furlongs (Greek *stadia*), including the tower of Antonia." I have made it 500 square reeds in extent, according to the typical measurement of Ezek. xlii, 20. The arches beneath that Plan were constructed to shew the form in which the foundations of the lower cloisters were obtained by raising an enlarged

* In *Antiq.* xv, xi, 3, the outer wall of the Temple enclosure alone is stated as compassing 4 furlongs, viz., Greek *stadia*, of about 600 Greek feet each.

and level mound on all sides of the hill to that extent at least. For it is clear that further inwards, viz., to obtain a site for the Temple itself, and the courts of the priests of Israel, and of the Jewish women, by which it was more immediately surrounded, some preparations had been made to raise level terraces for the court of Israel, in its relation to the court of the women, above the court of the Gentiles; and that this court was emphatically the court of the gates mentioned in *Josephus' Wars*, v, v, 2. For it is expressly said there that at the top of the 14 steps from the great outer court there was a distance of 10 cubits, which was all plain (viz., for the cloisters to the court of the women), whence there were other steps, each of 5 cubits a-piece, which led to the gates.

But the outer and inner gates in the description of Josephus (as already stated), were not so nearly on a level as I have assumed in my illustrations of Ezekiel's visions, when compared only with the description of Solomon's Temple, as given in 1 Kings vi; and in 2 Chron. iii.

In fact, by calling the court of Israel the court of the gates (viz., of the outer gates to the Temple area), it is implied that these were at a lower level than the Temple area.

The degree of ascent is also stated as by 15 steps on the east side, and shorter by 5 steps both on the north and south sides, *Josephus' Wars*, v, v, 3, whilst the court of the women was raised above that of the Gentiles by 14 steps, *Wars* v, v, 2.

This description of the court of the gates as on a lower level than the area of the Temple, leaves scope for contemplating the foundation of the porch of the Temple as standing on the same level with the court of the priests, or that of the inner gates; and therefore at a lower level on the hill of Mount Moriah than that part of the sanctuary which stood only 60 cubits high.

Hence, I have multiplied my illustrations on the present occasion from a desire to realise the most important features of the *varying* descriptions which Josephus has given us respecting the form of the Temple of the Jews at Jerusalem. Whether to any useful purpose or not is a question which others must decide.

Speaking of the outer gates, Josephus says, *Wars*, v, v, 3, "However, they had large spaces within of 30 cubits, and had on *each side* rooms, and those, both in breadth and length, built like towers, and their height was above 40 cubits. Two pillars did also support these rooms, and were in circumference 12 cubits," &c.

In Plan No. 7 I have represented turretted chambers on each side of the east gate, reckoning the 30 cubits as the measurement of

length between the cloisters at either end. For these, if computed as 10 cubits each, would, together, make up the 50 cubits of length in Ezekiel's vision. But the little chambers on each side might form parts of a turretted gateway 30 cubits square and 40 cubits high, with a covered passage-way, but 40 cubits square and 50 cubits high at the eastern gate, which was larger and more costly than the rest, being made of Corinthian brass. But 40 for the breadth of the gateway, with 60 cubits of arches or cloisters, Ezek. xl, 14, make up the 100 cubits of width assigned to the court of the priests.

This doubt respecting the more correct form of taking the measurement is the reason of my illustrating Josephus' account of the east gate under two representations. See Plates Nos. 8 and 9.

The arches of Ezekiel correspond to the cloisters of Josephus; and the posts (called in Hebrew "*ailim*," or rams, from the form in which the ends of the cedar beams resting thereon were carved), will of course extend along the compass of the cloisters. But I would here add, that the posts are at times spoken of, as Dr S. Lee in his Hebrew Lexicon testifies, as friezes, no doubt from their acting as supports for the friezes above the pillars of the cloisters round about. All these friezes were ornamented with cherubims and palm trees, and open flowers, where not receiving the inscriptions spoken of in *Wars* v, v, 2, by Josephus thus: "When you go through these (first) cloisters, unto the second (court of the) Temple, there was a partition made of stone all round, whose height was 3 cubits: its construction was very elegant: upon it stood pillars, at equal distances from one another, declaring the law of purity,"* some in Greek, and some in Roman letters, that "no foreigner should go within that sanctuary," for that second (court of the) Temple was called the sanctuary, "and was ascended to by 14 steps from the first court. This court was four-square, and had a wall about it peculiar to itself; the height of its buildings, although it was on the outside 40 cubits, was hidden by the steps,† and on the inside that height was but

* Viz., That of ceremonial ordinances respecting things clean and unclean, Ezek. xlv, 23; Haggai ii, 11-19, by which none but circumcised persons, Ezek. xlv, 9, could be admitted within the sanctuary. Such were called proselytes of the gate.

† Viz., As ascending from the base of the wall on the outside to the height of 15 cubits before reaching the level of the inside area, where the interior height of the wall would thus be 40, less 15, or 25 cubits only in height. This must reckon at least 15 cubits of breadth for the cloisters. As the rise of each step could not have exceeded half a cubit, these 15 cubits would leave room for 30 steps, viz., the 14 to, and the 15 from the court of the women.

25 cubits; for it being built over against a higher part of the hill, with steps, it was no farther to be entirely discerned within, being covered by the hill itself." Again he tells us, "the gates on the north and south sides were eight, on each of those sides four, and of necessity two on the east; for since there was a partition built for the women on that side, as the proper place wherein they were to worship, there was a necessity for a second gate for them; this gate was cut out of its wall over against the first gate. There was also on the other sides one southern and one northern gate, through which was a passage into the court of the women; for as to the other gates, the women were not allowed to pass through them; nor, when they went through their own gate, could they go beyond their own wall. This place was allotted to the women of our own country, and of other countries, provided they were of the same nation, and that equally; the western part of this court had no gate at all; but the wall was built entire on that side; but then the cloisters which were betwixt the gates extended from the wall inward, before the chambers; for they were supported by very fine and large pillars. These cloisters were single, and, excepting their magnitude, were no way inferior to those of the lower court."

The law of Self-Sacrifice ordained to be the law of God's House for the peace of the world, in redemption from the destructive tendency of conflicting human passions.

In Ezek. xliii, 12, we read—"This is the law of the house; upon the top of the mountain (of xl, 2; Is. ii, 2, 3. Micah iv, 1, 2) the whole limit thereof round about shall be most holy. Behold this is the law of the house." This law must of necessity refer to the time when the instruction given by Moses to God's people under a law of types and shadows (extended even to the form of the typical sanctuary; and the ordinances appointed both for the comings in and goings out of God's worshippers therein) should be realised *spiritually* and *truthfully* (John iv, 21-27) in the hearts of his people, by the gift of the Holy Ghost. For the House of the Lord here spoken of means the *new* sanctuary of God's presence amongst his people in the new Jerusalem, when the house and city of the Lord should be "built to the Lord," in being built by the Lord, through the incarnation of his spirit in the hearts of his people for the regeneration of the world.—Jerem. xxxi, 38.

The verification of this reference is given on inspired authority. (Matt. xix, 28 ; John i, 10-15 ; iii, 3.) It tells us that God, in appointing the highest court of his typical sanctuary to be the place of the altar for the burnt-offering, and in designating the highest border of that altar as the "Har-el," or mount of God—(See the marginal reading of Ezek. xliii, 15)—did in effect, by a typical ordinance, verify the moral and spiritual teaching of Ps. li, 17—"The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise." Also of Isaiah lvii, 15—"Thus saith the High and Holy One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Thus the ordinances for the altar of God's typical sanctuary were originally instituted to become to the nation a *daily* memorial of the spiritual instruction involved therein, viz., that God willed "mercy rather than sacrifice ;" and that until they rightly understood this principle, they could not walk in "the obedience of faith," as the everlasting and immutable law of man's communion with God, appointed in the day of his creation, and renewed in Christ, as the law of his spiritual redemption from sin and misery in the flesh, to the bliss of paradise, restored by a gracious gift of God.

Comparing Matt. ix, 13 ; xii, 7 we read, as strongly as in Isaiah i, 10-24, that the object of the law of sacrifice, as ordained by Moses, was continuously misapprehended by the nation. Also in Ezek. xliv, 9, we see that their zeal to be recognised as Abraham's seed by the sign of circumcision in the flesh, without caring to understand that the sign was valueless when unaccompanied by circumcision of heart (Ezek. xliv, 9), was the root of a self-righteous delusion, preparing ruin for the temporal kingdom of Jewish nationality, and misery for the world. Hence arose that national perversion of judgment which Isaiah describes thus, (lix, 15)—"Yea, truth faileth, and he that departeth from evil maketh himself a prey." Yet to depart from evil, and to learn to do good, is the law of eternal life as ordained of God, Ezek. xviii, 21-24 ; xliv, 23. Had the nation rightly understood the things which made for peace, it would not, we are told, have rejected Christ for its Messiah, for in loving mercy rather than sacrifice it would have found mercy in God's sight. How so ? Simply because mercy is the "obedience of faith" to a law of conscience written in the heart of man, and made an obligation of God's revealed will in Ezek. xviii, 23, with Is. lix, 15. It is the "charity which never faileth" of I Cor. xiii, 8, and called the law

of Christ in Galat. vi, 2. It is not a law of indifference to sin, and pleading only for pardon as impunity from the immediate consequences of sin, but it is the law of justice and mercy reconciled in Christ for the salvation of sinners, by providing for those who may thus be induced to forsake sin redemption unto newness of life, through redeeming gifts of grace in the power of the Holy Ghost. Had the Jews understood this aright, they would truly, by the law of their faith (Deut. xviii 21, 22 ; 1 John iv, 1-4), have seen that Christ was the prophet of whom Moses spake as the lawgiver who should come after him, the messenger of God's new covenant with his people and with all flesh ; and if so, " they would not have condemned the guiltless " as a blasphemer, and delivered over to the death of transgressors for blasphemy and sedition, Is. liii. On the contrary, their notions of the sacrificial law, corresponding to those of the heathen, regarded the ceremonial sacrifice of atonement as a legal offset against sin, whether repented of or not, and ever valid so long as the atoning sacrifice was paid as an indemnity for the offence. This is the meaning of Isaiah's reproof, i, 10-24. For though God had instituted their law of sacrifice as given by Moses, he had not ordained its observance in the spirit of the interpretation they had set upon it, 2 Cor. iii, 6. In this sense their sacrifices were not the sacrifices which God had ordained. For the delusion of self-righteousness under which they made their sacrificial atonement, without any heartfelt compunction for sin, to quicken within them the germ of a new and spiritual life, constituted that " deceivableness of unrighteousness," or of a false justification which St Paul condemns in 2 Thess. ii, 10. It led, in fact, to their confounding right and wrong morally, when deeming themselves righteous by reason of their sacrifices, but tracing no evidence of God's presence amongst the morally righteous of the Gentile world. Thus merciless bigotry has ever been a destroyer of mankind, no less deadly and offensive in the sight of God and man than those sins of drunkenness and immorality from which there is no recovery but through open shame, Matt. xxi, 31 ; Luke, vii, 29, 50. For godly sorrow is a moral restorative of divine ordinance, whereas the justification of self-righteousness adds sin to sin under veil of a false covering. Mercy, on the other hand, considers that the hearts of all men are prone to a presumptuous reliance on their own human will. That this tendency has to be subdued in all, either through suffering or by gifts of divine grace, for the comfort of divine grace, without previous anguish for presumptuous sin, some have been better and earlier qualified than others by education, good companions, or some secret instinct for

good, awakened in their souls under a merciful interposition of God's providence, strong enough to overcome their self-will, 1 Thess. v, 19; John v, 40.

Thus, under the new covenant, as under the old, sacrifice is the law of God's house; but a widely different sacrifice to that of burnt offerings, viz., the sacrifice of self—a patient forbearance with the infirmities of one another (being all sinners before God, and needing His mercy), that the law of Christ may be written of God in our hearts unto salvation, by the gift of the Holy Ghost, teaching us to appreciate justly the spiritual power of the prayer he gave us for a guide. In so doing we shall be taught of God that mercy outlives sacrifice, because God willeth mercy and not sacrifice, (otherwise than as realising the death unto sin, appointed unto all men, Heb. ix, 27,) for the new birth unto righteousness and eternal life. For charity never faileth.

The bloody sacrifice of the Mosaic law evidently had an essentially different object to those of the heathen, though continuously being offered up by the Jews in no better spirit. The object must have been for a continual memorial, daily renewed, that the discordant worldly interests and antagonistic human passions of men living under an unrestrained impulse of their individual human will, would, like the natural instinct of wild animals, lead to the shedding of one another's blood, (as memorialized in the blood of the victim condemned to slaughter by reason of their sin), until their natural impulses should be brought into subjection to the will of God, by the gift of the Holy Ghost, for a spiritual and peaceful communion with him according to the law of man's creation to a higher and holier gift of life than that of the beasts which perish. It also appealed mutely to an instinctive sense of justice and shame, to prevent the innocent being continuously sacrificed for the guilty, and the weak made the victims of the strong to uphold the power of the world in its unregenerate state; whilst the prophets of God typically foreshadowed the blessings of regenerate human life, under a picture of the lamb lying down by the side of the lion in safety.

Thus the instruction designed of God in the typical law of Moses, as spiritually explained by all God's prophets, (Luke xvi, 31; 2 Peter i, 19–21), and “*lust*” of all by a perfect incarnation of “God's Spirit,” or of the “Holy Ghost” in Christ, (John 1-14; Coloss. ii, 9, but always resisted by Israel, Matt. xxiii, 34; Acts vii, 51-54; John ix, 28, 29, fulfilling the prediction of Isaiah liii, through a total misconception of the law of sacrifice, Is. i, 10-24,) was to awaken in sinners, when bringing their sacrifice to the altar (Matt. v, 23, 24), a humiliating conviction of

sin, and an enlightened perception of its ultimate consequences, if not timely forsaken by the gift of God's spirit working repentance unto newness of life. God therefore willed that the celebration of his sacrifices should be such as to quicken within the hearts of his people shame and sorrow for sin, (Ezek. xliii, 10, 11,) working an earnest desire of redemption from its power, like that expressed by Job xlii, 5, 6.

The reasonableness of this is explained in Ezek. xviii, 23. For as no man lives to himself, the good or evil of each man's life is a common concern. But evil must be overcome of good, to make the good be beloved and voluntarily sought; whereas repelling it only in the spirit of evil (or in the power of an unsanctified human will) is to give to its desolating effects a more extensive range. If evil can be no otherwise checked, God himself has ordained a limit in natural death which no power of man can evade, nor can human intelligence long foresee the time and circumstances. But when the power of Christ's Kingdom is advanced in this form, it is only as it were by the removal of a hindrance to its progress, and as a warning voice of God calling other sinners to repentance without delay, under a conscious uncertainty respecting the term of human life.

But repentance from error unto newness of life, under a sacrifice of self-will realised by the gift of God's grace, is a quickening principle of good, for it has a beneficial effect of living influence on others, whereby the humiliation of sinners is made to redound to the glory of God in Christ, and to enlarging the borders of his earthly kingdom.

Thus the justice and mercy of God are everlastingly reconciled in Christ. For "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."—Ezek. xviii, 27.

On the Gate of Gennath and the Gate of the Essenes (Josephus' Wars, v, 4, 2), in their relation to the Valley of Hinnom.

Josephus tells us that this gate was by the citadel Hippicus. This, therefore, as the corner gate both of the *first* and *second* walls to the north corresponded most likely to the Yafa Gate of the present day, at the opening of the Valley of Hinnom. The word seems to be a compound of "Gen," a garden, and "nut," to be agitated, *as by an earthquake*, Ps. xcix, 1. Might not the word thus mean *the garden of the earthquake*, in the relation of Zech. xiv, 5, to the paradise of typical

prophecy, Ezek. xxviii, 13, 14, with Gen. iii, 23, 24? For there is clearly a prophetic connection between the valley to the south of Mount Zion and that to the east of Mount Moriah and the valley of dry bones, Ezek. xxxvii; Jerem. xxxi, 40; and the valley of vision and of tumult, Is. xxii, and the valley of Jehoshaphat or of decision, Joel iii, 12-14. The reference of Joel, however, is that of a double metaphor; for it speaks of the contest before the walls of Jerusalem in Messial's day as that of an exterminating warfare so ordered for dividing the power of the world against itself to its fall, when opposed to the peace of the people of God, no less certainly in favour of God's people (Luke xxi, 28) than when "*God decided*" for *Joshua*, and enabled him to destroy the confederacy of Canaanitish power arrayed against him in the plains of Esdraelon, by *Megiddo*. Whence the use of the word "*Armageddon*" in Rev. xvi, 16. For *Jehoshaphat* means "*God's judgment*."

Though no orientalist, it may be possible, in scripture and through the Hebrew together, here to trace a valid connection between the Baal worship of the ancients and the Hindu idolatry of Juggernaut even now existing. In Gen. xxxi, 47, we read that Laban called the place of his covenant with Jacob in Chaldee, "*Jegar Sahadutha*," "the heap of witness," whereas Jacob called it "*Galead*" "the heap of witness." Now, if the former half of the word Juggernaut be compared with the former half of the word used by Laban, and the latter half with the Chaldee word "*Naht*," he came down (Dan. iv, 13, 23), or the Hebrew "*Nut*," to be moved or agitated, the word might mean the hill of the descent, or of the earthquake, with reference to an alleged divine manifestation thereon. Compare the reference to the horses of the sun which Josiah took away (when he burned the chariots as worthless), with the symbolically winged horses facing the car of Juggernaut, in the illustration copied from the *Saturday Magazine* for 11th August 1832. In Josiah's case (2 Kings xxiii, 10, 11), it is possible that the winged horses were of the precious metals, and that being thus convertible to other uses, they were not destroyed with the chariots, but simply taken away. Coleman, in p. 50 of his *Hindu Mythology*, quotes from extracts he made when reading (he thinks) a book of the Reverend Buchanan's, to the following effect:—"We know that we are approaching Juggernaut, (and we are more than 50 miles from it) by the human bones which we have seen for some days strewed by the way. At this Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road, and their bodies generally remain unburied. On a plain by the river, near the pilgrims' caravansera at

this place, there are more than 100 skulls. The dogs, jackals, and vultures, seem to live here on human prey." Again—"I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient history can give, I think, an adequate idea of this valley of death; it may be truly compared with the valley of Hinnom! I have also visited the sand plains by the sea, in some places whitened by the bones of the pilgrims; and another place, a little way out of the town, called by the English Golgotha, where the dead bodies are usually cast forth, and where the dogs and vultures are ever seen." Again—"I have beheld another distressing scene this morning, at the place of skulls: a poor woman lying dead or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed without noticing the children. I asked them where was their home. They said they had no home but where their mother was."

Let us, however, return from this digression to consider the position of the gate of the Essenes in its relation to the gate Gennath; and it is possible that these two gates to the garden of Israel's typical paradise may have had two prophetically significant names, though not given of man in any prophetic spirit. According to Josephus, (*Antiq.* iii, viii, 9, with xv, x, 5,) the sect of the Essenes was thus named from "*Hoshen*" *truth*; metaphoricè from being "unbending as a rock." Whence the use of this word to mean the breastplate of oracular truth in Exod. xxviii, 30. Compare "righteousness as a breastplate" (Is. lix, 17, with Ezra ii, 63; Nehem. vii, 65, and Luke ii, 29-35; also Ephes. vi, 14; 1 Thess. v, 8.) Josephus tells us that the Essenes were honoured by Herod, because Menahem, an Essene, is said to have foretold oracularly Herod's accession to the kingdom of the Jews.

Josephus represents the gate of the Essenes as on the west or south-west of Mount Zion, and somewhere near Siloam.

These two gates, therefore, do, by their distinctive names, seem to characterise their approaches to the garden of Israel's prophetic paradise from Jerusalem. One (the *Gennath* of Josephus, if derived from *Gennut*), as the gate of the *garden* of tumult. For this character may be verified by its identity with the *Fish Gate* of Zeph. i, 10, and from its relation to the valley or *garden* of Hinnom, referred to, with the valley of Jehosaphat, in Jerem. xxxi, 40; Is. xxii; Ezek. xxxvii; Joel ii, 9-18. The other, or the gate of the Essenes, made to symbolise the way of life, from its situation near the pool of Siloam, whose waters typified the gift of the Holy Ghost by the mission of Shiloh, Gen. xlix, 10; John ix, 7.

place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India.

On the teaching of the Levitical law respecting things clean and unclean, Ezek. xliv, 23, compare Haggai ii, 10-20; Mark vii, 1-14, as determining the question with an oracular and truthful judgment, like that of URIM and THUMMIM in the days of old. This seems to give the true meaning of Isaiah's prophecy, chap. i, 26—"I will restore thy judges as at the first, and thy counsellors as at the beginning: afterwards thou shalt be called the city of righteousness, the faithful city." Thus, in Matt. xi, 14; xiv, 12, John the Baptist was declared to be *the Elias* of Malachi's prediction, if only the Jews would believe his words, Malachi iv, 5, 6.

On the Holy Oblation in its relation to a typical re-distribution of the land to the twelve tribes of Israel, as made spiritually equal in Christ through the mission of the twelve Apostles (Matt. xix, 28; Mark x, 42, 43; Rev. vii.)

That there is a valid identity of character between the oblation of the land in Joshua's day and that of Ezekiel's prophetic vision respecting the oblation of the land in the days of the restored kingdom cannot, I think, be reasonably doubted.

Amongst the "signs of the times" given of God to Israel, for spiritual discernment respecting the rising glories of Messiah's kingdom—the earthly manifestation of which was to commence in the latter days of the typical dispensation—we read in Isaiah l, 25-28, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterwards thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness."

We cannot, without directly falsifying the whole spirit of the New Testament and the language of St Paul, Heb. viii, 7-13, and x, to end of xii, &c. &c., interpret the above prophecy of Isaiah, and that of Haggai ii, 10-20, compared with Ezek. xliv, 23, 24, as intimating prophetically a divine re-enactment of the Mosaic law and its typical institutions, after the establishment of God's new covenant with all flesh, through an election of Israel, in Messiah's day.

We have therefore no room left for choice or doubt as to the spirit

of the moral instruction thus figuratively expressed. It means that when God's new covenant shall be received by Israel, under confirmation of the Holy Ghost, Jerem. xxxi, 38-40 (thereby, as it were, spiritually rebuilding Jerusalem "to the Lord," as the new or regenerated Jerusalem of Christ's apostolic mission), the judgment of the apostles, Matt. xix, 28; John xvi, 8; Acts i, 8, 9, should be one of righteousness, like the judgments of Israel's former judges, when acting under a directly inspired instruction of God by Urim and Thummim, Deut. xxxiii, 8; Ezra ii, 63; Nehem. vii, 65, with Matt. x, and xvi, 18.

The only real difficulty in the way of thus interpreting Ezekiel's oblation of the land and allotment to the tribes of Israel as a spiritual instruction for the future of Israel's history, expressed in the language of a prophecy involving typical reference to the events of Joshua's day, is that the allotments of land assigned to the twelve tribes by Joshua were not assigned thus under like details of their situation and relative order as in Ezekiel.

But this objection may be of infinitely less importance than it appears at first sight.

For Joshua's division of the land describes only the details of a historic fact. But Ezekiel's partial oblation of the land to God, when prophetically re-distributing to the tribes of Israel their respective allotments therein, was (like his vision of the restored temple) clearly designed of God for a widely different purpose, as stated in Ezekiel xliii, 10, 11. This was for a moral and spiritual instruction from the allotments of land made to Israel in Joshua's day, as if to intimate that, however allotted by Joshua in material form, the eternal interests of the twelve tribes of Israel in that land (as involved in God's everlasting promises to Abraham and his seed) were to be realised only by that election of Israel which should constitute Messiah's people, by signs of spiritual discernment from the typical instruction as varied in some of its details for this very purpose in Ezekiel's vision of prophecy, though retaining therein the three characteristic features of Joshua's allotments.

1st. An allotment to five of the tribes before others, viz., to Reuben, Gad, Manasseh, Judah, Ephraim.

2d. An oblation of the land to God when setting up the tabernacle at Shiloh; and when making provision for the ordinances of God's typical sanctuary, and for Joshua, their prince in Judah, as for Caleb in Hebron. Also by a remarkable dedication of all the tribes to God at Ebal and Gerizim.

3d. By allotting the remainder of the land to the seven remaining tribes; though in Joshua's day it is said that the Canaanite continued still to retain partial possession of the land with Israel. We know also that the Jebusites retained possession of *Jerusalem* until the days of David.

Hence the difference between the historical allotments of the land in the days of Joshua, and those in the typical vision of Ezekiel's prophecy may (and, in my opinion, does, under confirmation of a very high probability) form part of the spiritual instruction conveyed from God to man in that language of typical teaching which forms the characteristic feature of all Jewish prophecy, and especially marks the inspiration of Ezekiel's words, interpreted by the law given us in 2 Peter i, 20, 21.

"No prophecy of the scripture is of any *private* interpretation," viz., not of any exclusive reference to the personal or national interests of a temporal character involved therein. *All*, on the contrary, have reference to the incarnation of God's spirit, as the law of man's regenerate life on earth in Messiah's day, as the eternal day of God's new and everlasting covenant with man.

Yet we are guarded against contemplating even this (as the Jews did the law of their ceremonial sacrifices in atonement for sin) superstitiously. For in Rom. viii, 9, we are taught to live under a conviction that we must each for ourselves struggle and pray to be like minded with Christ in preferring the righteousness of God's commands to the impulses of our own human will and worldly interests, when brought into antagonism under the ever varying circumstances of man's mortal life. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Here, therefore, we may trace an adequate reason for typically varying certain features in Joshua's division of the promise between the twelve tribes of Israel, as occurring in Ezekiel's vision of prophecy.

For the *typically equalised* distribution of the allotments in Ezekiel's vision harmonises with St John's apocalyptic vision in Rev. vii, wherein the effect of the gospel mission was equal upon every tribe, 12,000 redeemed souls being numbered to each, though in the day of their material numbering by Moses (Num. ii), the lowest number far exceeded that of St John's typical vision, and the numbers belonging to the different tribes varied in each case.

If I cannot yet trace—and indeed if I should never be able to trace—any Scriptural clue to the typical instruction designed of God, when

enumerating in his vision of prophecy to Ezekiel, and in that to St John, the tribes of Israel in a different order to that in which they received Jacob's blessing (Gen. xlix), and that of Moses (Deut. xxxii); and when describing their division to the north and south of Ezekiel's Oblation, as differing from that in which they were to stand divided towards the north against Mount Ebal, and towards the south against Mount Gerizim (Deut. xxvii, xxviii), the darkness covering this difficulty cannot prevail to destroy the light graciously given of God in solution of the many of more important character.

But what if its meaning should be—though God designed equality of mercy for all (John v, 40, and 1 Cor. xv, 22, with Rom. xi, 26), still that merciful design was ever being frustrated to some by the ruinous activity of a rebellious human will, ever varying the material bounds of human prosperity, personally and nationally. For by gifts of grace to his faithful and true servants, God is ever equalising that balance of mercy and truth met together in righteousness (*i. e.*, in Christ) for the salvation of sinners, through redemption from the power of sin, which the covering of a worldly policy, in protection of itself against the spirit of the world, is ever disturbing, by adding sin to sin.

One thing is remarkable respecting the tribes placed nearest to the oblation of the land in Ezekiel's vision. They were *Judah* (Rev. v, 5), and *Benjamin*, Acts xiii, 21; Rom, xi, 1.

The latter quotations remind us that though the kingdom was first given to Benjamin in Saul, and again taken away in wrath for disobedience (Hosea xiii, 11), still the tribe of Benjamin had its representative in Paul when the kingdom was established on its spiritual and eternal foundation in Christ.

Here, I must confess, the tempter's spirit of scepticism seems to say—"But you cannot surely explain Ezekiel's vision of prophecy respecting the new oblation of the land, and rebuilding of the temple in the days of the restored kingdom, as the language of a prophecy which has had a reasonably clear fulfilment in the past history of the Jewish nation!"

The difficulty is great, but its solution is not hopeless. Any one who has studied the subject of Jewish and typical prophecy will understand the danger we are in of substituting some intellectual conceit for a sound deduction of devout reasoning when we interpret typical and Jewish prophecy *figuratively*, without having some decidedly scriptural clue to the historic circumstances which most probably gave rise to the metaphorical reference of the prophecy.

It is not difficult to shew from scripture that it is not the prediction

of a temple and kingdom to be yet re-established by the Jews at Jerusalem, as if under a divine re-enactment of the Mosaic or typical law of God's first covenant with Israel.

But, this admitted, it follows *demonstrably* that its true interpretation must be sought in the history of the Jewish nation from the days of Cyrus (Is. xliv, 28; Ezra i, 1), to the final destruction of Judah's temporal kingdom in the apostolic age, through rejecting Christ for the Messiah thereof and Saviour of the world.

We may arrive satisfactorily thus far in consideration of the subject, and yet not clearly see our way *how* to interpret the prophetic vision, from a lapsed knowledge of facts which might have been familiar to some Jews when Ezekiel wrote.

Suppose two men enveloped in equal "darkness, but under different circumstances. Let the case of one be such that he is mentally conscious of known objects within his reach, and the chain of their mutual relation to an extent which he knows would leave him in a safer position than his present, even should the darkness continue, and also to a position from which the first faint rays of returning light might most readily be seen. Suppose the other in like darkness, without consciousness of any familiar objects around him by which he might feel his way, and no certain voice to guide him from without, yet always veering his course in the direction of vague sounds, deluding him into a vain reliance on his conjectures both as to his own whereabouts in the darkness, and how most speedily and safely to obtain relief therefrom.

Surely the situation of the former is the most hopeful. And this I contend is the position of those who affirm that the visions of Ezekiel's prophecies were fulfilled in the events of Jewish history between the restoration of the kingdom to Israel by Cyrus, and the fall of the typical sanctuary with the revocation of God's first covenant with Israel, on the establishment of his new and everlasting covenant with *all* flesh in Christ, and under the events of the apostolic age. Our mental vision may yet remain enveloped in darkness, which prevents us from clearly seeing how this is, but if patient, we may soon become conscious to the existence of a clear scriptural clue. Comparing the conditions on which Reuben, Gad, and half the tribe of Manasseh first obtained from Moses (Num. xxx, 14, as confirmed by Joshua xiii), their allotments of the promised land on the east side of the Jordan with the provision of inheritance made for Caleb and Joshua when assigning to Judah and the sons of Joseph (Ephraim and Manasseh) their portions (Josh. xv, xvi, xvii), we perceive that *five* allotments of the land were made to Israel before or

simultaneously with the oblation thereof in part to God, and the services of his typical sanctuary, when the children of Israel set up the tabernacle at Shiloh (Josh. xviii.)

For it was at Shiloh that "Joshua cast lots for them before the Lord," to determine the settlements of the remaining *seven* tribes (Josh. xviii, 10, to end of xix.) Then a further oblation of the land to God was really made when, at God's command, there were appointed six cities of refuge in Israel, and forty-eight cities as a portion for the Levites (Ezek. xlv, 15) to dwell in, "with the suburbs thereof for their cattle." Then this partial oblation of the land to God was marked by a new characteristic of Jewish and typical prophecy.

For in Josh. xxiv, 1, and 25-29, we read that Joshua next assembled all the tribes of Israel at Shechem, and there caused them all solemnly to dedicate themselves unto the Lord again, as if more particularly to identify their then covenant with a renewal of the solemnities over against Mounts Ebal and Gerizim, recorded in Joshua viii, 30-35, and there expressly referred to as fulfilling the command of Moses (Deut. xxvii, xxviii.)

The earlier fulfilment of this command (as related Josh. viii, 30-35), followed immediately after the fall of Jericho, and therefore serves to identify the seven trumpets of typical and Jewish prophecy in the Apocalypse with a memorial of God's providence for good to Israel through Joshua (vi, 12-21), when the walls of Jericho fell down before the ark of God's covenant with Israel in a form to make the typical blowing of the seven trumpets* a memorial of instinctive reverence amongst the God-fearing Israel of the typical dispensation. Also the beginning and the end of that dispensation stand ever identified, in the language of Jewish and typical prophecy, with other seven trumpet warnings annually renewed in the beginnings of their months and on their solemn days (Num. x, 8-11), viz., from the month of the Feast of the Passover to that appointed for the Feast of Tabernacles inclusive. Thus the typical prophesying of Levitical ordinances to the Jew respecting Israel's promised resurrection from death unto life in the flesh (Ezek. xxxvii), as the first-fruits of a like resurrection extending over all flesh, was made from the beginning a trumpet warning of only seven typical months (Exod. xii, 2; xxiii, 16). This doubtless is the reference of the seven months of Ezekiel's typical prophecy (xxxix, 12, 14).

* I beg here thankfully to acknowledge my obligation to the Rev. W. Whyte, Rector of the Haddington Burgh Schools, for first calling my attention to this feature of the prophecy.

The proper names in the Old Testament Scriptures were, for the most part, given to commemorate some historic feature in the lives of the parents who gave the name. This consideration also seems to have had its influence on the mind of Jacob, when, severally over his twelve sons, varying the words of his blessing to each. It may not, therefore, be unreasonable to suppose that the order of the twelve tribes, in their relation to the oblation of the land in Ezekiel's vision, involves the idea of a moral instruction unto spiritual life, typically associated with the name in each. For instance, nearest to the oblation on the south side, Benjamin had his allotment. Rachel when dying, on giving birth to a son, wished to name him Ben-oni, or son of my sorrow. But Jacob (probably in affection for her) called him Benjamin, or son of the right hand.

The right hand in the figurative language of Scripture symbolised power. Hence the mother of Zebedee's children (James and John) is represented as asking of Christ that her sons might be seated near him in his kingdom, the one on the right hand and the other on his left. Our Lord's reply (Matt. xx, 23) was, "to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father."

This unfolds authoritatively the true scriptural doctrine of *election*. God willed in Christ the salvation of *all* flesh. But all are not saved, because all will not draw nigh unto God in his appointed way so as to make their calling and election sure, by thankfully accepting the gift of his grace, to check and sanctify the spirit of their own human will. The law of the kingdom, in regard to the right hand of power therein, is given unmistakeably in Matt. xxv, 34-41. Thus *Saul* is scripturally made the type of one spiritually dead, but *Paul* that of a living soul.

2. SIMEON, Leah's *second* son, so called in memory that the Lord had *heard* her prayer. This may symbolise an expansion of the power of the kingdom through the obedience of faith, Rom. xvi, 26. "For faith cometh by hearing, and hearing by the word of God," Rom. x, 17. We must here bear in mind that *Simeon* is the same as *Simon*, the Hebrew and common name of the apostle, afterwards called *Peter*, by reason of his faith in Christ as the incarnate power of God.

3. ISSACHAR, the *fifth* son of Leah. The meaning of the word is "*an hire*," Gen. xxx, 18. The reason is there assigned, and reference seems made thereto in the blessing, Gen. xlix, 14, 15.

It seems to symbolise an accession to the kingdom *from worldly motives*. Compare the prediction respecting Tyre, Is. xxiii, 17, 18, with Ezek. xxviii, 24-26.

4. ZEBULON, Leah's *sixth* son. The word means *dwelling*; and the reason assigned by Leah is, that God in giving her *six* sons had given her an enlarged hold on the affections of Jacob, so that she no longer regarded his affection for Rachel with jealousy. In the blessing of Zebulon *the place of his dwelling*, viz., by the coast, is made an object of express reference. The bravery of Zebulon is celebrated in the song of Deborah and Barak (Judges v, 18, and v. 14), the tribe is referred to as giving birth to those "who should handle the pen of the writer." Its characteristics symbolise an enlargement of the kingdom, by an accession of worldly power, similar to that alluded to in Ps. lxxxvii, 2—"The Lord loveth the *gates* of Zion more than all the *dwellings* of Jacob."
5. GAD, the son of Zilpah, Leah's handmaid; that she might thus retain the claims of an offspring continuously borne to Jacob, after that she herself "had left bearing." The meaning is *a troop*, Gen. xxx, 11; and the application of the word is in the spirit of the blessing pronounced in Ps. cxxvii, 3-5; and in Gen. xlix, 19. *

Though the *five* tribes here enumerated to the south of the Oblation (as if to represent the expansion of the kingdom, in its relation to the exodus of Israel's first deliverance out of Egypt) are not the same as those who obtained their five allotments before the Oblation of the land to Joshua, when setting up the tabernacle at Shiloh, still *the number is the same*. Different names may have been selected to suit the instruc-

* The pronomial affix (*i*) of the first person added to the word Gad, a troop, would convert it into "*Gadi*," *my* troop. Thus the most southern allotment, or the *first* of typical commemoration in the direction of Egypt, being given to Gad, might have been so providentially ordered to remind the Israelites that when God chose their fathers, they were *the fewest of all people*, but that their numbers were exceeding great in the day of their Exodus out of Egypt, Deut. vii, 7; x, 22.

In this form the word "Engedi," in Ezek. xlvii, 10, besides being the name of a place by the Dead Sea, near which was the spring from which the temple was supplied with water from Solomon's pools, may involve a double reference; and mean also the fountain from which *God's troop or people* were supplied with water for the service of his temple, Ps. xlvii, 4. It is clear that the word Englain in the same verse with Engedi, is a typical and not a geographical name, as already shewn.

tion of a spiritual lesson from the varied details of the typical and prophetic vision.

Site for Southern Border of the Oblation, reckoning five times 10,000 reeds from Kadesh-Barnea, in Lat. 30° 41'.

The reed is here assumed to be *six great cubits* of 21 inches each, or $3\frac{1}{2}$ yards. This is the scale adopted in my former plans when reckoning from Kadesh-Meribah, or En-Mishpat, and presumes with Mant and Clarke that the ordinary cubit was only 18 inches.

Five times 10,000 reeds, each $3\frac{1}{2}$ yards long, are = $99\frac{1}{2}$ miles, and these reduced to degrees and minutes of north latitude = $1^{\circ} 30'$.

But $30^{\circ} 41' + 1^{\circ} 30' = \text{lat. } 32^{\circ} 11'$, and terminates a little to the north of Shiloh, in lat. $32^{\circ} 6'$.

Also for the northern boundary of the Oblation, 25,000 reeds, each $3\frac{1}{2}$ yards long, are = $49\frac{3}{4}$ miles; and these reduced to the minutes of 1° latitude, are about 44'.

But $44' + 32^{\circ} 11' = \text{lat. } 32^{\circ} 55'$, and terminates towards the north of the lake Genezareth.

Again, 7 times 10,000 reeds, each $3\frac{1}{2}$ yards long, are about $139\frac{1}{4}$ miles; and these reduced to degrees and minutes represent about two degrees, extending to lat. $34^{\circ} 55'$.

N.B.—Under evidence of this arithmetical test for the true typical instruction from Ezekiel's vision of prophecy, on the most favourable construction of Messrs Bagster's Prophetic Map, prefixed to the "Ezekiel" of his "Paraphrase Bible, in separate parts" (as beginning its computation from Kadesh Barnea, not from Kadesh Meribah, or En-Mishpat; and computing by the ordinary cubit of 18 inches, increased by the hand's breadth to 21 inches, for the *great cubit* of Ezek. xl, 5; xli, 8), I cannot see how, upon any map having

Site for Southern Border of the Oblation, reckoning 5 times 10,000 reeds from Kadesh-Barnea, in Lat. 30° 41'.

The reed of six *great cubits* is here computed to be 4 yards long, on the supposition that the ordinary cubit was 21 inches long, as estimated by Dr Arbuthnot, and by Dr S. Lee, in his Hebrew Lexicon. For in this case the *great cubit* of Ezek. xl, 5, would be 24 inches.

This estimate of 21 inches for the ordinary cubit, and 24 for the *great cubit*, accords with the measurement of the Lavers, and seems to identify the 1000 *great cubits* of Ezek. xlvii, and Nehem. iii, 13, with the mystic measurement of 666, estimated as *yards* in Rev. xiii, 18. For $3 \text{ times } 666\frac{2}{3} = 2000 \text{ yards or } 500 \text{ reeds, of Ezek. xlii, 20, when reckoning each reed as } 4 \text{ yards long.}$

5 times 10,000 reeds, each 4 yards long, = circ. $114\frac{1}{2}$ miles; and these reduced to degrees and minutes = circ. $1^{\circ} 40'$.

But $30^{\circ} 41' + 1^{\circ} 40' = \text{lat. } 32^{\circ} 21'$, and terminates about *Nabulous* or *Shechem*. Compare Joshua viii, 30-35, with Deut. xxvii, xxviii.

I will not pretend to dogmatise on this result, but it is remarkable.

Also, for the northern boundary of the oblation, 25,000 reeds, each 4 yards long = circ. $56\frac{3}{4}$ miles; and these reduced to the minutes of a degree = circ. 50'.

But $50' + 32^{\circ} 21' = \text{lat. } 33^{\circ} 11'$, and terminates about midway between the Lake of Genezareth and Tyre.

Again, 7 times 10,000 reeds, each 4 yards long, are about $159\frac{1}{4}$ miles; and these reduced to degrees and minutes represent about $2^{\circ} 20'$, extending to lat. $35^{\circ} 31'$.

a scale plan even approximating to correctness, the southern boundary of the Oblation could be marked below Jerusalem to represent it as the city prophetically meant, otherwise than as having her doom typified in that of Shiloh, Jerem. vii, 12-17. Compare the words "closed up and sealed till the time of the end," Dan. xii, 9, with Rev. xxii, 10—"Seal not the sayings of the prophecy of this book, for the time is at hand."

When Dr Adam Clarke included Jerusalem in his view of the Oblation, he made no pretension to depicting it on any scale plan, and represented the allotments of the tribes as materially differing in measurement, to enable him to bring Jerusalem within the Oblation.*

Let us next consider the prophetic characteristics of the *seven* tribes

* *Tables of Approximation for finding the relation of English Miles to the Minutes of one Degree of Latitude, equal to $69\frac{1}{2}$ English miles, saying 69 miles for a more practical working of the fractions. We have—*

FIRST TABLE.

1-12th of $1^\circ = 5\frac{3}{4}$ English miles.	3-6ths or $\frac{1}{2}$ of $1^\circ = 34\frac{1}{2}$ English miles.
1-6th of $1^\circ = 11\frac{1}{2}$ do.	4-6ths or $\frac{2}{3}$ of $1^\circ = 46$ do.
2-6ths or 1-3d of $1^\circ = 23$ do.	5-6ths of $1^\circ = 57\frac{1}{2}$ do.
	6-6ths or $1^\circ = 69$ do.

SECOND TABLE.

Herein we have an approximation for the value of any intervening number of minutes. We lose count only of *two miles* to 1° , by considering every two seconds equal to $2\frac{1}{4}$ English miles.

2' = $2\frac{1}{4}$ English miles.	34' = $38\frac{1}{4}$ English miles.
4' = $4\frac{1}{2}$ do.	36' = $40\frac{1}{2}$ do.
6' = $6\frac{3}{4}$ do.	38' = $42\frac{3}{4}$ do.
8' = 9 do.	40' = 45 do.
10' = $11\frac{1}{4}$ do.	42' = $47\frac{1}{4}$ do.
12' = $13\frac{1}{2}$ do.	44' = $49\frac{1}{2}$ do.
14' = $15\frac{3}{4}$ do.	46' = $51\frac{3}{4}$ do.
16' = 18 do.	48' = 54 do.
18' = $20\frac{1}{4}$ do.	50' = $56\frac{1}{4}$ do.
20' = $22\frac{1}{2}$ do.	52' = $58\frac{1}{2}$ do.
22' = $24\frac{3}{4}$ do.	54' = $60\frac{3}{4}$ do.
24' = 27 do.	56' = 63 do.
26' = $29\frac{1}{4}$ do.	58' = $65\frac{1}{4}$ do.
28' = $31\frac{1}{2}$ do.	60' or $1^\circ = 67\frac{1}{2}$ do., in error by
30' = $33\frac{3}{4}$ do.	2 miles for the $69\frac{1}{2}$ Eng. miles = 1° .
32' = 36 do.	

These numbers will be sufficiently near for a practical comparison of the measurements typically given in Ezekiel, with the scale of any map of Palestine, to note the relative position of the Holy Oblation to the allotments assigned to the five tribes of Israel on the south, and to the *seven* on the north thereof.

typically situated on the north side of the Oblation of the land in Ezekiel's prophetic vision.

1. JUDAH.—There is a very obvious instruction of typical significance in thus reversing the allotment of Judah, as geographically fixed by Joshua to the south of the promised land. For it associates Israel's interest in the land, in the day of his *second* deliverance from Babylon (Is. xi, 11, and Jerem. xvi, 14, 15), equally as on his exodus out of Egypt (Exod. xii, 2), with the blessing on Judah (Gen. xlix, 10). For Judah means "*praise*," Gen. xxix, 35; and God is never righteously praised of men until they learn to live in obedience to his will, under thankfulness for his mercies, Rom. xvi, 26.

Hence, in Rev. v, 5, Messiah is symbolised as "the lion of the tribe of Judah," to whom it was given to open the previously seven-sealed book of Jewish prophecy, of which he was the Alpha and Omega—the beginning and the end—the first and the last—Rev. xxii, 13. The root and offspring of David, and the bright and morning star, Rev. xxii, 16, with Matt. xxii, 41-46, illustrating Ezek. xxxvii, 24, 25, &c. &c.

2. REUBEN, Leah's first-born (Gen. xxix, 32). The name means "behold a son," and was given in expression of her thankfulness to God for having given her such a hold upon the affections of Jacob.

This second place given to the first-born may typically express a design of God to make the eternal blessings promised to the seed of Abraham dependent on a spiritual incarnation of praise to the glory of God, through the obedience of faith.—Rom. xvi, 25; Matt. xxiii, 38, 39.

But the conflict between light and darkness which precedes this spiritual regeneration of man is aptly described in Rev. vi, 4, as the collision of opposing influences in the heart of man taking away peace from the earth.—Matt. 10, 34.

3. EPHRAIM, Joseph's *second* son.—The meaning of the word is "*fruitful*," and the reason assigned for giving it is thus stated in Gen. xli, 52, "For God hath caused me to be *fruitful* in the land of my affliction."
4. MANASSEH, Joseph's *first*-born son.—The meaning of the word is "*forgetting*," and the reason assigned for giving it is thus

stated in Gen. xli, 51, "For God," said he, "hath made me forget all my toil, and all my father's house."

N.B.—These two seem thus arranged side by side to indicate typically *two* parts of the inheritance given to the house of Joseph, Gen. xlvii, 5; for Joseph also is a name of typical significance in Jewish prophecy, and means "*to add.*" These two allotments will therefore symbolise an enlargement of the kingdom through the lineage and faith of the house of Joseph.

Herein also (as in the case of Reuben) the privileges of the first-born are typically reversed.

To *fruitfulness* is assigned the *first* place typically here, as when our Lord said in a moral and spiritual sense, "Every tree is known by its own fruit," Luke vi, 44; and St Paul tells us, Galat. v, 22, 23, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law," *i.e.* no condemnation having legal effect.

These represent the fruits of the spirit diffused in sufficiency for the salvation of every man, if not abused.—Compare the symbolism of the Third Seal, Rev. vi, 5, 6, with 1 Cor. xii, 4-8.

Comparing Gen. xli, 51, 52, with Gen. xlviii, 17-21, we read that it was under an influence of prophetic inspiration contrary to Joseph's natural wish, that Jacob thus inverted the relation of his two sons to their common blessing; when he typically made the name which was symbolic of Joseph's fruitfulness in spiritual gifts to precede that which commemorated forgetfulness of his toil, through the envy of his brethren.

But the order of Manasseh's position to the north of the Holy Oblation corresponds to the 4th of the Seven Seals of the Apocalyptic vision, as that of death and hell laid open before Joseph through envy of his brethren, though here associated only with forgetfulness of the evil through present comfort in God's providential mercies for good.

This form of illustration seems to confirm the accuracy of the principle under which I have hitherto explained the darkening of the sun and moon and stars of typical prophecy, Matt. xxiv, 29, Rev. vi, 8; viii, 12, as the language of a metaphor derived from the history of Joseph, Gen. xxxvii, 9-12.

5. NAPHTALI, the second son of Billah, Rachel's handmaid. The meaning of the word is "my wrestling," and is applied by

Rachel to the fulfilment of her desire to have sons who should share the inheritance of Jacob with those of her sister Leah, Gen. xxx, 8. The great wrestlings (called "wrestlings of God" in the marginal reading), are in harmony with the symbolism of the Fifth Seal, respecting the cry of God's saints in their conflict with the spirit of the world, in its common relation to "the world" within their own hearts, Eccles. iii, 11, and that within the hearts of others representing the external world to themselves.

This interpretation of the symbolism of the Fifth Seal, in its relation to those of the Fifth Trump and Fifth Vial, associates the darkening of the typical and prophetic heavens towards the close of the typical dispensation, with the darkness of Isaiah ix, 1, 2, as illustrated by Zech. xiv, 6, 7; John i; and 1 John, ii, 8.

6. ASHER, the second son of Zilpah, Leah's handmaid. The meaning of the word is "happy," and is applied by Leah to signify her happiness in considering that the daughters of her people would account her blessed, Gen. xxx, 13, for her large interest in the inheritance of Jacob, and, therefore, in the eternal promises made to Abraham's seed, to secure which she had supplanted her sister in marriage to Jacob by deceit.

With this mere worldly idea of happiness, compare Psalm xlix, 16-20; Malachi iii, 15; and our Lord's words, John v, 44; also James iv, 4; 1 John iv, 7; 1 John v, 18, 19.

Here again we find a typical teaching of Ezekiel's prophetic vision respecting the relation of Asher to the Holy Oblation, which harmonises with the vision of the Sixth Apocalyptic Seal, in its relation to those of the Sixth Trump and the Sixth Vial.

For the three unclean spirits like frogs, Rev. xvi, 13-17 (as if issuing from "the miry places which could not be healed," Ezek. xlvii, 11, with Jerem. li, 9; Matt. xxiii, 37; John iii, 17; v, 40), represent the then leading powers of the world brought into a deadly collision of hostilities under mutual delusion of a worldly spirit, opposed to the spirit of God's will, as revealed in Christ for their common salvation, Jerem. xxxiii, 4-7; Zech. xiv, 13; Matt. x, 16-29.

7. DAN, the first son of Billah, Rachel's handmaid. The word means "judging," and we are told that Rachel gave the name, saying, "God hath judged me, and hath also heard my voice,

and hath given me a son." Also, when blessing his sons, Jacob's words were, Gen. xlix, 16, "Dan shall judge his people as one of the tribes of Israel," &c. Thus, these mystic allotments of the land, like the seven seals of typical prophecy, as unsealed in Christ, begin with praise, and end with judgment, Rev. vi, 2; Rev. viii. So Christ was the Alpha and Omega of the typical law—the Paschal Lamb of Israel's redemption spiritually consummated—and the Archangel of the predicted resurrection of the quick and dead to judgment, Dan. xii, 1.

Thus, the *seven* typical months of Ezek. xxxix, 14, besides their general reference to the whole times of the typical dispensation, from the Passover of Israel's exodus out of Egypt to the Feast of Tabernacles (in its typical relation to God's spiritual harvest in the end of the then world, both over Babylon, Ezra iii, 4, and in the Apostolic Age, Heb. ix, 28; 1 Peter iv, 7, as the beginning of an eternal judgment on the world), mark with especial prophetic significance the interval between the Passover at which Christ was crucified and the time of the Feast of Tabernacles in the year that closed the Jewish War. But from the Passover to the Feast of Tabernacles reckoned only six months; and six months of typical and prophetic computation added to the three years of historic record for the duration of the war, make up the time and times and half a time of Dan. xii, 7. These were the days limited of God "for the elect's sake," over Jerusalem's *last* judgment, *i.e.*, last in its relation to the typical and temporal kingdom of God's people Israel therein, Matt. xix, 28, with xxiii, 38, 39. The words of the last quotation are spoken only of Christ's second coming in the power of the Holy Ghost, and as the Comforter of all those who draw nigh unto God in the power thereof, to serve him righteously with reverence and Godly fear, Heb. ix, 27, 28, so that the *ALL* Israel of Rom. xi, 26, may be saved with the saved amongst the Gentiles throughout all the lands of their dispersions.

Explanation of the Plates illustrating the form of the Lavers, on a comparison of 1 Kings vii, 27-38, with the cherubic symbolism in Ezek. xli, 18, 19.

Figures 1 and 2 (on the scale of half an inch to the cubit of 24 inches), represent the relation of the laver (or receptacle for the water, and marked L), to its two bases.

B represents the outside, and B¹ the inside of the lower or great basis. Thus, by leaving out the front, I have tried to shew how only the lower half of the wheels was visible on the outside, and only the upper half on the inside of the lower basis. Their position was, therefore, below its border of sloping work, which extended from the line of junction between the upper and lower basis to the outer sides of the lower basis. The upper basis, as being in fact the chapter of the laver itself, is marked C. At the four corners of this upper basis or chapter (so as to form part of this very basis), were four undersetters. These were the supports of the laver, or receptacle for the water. The two which would be visible on the near side of an interior view I have supposed to terminate in the form of lion's claws.

As to the ornamental description of the exterior attempted in Fig. 3, it is not on any scale plan, and has only attempted to give some leading characteristics, omitting the eagle spoken of by Josephus in *Antiq.* viii, iii, 6.

For the "certain additions of thin work," v. 28, I have adopted the Jewish translation of Rabbi Benisch, "wreaths of sloping work," or "festoons." This I have supposed to be composed of vine leaves and their tendrils, as a scripturally recognised ornament of the Temple. These were placed "between the ledges" or joinings of the laver with its chapter or upper basis, and between the joinings of the upper with the lower basis.

By "the borders that were between the ledges," v. 28, 29, I mean the bevelled or sloping part between the joinings or ledges, and the outer boundaries of form on which were the cherubim and palm trees, with lions and oxen, and open flowers.

The open flowers I have represented as an under border of the lotus leaf or water lily; for that was the common border of Assyrian sculpture, as recognised by Fergusson.

Having already been carried by the magnitude of my subject far beyond the limits I had proposed to myself for these remarks, I shall now conclude with a brief reference to the "great cloud and fire infolding itself" of Ezek. 1, 4, as characterizing the glory of Messiah's throne, and the brightness about it, both by the river CHEBAR, and at Jerusalem; or in the land of the heathen as amongst the nominal people of God. For this, in its relation to the fire upon the brazen altar for the burnt offering, (from which the angel was directed to take live coals and scatter them over the city, for a

fiery destruction thereof), points to a double source of the metaphor respecting the cloud infolding fire. The *first* is for a memorial of God's providence watching over Israel in the day of his Exodus out of Egypt, and as the pledge of divine aid in redemption from the power of Babylon, fulfilling God's Covenant with Noah that his bow should be seen in the cloud in the day of their earthly trouble, if only his people would look up to him by faith and live.

Secondly, The "cloudy day" of Ezek. xxx, 3, as called also "the time of the heathen," may involve an allusion to the idolatrous worship of Baal, as of the sun, and by fire, in those days, ever causing a faction of the Jewish nation to be prophetically numbered with the heathen, Rev. xi, 2 with Luke xxi, 24, and Jerem. xxxiii, 4, 5. The fiery furnace of Dan. iii, 4-7, seems to have been an unroofed temple used by the worshippers of Baal; and it is not improbable that "the tower of the furnaces" (Nehem. xii, 30) may have had its name derived from a heathen temple of that kind once standing in the neighbourhood. In that case the scattering of live coals from the altar, (Ezek. x, 2,) &c., over the city may be made emblematic of denouncing judgment against Jerusalem for that corruption of the law of sacrifice by which the Temple services of the Jewish Priesthood had become as that of the heathen fire worshippers in God's sight.—Ezek. viii, 16; and as the worshippers of Thammuz, v. 10, or Baal, under another form of worship.

For this reason I have, in Mr Marsh's Tract "Thy Kingdom come," added to my other illustrations of the subject the form of a rock-cut temple discovered by Maundrell in Syria, near Tortosa, A.D. 1697. It is referred to by Calmet as having been probably a temple of Baal.

But the Baal of this reference may have been the Syrian god of husbandry, like the OSIRIS of the Egyptians. He was worshipped under the name of Dagon, as that used for corn in Ps. iv, 7.

The dyke near, and the pillars at the four corners, as if to support an upper chamber (Judges xvi, 23-30), seem to favour this idea. I have here added one of Juggernaut's car, as relating to a modern form of the old idolatrous worship of Baal. For BAAL, (as ADONIS from ADONAI, for OSIRIS), means "Lord," similarly, Juggernat'h, we are told, means "Lord of the universe." The

winged horses in front, (as the symbolic horses of the sun, which Josiah took away when he burned the chariot with fire), were probably sometimes made of the precious metals.

But there is an everlasting application of the symbolism respecting the cloud infolding fire. This (through Rev. x, i) reminds us under the gospel dispensation of God's Covenant with Noah, for the salvation of the spirits of all flesh in the day of their earthly trouble, if only they will render unto God a true and spiritual worship in thankful acknowledgment of his mercies.

With rainbow splendour in life's cloudy day,
 Be Christ my guide of cloud-infolding fire,
 With truthful light to gild the way
 Of Peace, thus made my heart's desire.

THIRD TRACT.

THE RISE AND PROGRESS OF IDOLATRY

CONSIDERED IN THE

RELATION OF ITS PREDICTED FALL TO THE
ESTABLISHMENT OF MESSIAH'S
EVERLASTING KINGDOM.

ILLUSTRATED CHRONOLOGICALLY.

IN TWO PARTS.

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2d. Kartikeya, having a *peacock* for his vehan. He was leader of the *celestial* armies, but not the Hindu god of war.

His vehan was a *peacock*, from which we may perhaps trace the origin of this symbolism to the southern constellation of Indus and his peacock, situated above the Eastern Ocean. Hence his mythic birth as from the Ganges, and his six nursing mothers may have reference to the streams which form the delta of the Ganges.

No. IV, Fig. 1. The Kalki, or *tenth* and *last* Avatar of Vishnu. His symbolic *vehan* in this is a *white* war-horse, richly caparisoned and *winged*, like the Pegasus of Grecian mythology, and probably having like mythic association with the constellation Pegasus, between Aquarius and Pisces. The object of this avatar is to judge the wicked in the end of the world, as expected by the Hindus to coincide with the end of the present Kali yug, or *age of time*; and the signs of the zodiac with which it stands associated may indicate a symbolic relation between this last judgment and that of the great flood. For the Hindus believe in *periodic* recurrences of a universal flood.

Fig. 2. The most modern impersonation of the Hindu *Triad*. Under this symbolism their supreme god Brahma was worshipped, as manifesting himself to man on earth in three especial relations, or by three distinct attributes of power. This form of the Hindu Triad cannot be of earlier origin than the eighth avatar of Vishnu, viz., as *Krishna*. For Jugernaut is said to have been a reanimation of Krishna. But the Krishna of the Hindus was, according to Sir W. Jones, the Apollo *Nomios* of the Greeks; and therefore, like the Osiris of the Egyptians, an impersonation of the sun. Bala Rama (his brother) seems to be the same as Rama Chandra, or the Bacchus of the West, and possibly the *Egyptian Sesostris*, who first overran India.

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See the *Key of David*, published by Simpkin, London, and Marsh, York, on the verification of the about 450 years, from Moses to Samuel inclusive.—Acts xiii, 20.

See also the *Key of David* on the verification of the times numbered over the kingdom of Judah, from the building of the *first* temple to the burning of the first city and temple by Nebuchadnezzar, as limited to 424 years between B.C. 1012 and B.C. 588.

N.B.—Even Herodotus (lib. ii, cap. 154) regards the history of Egypt as a mixture of *myth and tradition before* the times of Psammetichus, which we date, under confirmation of contemporary Grecian history, B.C. 670-620, or *circa* the times of *Sethos*, the last Egyptian king who was a priest of Vulcan, and the contemporary of Sennacherib.

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No. II.—The Mythic Times of the Old Egyptian Chronicle compared with the Mosaic Record of Man's Postdiluvian History.

Hence it appears that the Gentile and Hebrew traditions bear an *essentially parallel* testimony to the historical facts of Mosaic record. For when the *semi-mythic* chronology of the Gentiles is rightly interpreted it represents a summary of years closely approximating, in the details of its outline, to the historic traditions of the Jewish nation.

The Divine authority of the Mosaic legislation is our reason for believing in the trustworthiness of the Mosaic chronology when separating the earlier traditions of man's history from the exact cycles of solar and lunar time, with which the mythic history of heathen god-kings had been identified from the beginning.

This seems to identify the setting up of the Mosaic dispensation with the beginning of the world's redemption from bondage to the bloody superstitions of heathenism, as by a resurrection from death unto life, beginning in the flesh (Rom. v, 14), and under typical institutions which foreshadowed the times of Messiah's advent (Rom. x, 4; 1 Cor. x, 4), as those wherein a spiritual and truthful worship of God should commend itself in Christ to all the families of man under confirmation of God, by gifts of the Holy Ghost outpoured upon Jew and Gentile without respect of persons.—John iv, 21-25; Acts x, 34, 35.

Hence the verity of the difference between the *millennium of Brahma's divine age* and that of the apocalyptic vision (Rev. xx) in its relation to the millennium of Jewish prophecy as corrupted by heathen superstitions. For the latter represents the *prophetic* relation between the kingdom of David, as typically given to *Solomon's seed* for 1000 years in the land of the Canaanite, and as given everlastingly in *Christ* (Ezek. xxxvii, 12) to the seed of Abraham, in whom all the families of man should be blessed.—See p. 111 to 115.

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The *worlds* of this reference are so many *orbs*, or concentric circles, each 10° in breadth of north latitude, between the equator and Arctic circle.

The Equinoctial Colure passing east and west through the North Pole divided the habitable parts of the world known to the ancients from its unexplored regions into two great *hemispheres*, or more strictly speaking *semicircles*, Northern and Southern.

Similarly the Solstitial Colure, passing from north to south through the centre of their great geographical circle, divided it into two hemispheres, Eastern and Western.

Thus the circle was subdivided into concentric *semicircles* or climates, of which only seven were known to them as habitable between the equatorial bound of the horizon for north lat. 30° and the Arctic circle. But as the horizon of their longest night would reach to the tropic of Capricorn, the number of climates between it and the Arctic circle were sometimes mythically spoken of as ten worlds or concentric *orbs*.

The seven climates of their eastern hemisphere, extending upwards from the equator to the Arctic circle, represented the day-time of their seven upper worlds.

The seven corresponding climates, which fell westward under the horizon, represented the night of their seven upper worlds.

Hence the division of their twelve months into six eastern and six western gates of the sun, which caused the sun and moon to be anomalously represented as changing their place of rising and setting twice in each year, or twice in any other cycle of time symbolically divided into fourths like the lunation or cycle of one solar year.

This division of the year, on the authority of Enoch (cap. lxxi, 2; lxxiv, 5), gives an intelligible meaning to the otherwise enigmatical words of Herodotus, lib. ii, c. 142.—See Appendix A, 2, p. 75.

By a metaphor drawn from this alternation of day and night (as divided to themselves, northward of the equator, by the horizon of Egypt), they concluded that southward of the equator (or at least of the tropic of Capricorn), there might be an equal extent of earth irreclaimably given over to darkness, as forming no part of the habitable world known to themselves.

Through not rightly understanding the symbolic division of the great Sothiac year (in its relation to the Egyptian lustrum of four years, or 1461

days for the years of the great Canicular period), Bainbridge somewhat too hastily ridiculed the following words of his quotation from Scaliger.

"The new moon of the first lustrum, or Canicular cycle of four years, began on the night following the midday of the last of the Epagomine (viz., of the five days' difference between the year of 360 and of 365 days); and that the Dog-star rose *ακρονυχως* (i.e., in the early evening), on the night preceding Thoth.

"That in the following year the Dog-star did not rise *ακρονυχως*, but at midnight, i.e., on the night of the first day of Thoth.

"In the third year the Dog-star rose before the sun, i.e., the *πρωι* of the Greeks; but in the fourth year the rising of the Dog-star was not visible, because, in the meridian of Egypt, it rose in the contrary part of another hemisphere.* Finally, at the beginning of the fifth year, one lustrum being already accomplished, it entered on another; the Dog-star again rising after midday on the first day of Thoth."

In correction, Bainbridge adds—"Scaliger reckons the beginning of the cynic year from the evening and winter rising of Sirius, although the beginning of this year was always its Heliacal rising, or its first morning rising, visible in the middle of the summer, and after a long occultation. The beginning of the Canicular year was always from the morning and Heliacal rising of the Dog-star, about an hour before sunrise." But what does Scaliger mean when he says the rising of the Dog-star was not visible in the fourth year, because in the meridian of Egypt it rose in the contrary part of another hemisphere?

Could it possibly rise below the horizon? It rose in about the same part of the horizon throughout the whole year, but was not visible between the equinoctial and meridian rising of the sun, on account of the sun's rays.

As therefore, according to Censorinus, the *second* Canicular period began on the 1st of Thoth, and our 20th of July A.D. 138, so the beginning of the *former* must be numbered from B.C. 1323.

At the expiration of that year, on the same day, or 1st of Thoth, and exactly on the 20th July, speaking proleptically (*anticipate*) it is certain that the Heliacal rising of the Dog-star occurred, not when the sun was passing into Leo (as Scaliger thinks), but when the sun was in the 14° of Cancer.

This is the astronomical observation on which Bunsen relies as fixing the date at which the reign of Menophthah of Dyn. XX began, in the thirteenth year of whose reign the Exodus took place.

But Bainbridge's astronomical observation may be correct, and yet his application thereof to explain the true computation of the Egyptian lustrum and Sothiac year be at fault from not observing with Scaliger that he had to deal with an astronomical cycle of time mythically and symbolically applied.

The difference between the summer and winter of the symbolism is (as

* For (as may be seen on the diagram), the annual obscuration of Sirius had not ceased when the fourth year commenced at the summer solstice, and in the sixth gate of the sun's western hemisphere.

noticed by Scaliger) only as that between day and night on the hour circle, or between the new and full moon of the lunation of the Thoth, as that of the summer solstice.

The next lunation of symbolic account was that of the Sothis, or the *full* moon of the autumnal equinox. In opposition to this, was the vernal equinox, as the symbolic place of the *new* moon of the Sothis.

No. II.—Symbolisms for the division of the year into four seasons, and for the computation of time by lustrums of four years, as four times $365\frac{1}{4}$, or 1461 days. Compare Figures from p. xii to xiv with Diagram No. IV, p. 11.

For the Thoth and Sothis, or first and thirteenth full moons of every year in the lustrum (or cycle of four years) were moveable, each year of the lustrum symbolising the reign of a new god, to whom that year was more especially dedicated.

Fig. 1. Hawk-headed god, wearing the pschent (or the double crown, viz., of Upper and Lower Egypt) and holding the *tam* or sceptre.

This seems to symbolise Thoth or Horus as one with Osiris, the Lord of both worlds, the god-king of the upper and lower regions.

Bunsen, vol. i, p. 394, says his title as “Lord of Hermopolis” is as ancient as the eighteenth dynasty. He was also called Lord of the eighth region,* or of eight days.

The *first* year of each lustrum was dedicated to Thoth, and the *first full moon of each year* was called its Thoth. Hence the idea of a moveable Thoth, as the moon at each quadrant in the circle of the year was dedicated to a new god.

The *full moon of the winter solstice*, or that of the sun’s *first* gate in the astronomy of Enoch, was the moon dedicated especially to Thoth.

Fig. 2. *Isis*, sometimes called the *Queen of Seven Horns*, as Thoth was king of the *eighth* region.† Can these symbolic numbers be interpreted by reference to days as $8 + 7 = 15$ for half of the lunation of thirty days, having Thoth and Isis for the tutelary deities thereof.

The second year of the Egyptian lustrum (as symbolically corresponding to the lunation of the Thoth in its fourth quarter, and to the interval between midday and evening on the hour circle) was especially dedicated to Isis.

The horned symbol over her head identifies the place of the Thoth in the second year with the first lunation of the year, ending its third and beginning its fourth quarter at the vernal equinox.

The Hindu Parouvan, or month of fifteen days, from the last horning of the moon in one lunation to the first horning of the following, seems to have commenced from this point. Possibly it was designed to symbolise the summer time of the year between the vernal and autumnal equinoxes, with figurative reference to the conjunction of the sun and moon, at the time of change or new moon, between the two intersections of the ecliptic by the moon’s orbit, called her eastern and western nodes in Blundevil’s *Astronomy*.

* Bunsen, vol. 1, p. 394.

† Bunsen, vol. 1, p. 395.

The idolatrous *Jos* or *Father-god* of the Chinese, and the *Aphophis* of the Egyptians (or the many-headed dragon of the great deep), are only idolatrous applications of the above chronological symbolism.

Fig. 3. *Osiris*, as *Serapis*, to whom the third year of the Egyptian lustrum (symbolised as the first quarter of a new lunation, and as the interval between morning and midday on the hour circle) was especially dedicated.

This third year symbolically dated its beginning from the summer solstice, when dating its beginning from the new moon next following the full moon of *Thoth*, the place of which was at the winter solstice.

In the astronomy of *Enoch* the moon's circuit from new to full at the solstices represents an arc of 180° , whilst its circuit from new to full at the equinoxes represented only an arc of 90° .

For from either equinox the course of the sun and moon could not extend beyond the arc of 90° without changing the places of their rising and setting, by passing from the eastern to the western side of the meridian of Egypt, and inversely.

Thus *Scaliger* was right when interpreting the symbolic chronology of Egypt by the astronomy of *Enoch*; and *Bainbridge's* error has been in measuring it by a standard not sufficiently applicable thereto, and therefore leading only to confusion of thought.

I am afraid that my own attempts to illustrate the astronomy of *Enoch*, in its relation to the mythic or symbolic chronology of the ancients, labours under the same difficulty, even now after cancelling some. This would also have been the fate of others, were it not for the reference made to them in the body of the tract.*

Whether the moveable horizon of a planisphere, in the ordinary form, can be consistently adapted to illustrate the astronomy of *Enoch*, and consequently that of the ancient Hindus and Egyptians, still appears doubtful to me. For the idea of the ancients respecting the world was that of a large circular plane divided into four quadrants, not that of a sphere strictly speaking. See my attempt to describe it thus in the Diagram illustrating the astronomical character of the Chinese *Jos*.

Hence their mode of representing the alternation of day and night, and of summer and winter, by comparison thereof with the waxing and waning halves of a lunation of thirty days, may not be described in any of my diagrams with the accuracy it should.

I have spared no pains by way of approximation to the truth, and shall be happy if my unsuccessful attempts shall induce some one better qualified for the task to explain the intricacies of this subject more clearly.

When the western gates of heaven, from the summer to the winter solstice, were approximately measured by the distance between the head and tail of the dragon, as that of an arc of 90° moved forward for other 90° so as to complete the semicircle of 180° , allowance was seemingly made for a deduc-

* One thus condemned (viz., No. III, p. xi), as dating the beginning of the Egyptian lustrum from the new moon nearest to the autumnal equinox (called by *Scaliger* the new moon of the evening preceding *Thoth*) has been allowed to stand on that authority, which makes the second year of the lustrum begin at *midnight*, or with the full moon of *Thoth*.

tion of 20° , seeing that the arc subtended by Hydra is only one of 80° , not 90° .

But the equinoctial points are distant from one another by an arc of 180° , and one rule of the ancient astronomy relating to the eclipses of the sun was—"If the middle motion of the moon's latitude at the time of the middle conjunction of the sun and moon be distant from the north node less than $20^\circ 40'$, or from the south node less than $11^\circ 22'$, the sun may be eclipsed at the conjunction."*

Now the 20° of this reference, with the 80° measured by the constellation Hydra, may explain the myth respecting the life of Aphophis as extending to 100 years, *less one hour*. For in the hour circle of Enoch's astronomy one hour was measured by an arc of 20° .

Fig. 4, *Horus*, to whom the fourth year of the Egyptian lustrum was especially dedicated.

This year was symbolised as the *second* quadrant of the new lunation, extending from the first quarter thereof to the returning full moon of Thoth. Also as the division on the hour circle between midnight and morning.

But the place of the moon's first quarter, in a lunation of thirty days, was that of the autumnal equinox in the circle of the year, and the place of full moon when the new moon was at the vernal equinox.

This therefore was the full moon of *Sothis*, which was the thirteenth or last moon of the year.

Its symbolic place was in the tail of the dragon, even as the star of Sot symbolised the place of the dragon's head, from the nearness of the Dog-star to the head of Hydra.

But the lunar quadrant from the autumnal equinox to the winter solstice represented the full moon of the *Sothis*, as completing its circuit in seven days, to the returning full moon of Thoth.—Compare Enoch lxiii, v. 8.

No. III.—A Diagram of the old Egyptian Year illustrating the symbolic character of the great Canicular Cycle, as the cycle of one solar year, or of one lunation of 30 days divided into two parts, for a division of the solar and lunar circuits into eastern and western hemispheres (or rather semicircular arcs), like that of the hour circle when equally divided between day and night.

N. B.—This division of the year of twelve months into six eastern and six western gates of the sun (as in contrast of its ascending and descending course through the heavens thus divided into two hemispheres), explains how the seventh month of the Jewish typical year is called the end of the year in Exod. xxiii, 16, and made, in the apocalyptic vision of St John, to symbolise the last trumpet warning of the Levitical ordinances. It is ever (as it were) predicting the general resurrection of the dead to the judgment of God in Christ, which is ordained over all flesh; and has its beginning on earth, though consummated only through the death of the body.

The old Chaldean Saros of 223 lunations, or their lunar cycle of $18\frac{1}{4}$ years, may thus be reckoned, like the lustrum of 4 years, or 1461 days, by comparison with the division of a lunation or year into four parts.

* See the *Harmonicon Cœleste* of Vincent Wing (p. 128), published A.D. 1651.

Query, Can these 18 years have anything to do with the 18 Ethiopian kings of Herodotus, and one a female, a native of the country, compared with the 330 kings from Menes to Moeris?

For as Enoch's day and night, at the equinox, numbered each 18 hours, so every 18 years of solar time seem to have made up one great lunar cycle, whilst the chronology of their national adoption was one essentially of lunar origin.

- No. IV.—Diagram illustrating the Chaldaean or Egyptian origin and astronomical character of the *Jos* or Father-God taken from the summer palace of the Emperor of China, A.D. 1860.
- No. V.—The Emperor of China's *Jos*, or *Father-god-king* of the year, answering to the *Aphophis* of the Egyptians. This exemplifies the oriental origin of the title *Father* or *Papa* (the *Pepi* of the Egyptian monuments), given to the Bishop of Rome under the name of *Pope*, though forbidden in Matt. xxiii, v. 9, as one of an idolatrous origin and tendency.
- No. VI.—The *Jos* and *Amulet* taken from a Chinese Pirate by Superintendent M'Gregor of the Whitby Police.
- No. VII.—The Horned Moses of Egyptian tradition, viz., with the glory of a *lunar* dynasty of Kings, as the Osarsiph or Amun of the Egyptians.
- No. VIII.—The Horned Moses of Jewish acknowledgment, as copied from the frontispiece of a Hebrew Pentateuch, with the horned glory of a solar dynasty, symbolising Seth's posterity.

Diagram No. II, Figs 1, 2, 3, 4.—Symbolisms for lunations and years, or other larger cycles of solar and lunar time, divided into *four* seasons, each of which was under the especial care of some particular deity.

Fig. 1.



Fig. 2.



Fig. 3.

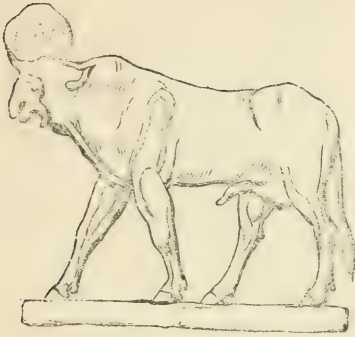


Fig. 4.

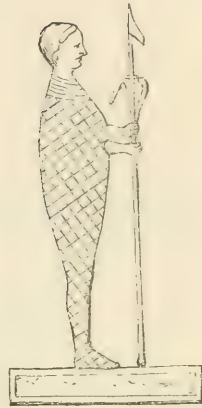


Fig. 5.—Do. for the “full moon of Thoth” as symbolically placed at the winter solstice, or in the sun’s *first* gate according to Enoch, and at a distance of seven days from the full moon of the sun’s fourth gate, or from the full moon of Sothis at the autumnal equinox. —Enoch lxxiv, 8.

Fig. 5.

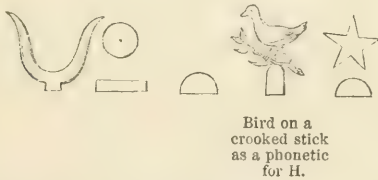


Fig. 6.—Do. for the place of the moon’s *third* quarter, called by Osborne “*the night of the half-moon.*” Does the star with five points symbolise light added by *quintuples*?—See Enoch lxxvii, 7.

Fig. 6.



Fig. 7.—The Egyptian hieroglyphic for the *new* moon of Sothis, or that next following the full moon of the Thoth in the sun’s *first* gate, and therefore (as Scaliger affirms) the *new* moon of the lunation which commenced as the sun was passing from his *sixth* western gate into his *fifth*, or from Cancer into

Leo.--Compare Enoch lxxviii, 2, with Osborne's *Monumental Egypt*, vol. i, p. 460.

Fig. 7.



Fig. 8.—The star of “*Sot*,” the “*tail*,” “end of the year.” Coptic C Δ .T, tail. The Greeks wrote it $\Sigma\omega\theta\iota\varsigma$.

Fig. 8.



Bird over serpent.

Fig. 9.—The thirteenth moon, and full moon of Sothis.

Fig. 9.



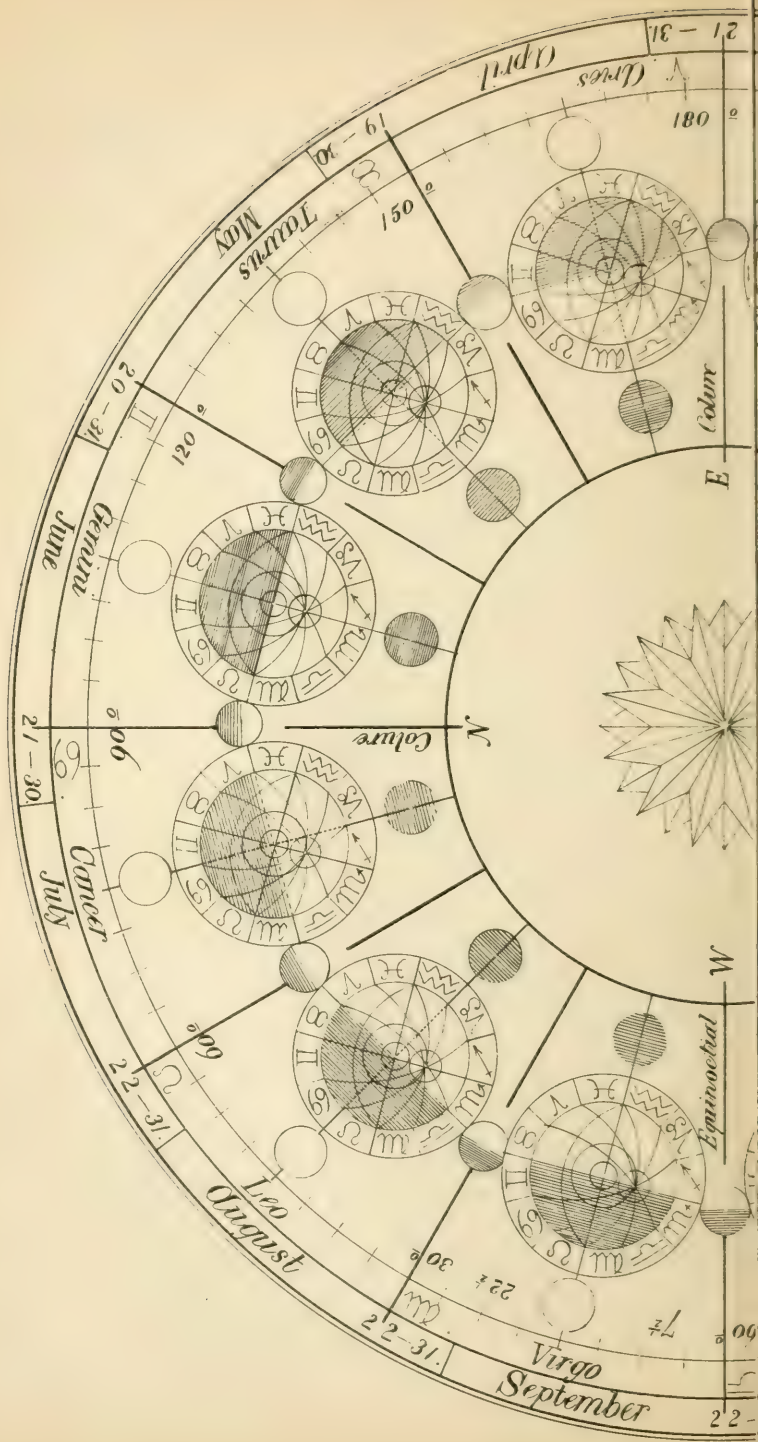
Fig. 10.—The hieroglyphic for the decadal week of ten suns or days, wherein

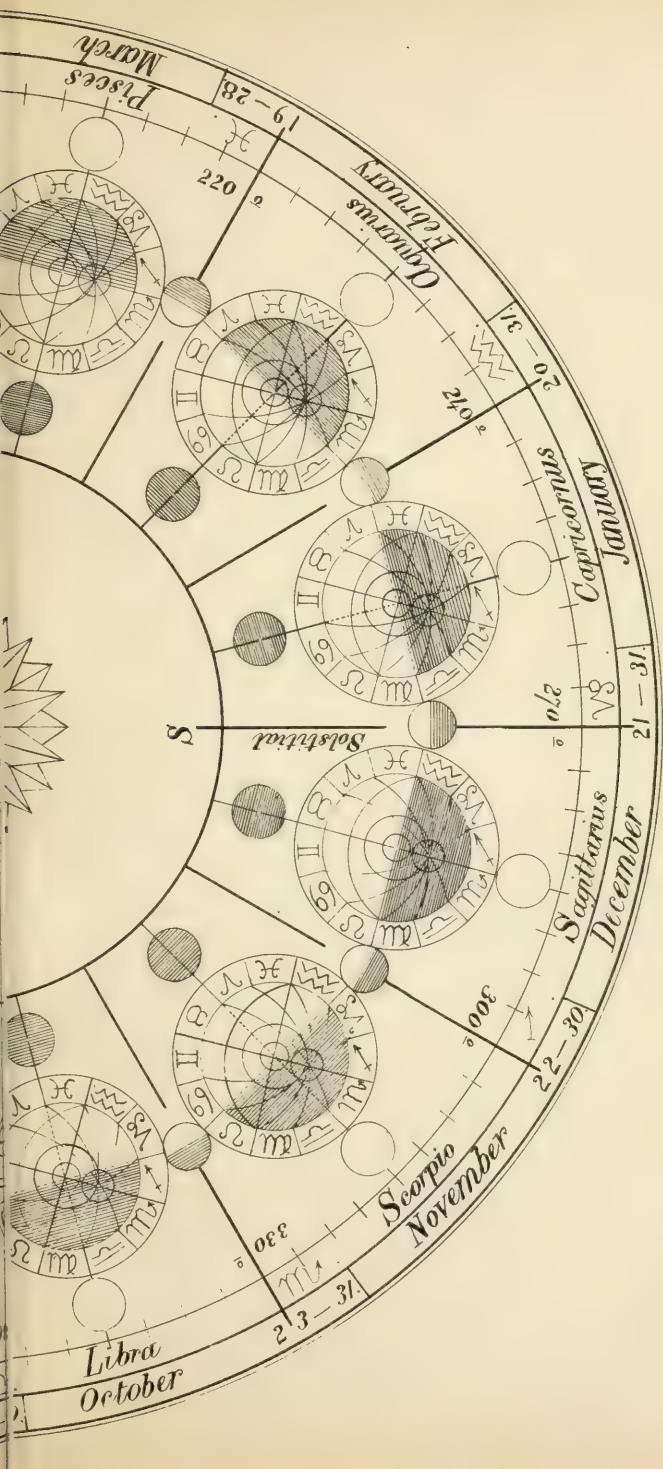
$\cap$ = 10, and $\odot$ the sun.

Fig. 10.



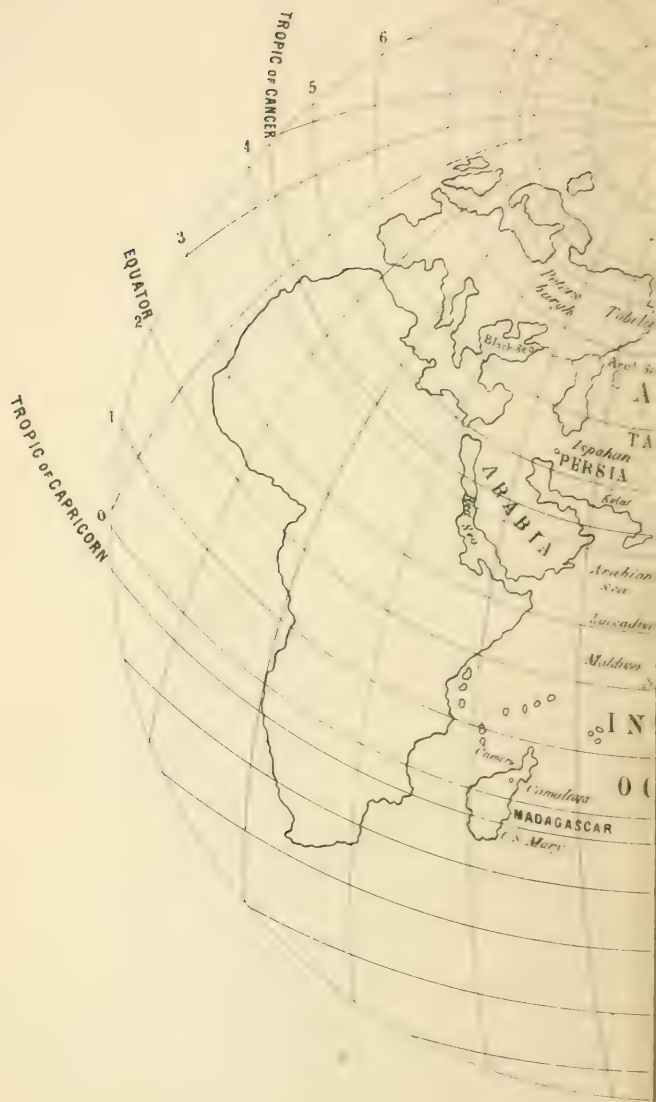






ENOCH'S LAWS OF THE GREATER AND LESSER LIGHT.

Nº 2. Illustrating them from the Newtonian Astronomy which makes the sun the centre of its planetary system.

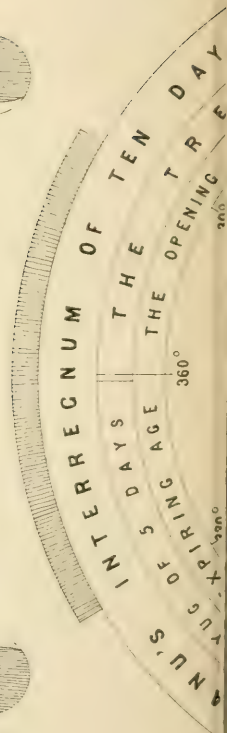


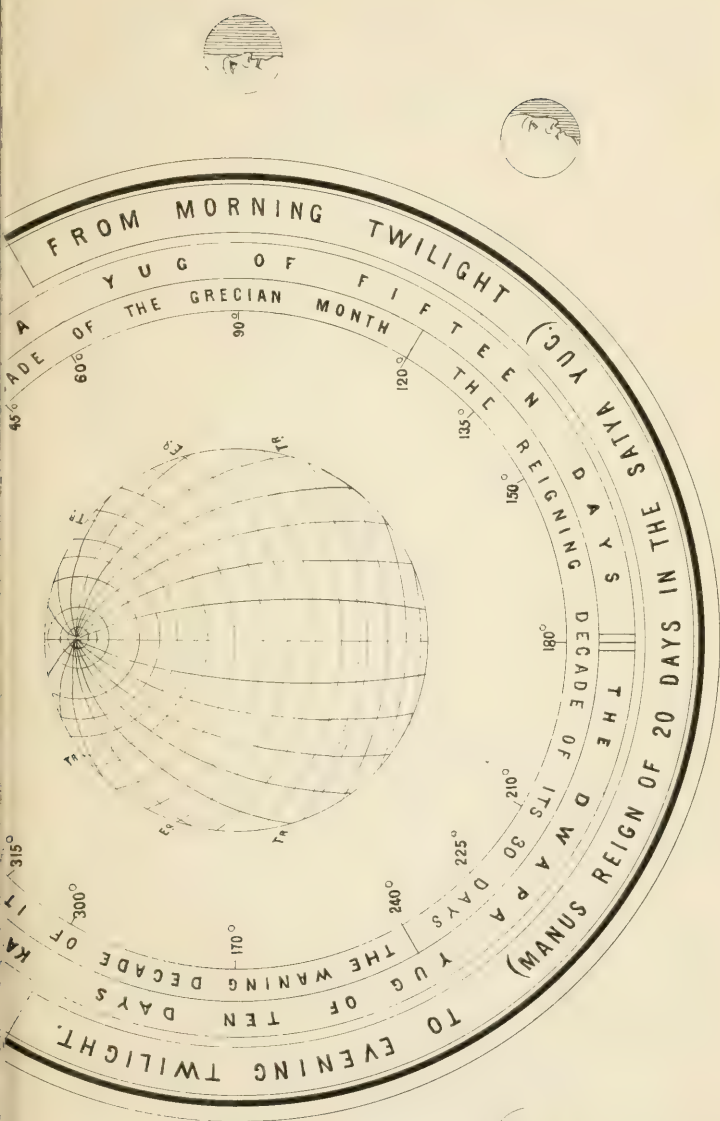
№ 1. ILLUSTRATING THE MYTHOLOGICAL
"TEN LOWER WORLDS" I.E.



OF THE HINDUS RESPECTING THE
 ENEATH THE POLE STAR.

S





Nº2. ILLUSTRATING THE HINDU MYTHOLOGY OF MANU'S REIGN IN THE SATYA YUG.



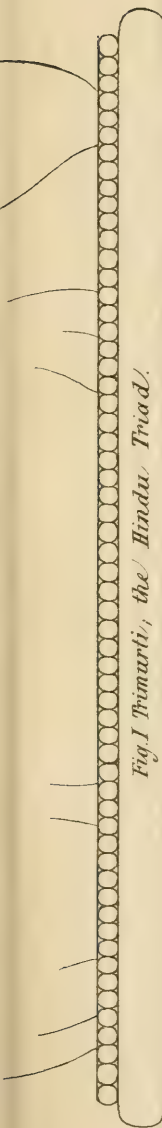
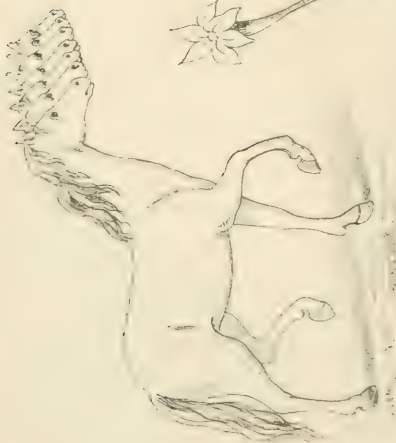
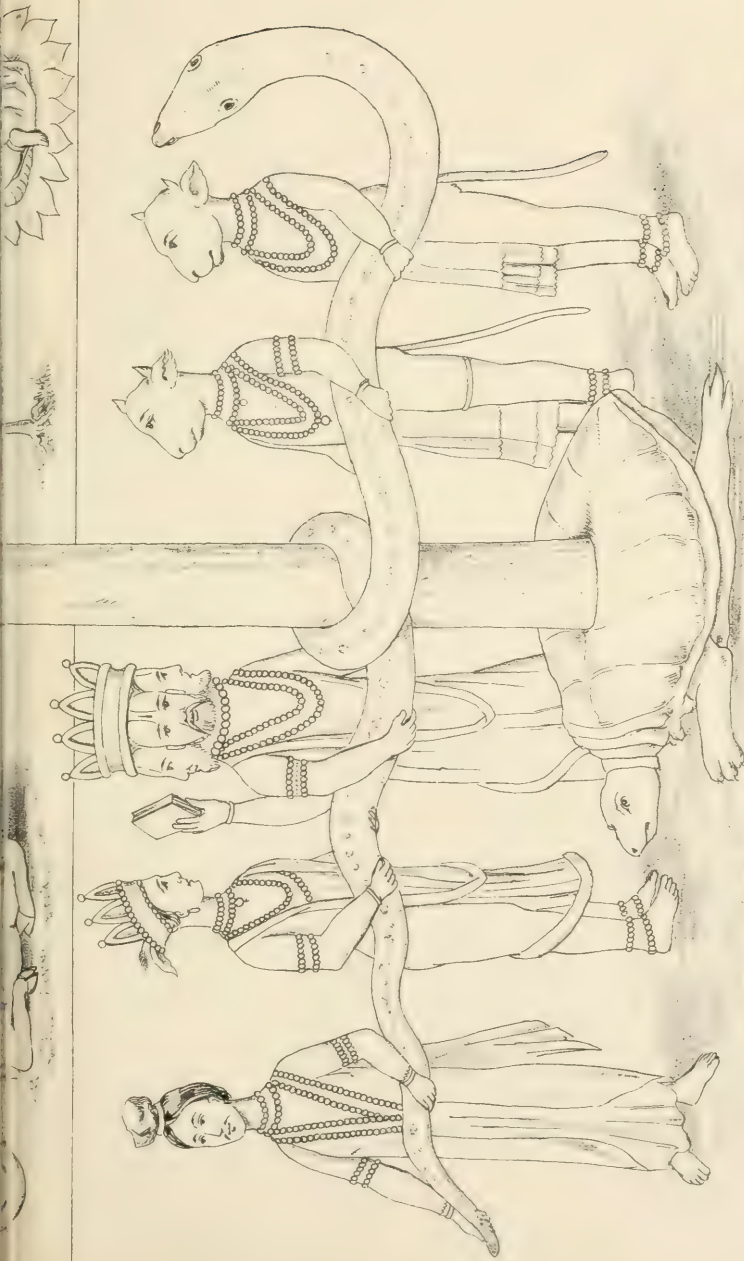


Fig 1 Trimurti, the Hindu Triad.

1	2	3	4	5	6	7	8	9
10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27
28	29	30	31	32	33	34	35	36

Fig 2. Sectarial Marks.

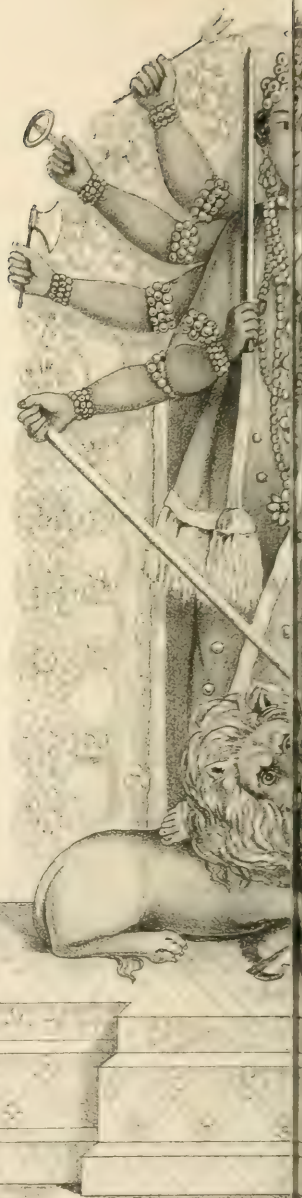




The Kurmavata
or Tortoise Avata of Vishnu



Ganesha





Karlikeya



Fig. 1.

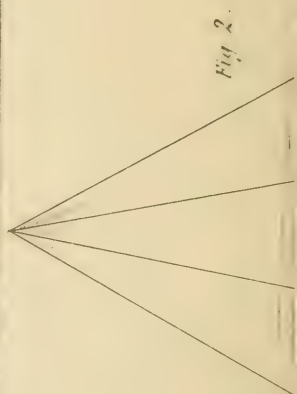


Fig. 2.

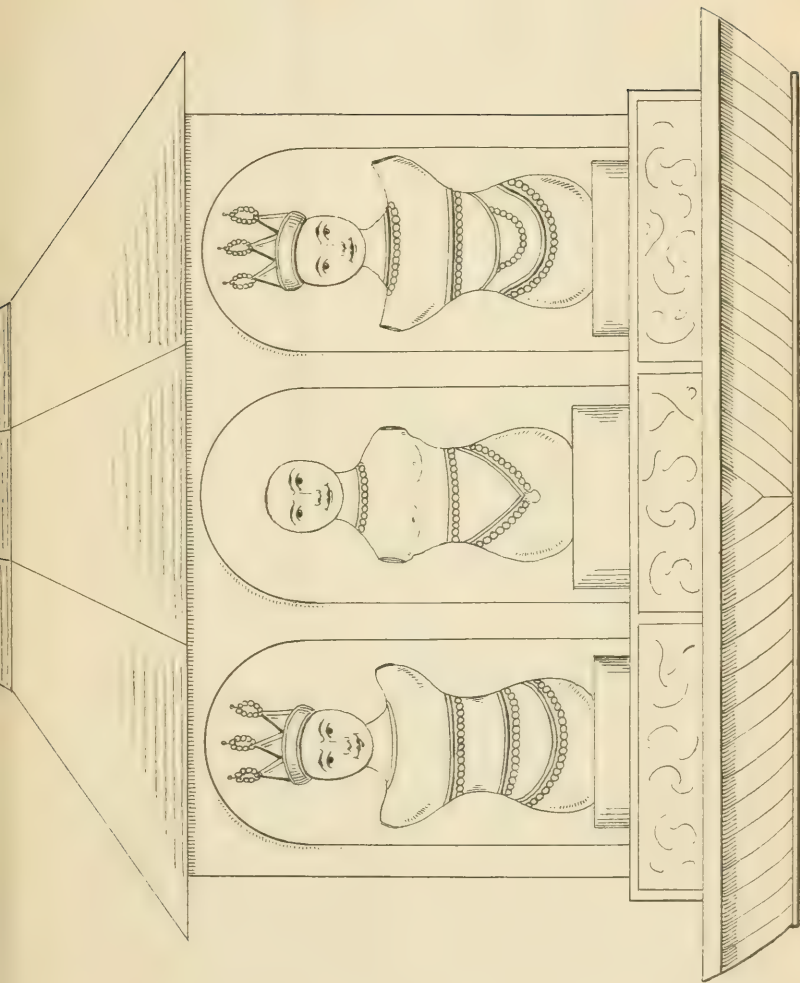


Fig 1. The 'Kalki' or Tenth Avatar. Fig 2. Juggannath', Subhadra & Bala - Roma .

3984 mythic years, or 332 days of 12 hours 217
4. The eight *older* gods reigned 332
q? Why older and yet entered in the Chron-
icle *after* the 12?

May not this explain their mythic charac-
ter, 1st. As 8 days for $\frac{1}{4}$ th a lunation;
these being to the lunation what the reign
of Helius was to the solar year. 2nd. As 8
lunations of $27\frac{1}{2}$ days, or $\frac{2}{3}$ of the sidereal
year of 328 days = $12 \times 27\frac{1}{2}$ day? also = 3
 $\times 109\frac{1}{3}$ days. Hence the 330 of Herodotus
as 3×110 , to avoid fractions.

Also 8×15 (for the 15 generations of the
Cynic circle in one form of its relation to the
being 12 lunations or 30 days, + 83 days for
332 days, or 3 sidereal months. The historic reference may be a combination of the
generations of Seth with the families of Ham, in the persons of the three Patriarchs,
Abraham, Isaac, and Jacob, with their descendants.

The symbolism of the 83 days in this case may be to associate *mythically*
the posterity of *Seth* with that of *Ham*, in the worship of Adam, as the Ra, or
Helius, of the Egyptians; thus connecting the Egyptian worship of the Sun with
traditions antecedent to those of Egyptian history.

The remaining cycle of 332 *days for years* may (at first) have been adopted approx-
ately as a measure of the historic times, during which the Jews of the 12 tribes, sym-
bolized as 12 *sidereal gods* (probably, from *Joseph's account of himself*, Gen. xxxvii. 9.)
held an honored position in Egypt so long as there existed therein Pharaohs who knew
Joseph. For these represented the kingdom of Egypt as that of 12 *Solar* dynasties of
god-kings, for the times of Manetho's *first twelve dynasties more especially*. But these
were subsequently extended to 15, under the symbolic appropriation of 450 *days* to the
reign of Osiris—for the reign of 12 Solar dynasties increased to 15, when Aphophis, the
Patron Pharaoh of Joseph, reigned in Egypt. This is verified by monumental evidence
in the arrangement of the deified Simulachra in the Chamber of Karnak, as read by
Bunsen, Lepsius, and Osborne.

N. B. The 450 days' reign of Osiris may be symbolically reckoned in three ways;
viz., as $120 + 330$, or $90 + 360$, or as 15×30 . Thus the 15 generations of the Cynic
circle were Lords of 30 days, called years, according to the title given to Ptolemy
Philopator on the Rosetta stone.

ish and Egyptian History which
have been verified otherwise to
us—by the contemporary history
of Greece, *since the times of Pseu-
metichus*. This Herodotus admits
in regard to his own qualification
of Egyptian myths by facts of
Grecian history.
Deduct 40 years from the date
of the Exodus for the wandering
of Israel in the wilderness 40

The entrance of the promised
land, dates B. C.
1272

The entrance of the promised
land, dates B. C.
1451

1451

Compare the *Cyclical remainder* of 354 days of
years in a period of 1076 years, less 292, and 430
years of veritable history thus divided into two
marked epochs.

This *Cyclical* remainder of 354 years, increased by
108 years, for the difference between the 1075 years
and the 1183 years numbered from the date of the
flood, seems to have measured the extent to which
the times of Jewish and Egyptian history *have been*
mythically combined in continuous association after the
Exodus, to represent them as the Antediluvian period
of the Egyptian kingdom.

Thus "the flood of Egypt" seems to have charac-
terized the event of Israel's Exodus in the traditions
of Egypt, no less than in the prophetic language of
the Jewish Scriptures.

N B 1200 Old Chaldean years of 360 days = c. 1183 years of 365 $\frac{1}{4}$ days. Also 1183 years from a c. 2318 or from the year after the flood) and c. 1165. This dates the dedication of Shmsh, in his infancy, to be the success of Eln. The circumstances of the case require him, as the last High-Priest and Judge of Israel, under the Commonwealth of the 12 tribes, as the earliest form of the Mosai. Priesthood.

Also the 1976 years, numbered over the first of the old Egyptian Chronarchs, and over the 38 Kings in the Canon of Eusebius, when reckoned from B.C. 2247 as the date of the dispersion, or the beginning of the historic traditions referred to, terminate A.C. 1171, or at the birth of Samuel (1 Sam. i).

Summary of the above times of Egyptian Mythic History in their *apparent* relation to the Antediluvian and Post-diluvian traditions of the Jewish Scriptures.

[illegible]
$$\Gamma(x) \cap \{a_1, \dots, a_{n-1}, x_n, f\} = \{x_n\} \cup \{a_1, \dots, a_{n-1}\}.$$

83 + 21* = 30 years, according to the years assigned to the reign of ROBES, a half of the Chinese rule.

The range of H_{max} may be thus read as a rough approximation for the range of M_{max} , which was worshipped by the Egyptians as an important manifestation of ΔN .

The 247 years for the time of the 1212 gods may be read as two thousand years (247 = 10, 0 + 2 days) as a mythic symbolism for the 1212 gods as a sign of the potency of the eight *seido* as a unit of the *seido*, in their common relation to Adama, as Father of all the Families of men.

April 9. 412 years close delto to 17 generations of the same sex; next identify it by the commoned two - postings to Egypt with 12 - what year of its career, from being 12 months old 80 days + 85 yrs for exactitude of the other 4 x are = 412 days; one hundred twenty - which has reference may be commemoration of the generation of Seth with the first harvest Hara - & perhaps fits the Patriarch, Abraham Isaac and Jacob, with their commoned sons.

The symbolism of the Nile is in this case most to be noted, especially of its patterns of work with the *sed* of Hymn, or the worship of Adam, or the *Heb* = *Heb* = the Egyptians, thus connecting the Egyptian worship of the Sun with traditions not found in those of Egyptian history.

The remaining eggs of 132 days of incubation first hatched, were adapted to a special diet as in the case of the later ones, during which, at the 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211st, 212th, 213th, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282nd, 283rd, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292nd, 293rd, 294th, 295th, 296th, 297th, 298th, 299th, 300th, 301st, 302nd, 303rd, 304th, 305th, 306th, 307th, 308th, 309th, 310th, 311st, 312th, 313th, 314th, 315th, 316th, 317th, 318th, 319th, 320th, 321st, 322nd, 323rd, 324th, 325th, 326th, 327th, 328th, 329th, 330th, 331st, 332nd, 333rd, 334th, 335th, 336th, 337th, 338th, 339th, 340th, 341st, 342nd, 343rd, 344th, 345th, 346th, 347th, 348th, 349th, 350th, 351st, 352nd, 353rd, 354th, 355th, 356th, 357th, 358th, 359th, 360th, 361st, 362nd, 363rd, 364th, 365th, 366th, 367th, 368th, 369th, 370th, 371st, 372nd, 373rd, 374th, 375th, 376th, 377th, 378th, 379th, 380th, 381st, 382nd, 383rd, 384th, 385th, 386th, 387th, 388th, 389th, 390th, 391st, 392nd, 393rd, 394th, 395th, 396th, 397th, 398th, 399th, 400th, 401st, 402nd, 403rd, 404th, 405th, 406th, 407th, 408th, 409th, 410th, 411st, 412th, 413th, 414th, 415th, 416th, 417th, 418th, 419th, 420th, 421st, 422nd, 423rd, 424th, 425th, 426th, 427th, 428th, 429th, 430th, 431st, 432nd, 433rd, 434th, 435th, 436th, 437th, 438th, 439th, 440th, 441st, 442nd, 443rd, 444th, 445th, 446th, 447th, 448th, 449th, 450th, 451st, 452nd, 453rd, 454th, 455th, 456th, 457th, 458th, 459th, 460th, 461st, 462nd, 463rd, 464th, 465th, 466th, 467th, 468th, 469th, 470th, 471st, 472nd, 473rd, 474th, 475th, 476th, 477th, 478th, 479th, 480th, 481st, 482nd, 483rd, 484th, 485th, 486th, 487th, 488th, 489th, 490th, 491st, 492nd, 493rd, 494th, 495th, 496th, 497th, 498th, 499th, 500th, 501st, 502nd, 503rd, 504th, 505th, 506th, 507th, 508th, 509th, 510th, 511st, 512th, 513th, 514th, 515th, 516th, 517th, 518th, 519th, 520th, 521st, 522nd, 523rd, 524th, 525th, 526th, 527th, 528th, 529th, 530th, 531st, 532nd, 533rd, 534th, 535th, 536th, 537th, 538th, 539th, 540th, 541st, 542nd, 543rd, 544th, 545th, 546th, 547th, 548th, 549th, 550th, 551st, 552nd, 553rd, 554th, 555th, 556th, 557th, 558th, 559th, 560th, 561st, 562nd, 563rd, 564th, 565th, 566th, 567th, 568th, 569th, 570th, 571st, 572nd, 573rd, 574th, 575th, 576th, 577th, 578th, 579th, 580th, 581st, 582nd, 583rd, 584th, 585th, 586th, 587th, 588th, 589th, 590th, 591st, 592nd, 593rd, 594th, 595th, 596th, 597th, 598th, 599th, 600th, 601st, 602nd, 603rd, 604th, 605th, 606th, 607th, 608th, 609th, 610th, 611st, 612th, 613th, 614th, 615th, 616th, 617th, 618th, 619th, 620th, 621st, 622nd, 623rd, 624th, 625th, 626th, 627th, 628th, 629th, 630th, 631st, 632nd, 633rd, 634th, 635th, 636th, 637th, 638th, 639th, 640th, 641st, 642nd, 643rd, 644th, 645th, 646th, 647th, 648th, 649th, 650th, 651st, 652nd, 653rd, 654th, 655th, 656th, 657th, 658th, 659th, 660th, 661st, 662nd, 663rd, 664th, 665th, 666th, 667th, 668th, 669th, 670th, 671st, 672nd, 673rd, 674th, 675th, 676th, 677th, 678th, 679th, 680th, 681st, 682nd, 683rd, 684th, 685th, 686th, 687th, 688th, 689th, 690th, 691st, 692nd, 693rd, 694th, 695th, 696th, 697th, 698th, 699th, 700th, 701st, 702nd, 703rd, 704th

N. B. The whole day's work of stars may be reached, not reckoned in three ways viz., as $120 + 330$, or $90 + 760$, or as 15×40 . Thus the 16 generators of the Cyclic group were Lords of 30 days, called years, according to the title given to Ptolemy Philopator on the Ilacchia stone.

Compare the 1994 election in Ireland over the general issue of the Provisional Irish Republican Army's (IRA's) withdrawal to the 1996 vote of the same country, regarding the budget, the economy and education. One's impression is that the IRA's image on the ground in Ireland has declined significantly since the UK of the 1970s.

of the network with probability $1 - \alpha$ (i.e., the probability of becoming inactive). Here, p is a given constant, and the $\mathbb{E}$ represents

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Therefore the cycle is remainder of 114 days of years in a period of 1476 years, less 362, and 1140 years of small history to be divided into two marked epochs.

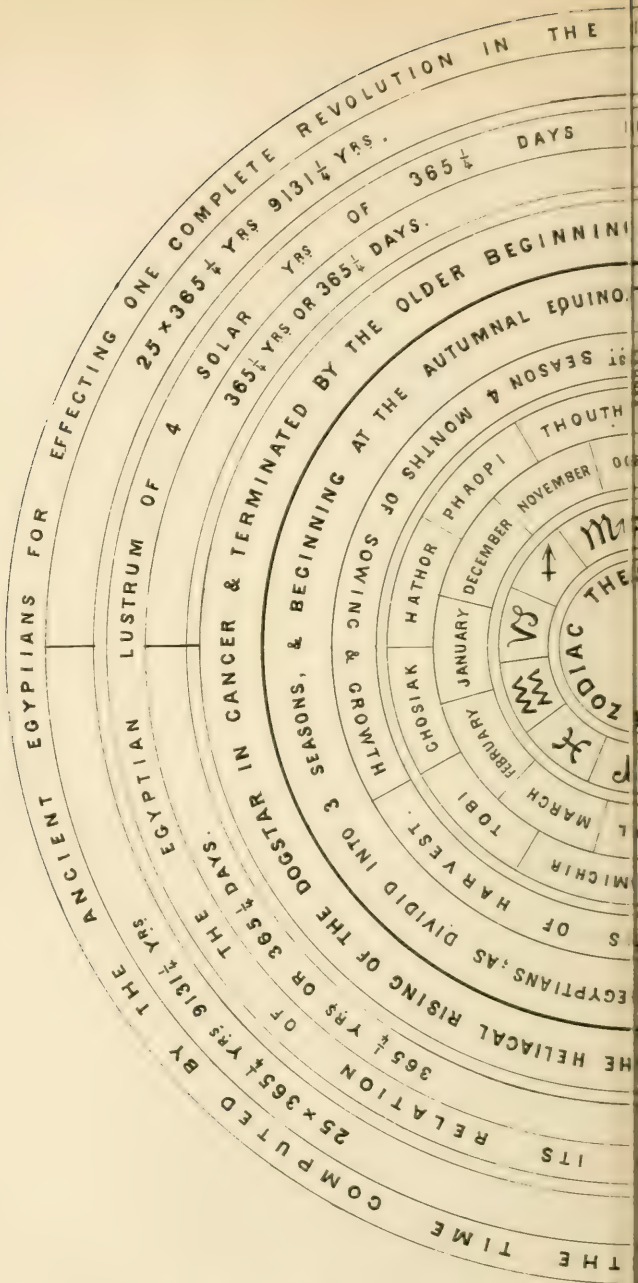
Then a second polynomial of 74 years, increased by 108 years, for the difference between the 1075 years and the 1183 years is subtracted from the last of the

Also, as might be expected, the extent to which the Jewish and Egyptian histories have been mutually influenced corresponds to the duration of the Egyptian presence in the land.

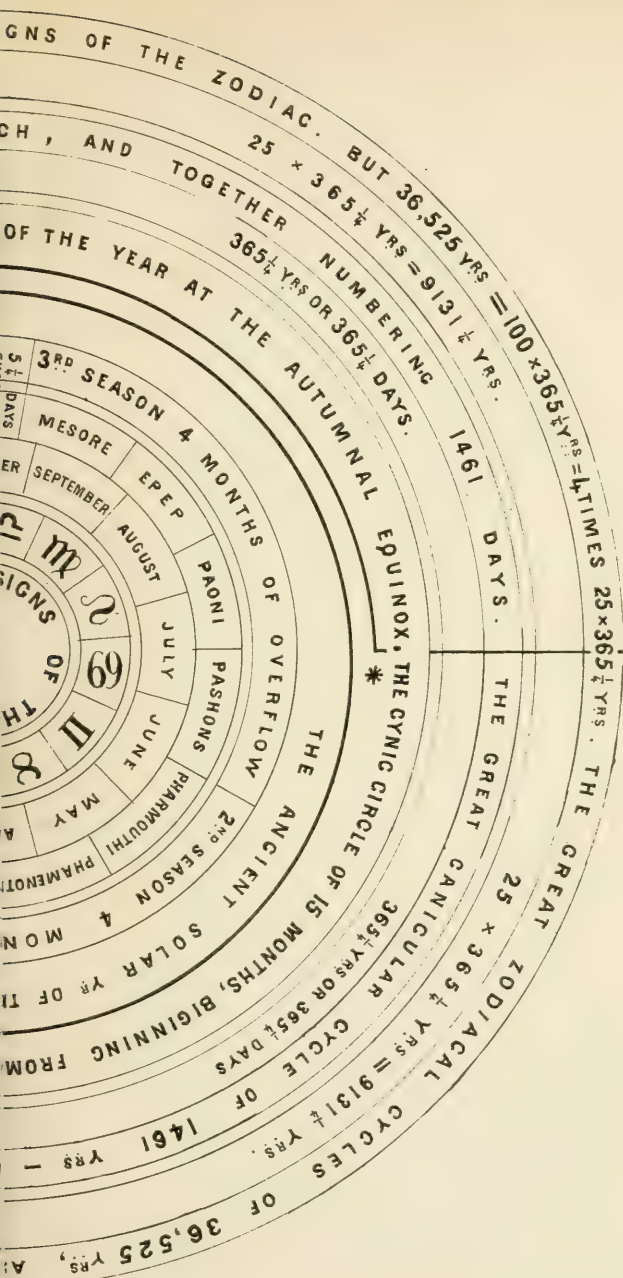
Thus "the blood of Egypt" was a favorite theme, symbolized the exodus of Israel's Exile in the traditions of Egypt, no less than in the prophetic language of

Hence the Antediluvian period of Egyptian chronology, is either an Egyptian appropriation of earlier historic traditions — or the Postdiluvian History of Egypt veiled under a mythic covering until about the age of Sennacherib, as that which terminated the times of the 341 Piromis mentioned by Herodotus.

THESE 11240 MYTHIC YEARS NUMBERED TO THEM AS LUNATIONS REPRESENT 945 SOLAR



A DIAGRAM ILLUSTRATING THE RELATION OF 365 1/4 DAYS OF THE LARGER EGYPTIAN YEAR AND TO THE CYNIC CIRCLE OF 100 YEARS MYTHICALLY AS 443 YEARS, THE OLD YEAR (OR ONE FOURTH OF THE 332 DAYS IN THE SIDEREAL YEAR) OF THE CYNIC CIRCLE. —



ION OF THE EGYPTIAN SOLAR YEAR
 TIAN CYCLES OF SOLAR TIME;
 MONTHS, NUMBERING 443 DAYS
 AR YEAR OF 360 DAYS WITH 83 DAYS
 (YEAR OF THE OLD CHRONICLE) MAKE THE 443 DAYS



, & SIDERAL,) IN ITS RELATION TO THE
 F 1261 YRS; AND TO THE GREAT ZODI-
 3 365 1/4 YEARS, = 36,525 YRS.
 NING OF THE YEAR WITH THE NEW
 AUTUMNAL EQUINOX.



THE LATE EMPE

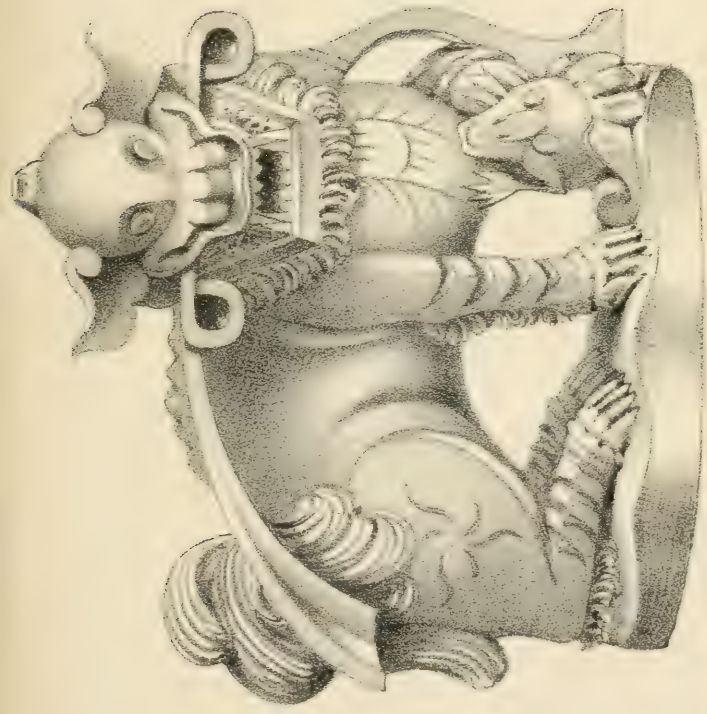
Supposed to represent the relation
and descendi



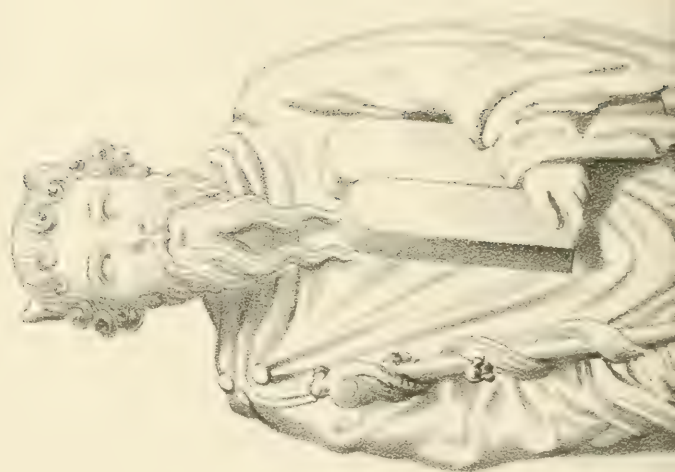
R OF CHINA'S JOS

of the New Moon to its ascending
Nodes in Leo.





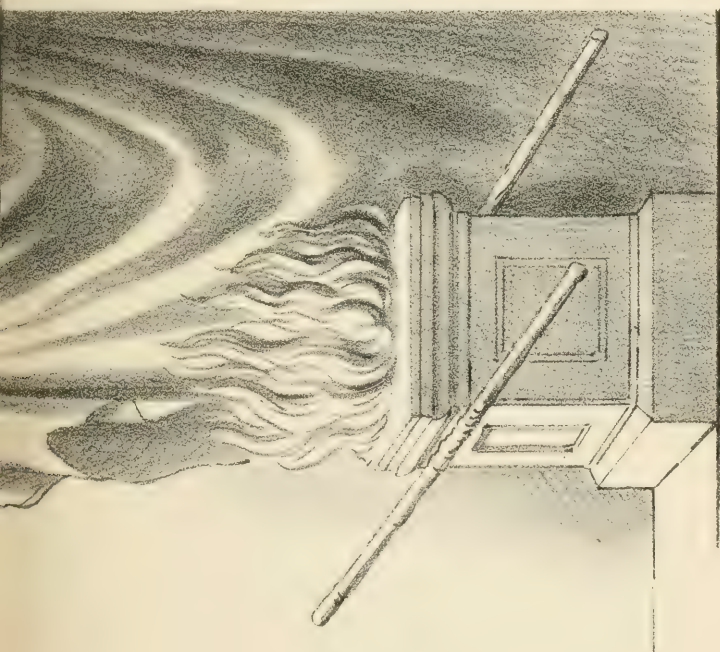
One of a pair of Lions which formed the Jos of a Chinese Pirate with the
Copy of a Jade-stone Amulet, as engraved on both sides, & taken on the Capture
of the Pirate by Mr. M^c Gregor, now Superintendent of the Whitby Police





THE HORNED MOSES
of $\S$ as the Hyyuan Amun or the Osaroph of Josephus Contra Apion





MOSES

as represented on the Title page to the Pentateuch, in Hebrew, printed at
Pürth, in 1802, in quarto

From a Copy in the British Museum.

PART I.

CHRONOLOGY OF EGYPT,

WITH
INTRODUCTORY REMARKS.

THE idea which forms the heading of this Tract occurred to me merely as a basis for remodelling certain observations on the idolatry of the ancients, originally written as an Appendix to Tract First. But in attempting to realise the idea, I soon found out that I had proposed for myself a task of greater magnitude than I had anticipated. For it is impossible satisfactorily to attempt to trace a connection between the Baal-worship of the ancients and the Brahminism of the Hindus without entering upon perplexing discussions respecting the chronology of the ancient Egyptians, as being, like that of the Hindus, in a very great measure *mythic*, even when claiming for itself the character of a true historic chronology. Yet we are continually told that the chronology of the Hebrew text of Scripture (which is followed by Jews and Roman Catholics as well as by ourselves) is not to be credited in its version of the Mosaic records, because it does not harmonise with the chronology of the Egyptians, and that the Septuagint, or Greek version, is more entitled to credit, because it numbers more years over the history of man than the Hebrew version does. Yet, when fairly compared, the Egyptian chronology will not acquire thereby any confirmation of its assumed historical credit; and the Septuagint version (so far as the genealogies of the antediluvian and postdiluvian patriarchs are concerned) will seem to have tampered with the true chronology of the Mosaic records, to gratify the national vanity of the Egyptians in the days of Ptolemy Philadelphus, when establishing the Alexandrine Library.

They who favour the lengthened chronology of the Septuagint are not sparing in their attacks upon the anti-Christian Jews of the apostolic age, and in the early centuries of Christianity. They allege that the Greek chronology was the true one, and that it was falsified in the Hebrew text only after the beginning of the Christian era, to meet a certain argument drawn from prophecy by the early Christians, in proof that Christ was the true Messiah. To my mind this accusation is incapable of being sustained by proof. For I know of *no scriptural prophecy* which represents the seventh millennium of the world as the time foreordained of God for Messiah's Millennial reign, nor (were it thus), could such prediction be verified by the chronology of the Septuagint any more than by that of the Hebrew Bible, as referring to the events of the Apostolic Age. The existence of a motive seems to have been a fiction of their accusers, and they have enough against them without having their faults magnified by false accusations.

The fact is well established that the Gentiles, as well as the Jews, were, before the incarnation of Christ, anticipating the earthly manifestation of some heavenly being to ameliorate the condition of man on earth. The Gentiles had their Sybils' books, even as the Jews had their divinely-inspired prophecies. But the latter were often interpreted in a spirit as vague and as worldly as the former.

What stronger evidence can we need of this than the mistakes of the Apostles recorded in Scripture against them on the subject of Messiah's kingdom? These we know continued throughout the whole of Christ's earthly ministry, especially at his crucifixion, and even after his resurrection. Nor were they corrected fully until the true meaning of his discourses with them on earth was brought home to their hearts, when remembered by them in association with the gift of the Holy Ghost as the spiritual and eternal Comforter of Christ's *second advent* to his Church—the Lord and Giver of Life. What wonder, then, if prejudices which assailed the Apostles in the days of our Lord's ministry should afterwards have impaired to others much of the consolation designed of God for them by the gift of the Holy Ghost?

The notion that the close of the world's *sixth* millennium was to be the time foreordained of God for Messiah's advent (as the High Priest and King of God's people then inaugurating a mil-

lennial reign on earth), and the consequent temptation to represent the events of the apostolic age as fulfilling this expectation of prophecy chronologically, was in truth the creed of many early Christians; yet it has no Scriptural foundation. Its origin seems to have been one of Gentile tradition, corrupting Jewish prophecy, by mixing up therewith its own superstitions derived from a division of lunar time into *sevenths* compared with solar time.

Thus, the Jewish errors respecting Messiah's kingdom had a heathen origin; and have, to a large extent, been perpetuated to this very day in the Church of Christ by the Judaizing tendencies of the so-called Fathers of the Christian Church.

For, notwithstanding their inconsistencies of doctrine, many would canonize them, not merely as compeers of the Apostles, but as entitled to exercise the judgment of a supplementary and corrective teaching beyond that contained in the simple text of our Canonical Scriptures; though, in the XXXIX Articles of our Church we are taught to regard Holy Scripture, *and that alone*, as containing all things necessary for salvation.

The apocryphal writings of man's traditions, however honoured by any Fathers of the Christian Church, have therefore no claim to be received by us as having any Divine authority in correction of, or supplementary to the teaching of the twelve Apostles, similar to the authority with which those Apostles were invested by Christ for judgment on the twelve tribes of Israel (Matt. xix, 28), when erroneously interpreting the Mosaic Law in a spirit which caused the church and nation to reject Christ for their Messiah. John v, 46.

My reasons for this assertion are based upon a comparison of the Apocryphal Book of Enoch with the mythological traditions of Hindu and Egyptian chronology to the limited extent of my ability.

The History of Egypt is so intimately connected with that of Abraham and his seed (as that of the world's redemption in Christ, *or by a way of holiness*, foreordained of God before the world began) that I shall first of all direct attention to it.

In doing this I shall make the old Egyptian chronicle (of which Syncellus has preserved to us a copy of very great value, though to a certain extent imperfect) the focus, as it were, of evidence from other sources concentrated thereon. In this form I hope to shew that the chronology of ancient Egyptian History, so far as it can be ascertained upon authentic data, does not extend

back so far as the flood of Noah's day, according to the date assigned thereto in our Bibles, except as a chronology of mythical traditions apparently derived from the Chaldaeans and Phœnicians. The antediluvian traditions of these nations shew, in truth, a common origin with those of Mosaic record ; but there is this everlastingly important difference, that whereas the Gentile traditions are mixed up with absurd fables, Moses (by inspiration of spiritual discernment between truth and error in these matters, added to other specific evidences of power and wisdom miraculously given of God) has recorded only what it was essential for a people designed to take the lead in the regeneration of the world to know respecting the early history of man. The simplicity of the narrative testifies indirectly to its truthfulness. He, moreover, deduces the genealogies of the antediluvian patriarchs from the line of *Seth*, whereas the Gentiles derive *those of their Hero-Gods from Cain, through his son Enoch* ; from whom they profess to have derived their earliest knowledge of astronomy, and the details of their moral and prophetic traditions on the subject of religion.

It seems perfectly absurd to demand that our chronology of the antediluvian patriarchs should be lengthened, to make it harmonise with the historical traditions of the oriental nations.

For those of the Chaldaeans (which represent the principal evidence in this case) profess only to number 1200 years over the antediluvian period of man's history, whereas the Hebrew text of the Mosaic record, which we follow, accounts historically for 1656 years !

Yet we are told this should be lengthened to the 2242 years of the Septuagint ; and some would extend it much further, on a vague supposition that the events recorded *must* have extended over a greater range of time than that attributed thereto either in the Chaldaean or Mosaic record. But this objection is wholly foreign to that of the statement it was assumed to support, viz., that the oriental nations do, on true chronological data, carry the history of man further back than the Hebrew chronology of the Mosaic records, and that they have true historic records from a period long preceding our date of the flood, without any memorial of a universal flood. Yet, in fact, their chronology does not extend so far back as that based by ourselves upon the Hebrew text of Scripture.

It is, moreover, not improbable that the Chaldaean chronology

of Berosus, assigning only 1200 years to the antediluvian period of man's history, represents their artificial computation of time by decades of years (called *Sari*), so applied as to give to their mythical traditions of history the semblance of true chronological exactness.

For the Hindu *Kali-yug*, or *age of time*, numbers 432,000 seconds of time=5 days of 24 hours, or 10 days of 12 hours. Also 432,000 days=1200 old Chaldæan years of 360 days each. And 432,000 lunations of 30 days each=36,000 such years. Herein we observe a basis of variable estimation underlying the whole system of the Hindu chronology in its computation of time by *yugs* or *ages*, in which *the great or Divine age represents a decade of Kali-yugs or ages of time*. In other words, if the age of time is 5 days (for an equation of solar and lunar time) the Divine age is 50 days. If the age of time is 1200 years, the Divine age is 12,000 years, and so on, *until 100 large cycles of time are numbered mythically over the life of Brahma* (as a mythic impersonation of the solar year and its cycles of time) upon the basis that 432,000 lunations are 36,000 years. That was the time anciently reckoned over a complete revolution in the signs of the zodiac, according to the old Chaldæan year of 360 days. For, at the rate of 1 degree in 100 years, 360 times 100 (for the 360 degrees) number 36,000 years.

It is a similar basis which underlies the mythic chronology of the old Egyptian chronicle. But in that case the solar year is supposed to number $365\frac{1}{4}$ days. This was the basis of the solar cycle called the cynic circle ; because, in 1460 years the $\frac{1}{4}$ of a day, annually counted, amounted to a whole year.

Hence, in the multiplication of years as of days, 100 times $365\frac{1}{4}$ =36,525, for the years mythically numbered over the old Egyptian chronicle.

But, to return to the postdiluvian chronology of the Egyptians, its *eight* oldest god-kings had confessedly a mythic origin to make the traditions of Egyptian history vie in antiquity with the antediluvian traditions of the Chaldæans.

Again, the *eight* god-kings of the Egyptians, in their relation to the mythic times of man's postdiluvian history, are a very serviceable fiction for transferring, under fictitious names, the events of a later historic period up into the higher regions of obscure mythic traditions. For the beginning of the kingdom, when dated B.C. 2231 (as in the old chronicle), has a mythical commencement in

pre-historic times, chronicled as times of veritable history. For the *events recorded of those early times belong to a later period, as testified by Herodotus, upon the authority of the Egyptian priests, from whom he received his information.*

Much of what once seemed stupidly absurd as penned by him, relying on the veracity of others, without even affecting to understand what he wrote, does (upon finding from other sources the true clue to its interpretation) make his testimony a more reliable authority than that of Syncellus, Jackson, and others, for they have altered the testimony of Manetho to suit their own differing views, whilst the second part of the canon of Eratosthenes has been wholly lost to the world, because Syncellus could not in any way make it subserve his own views of Egyptian Chronology.

The extravagant and contradictory number of years assigned by Manetho (as quoted by Osborne, vol. 1, p. 181) to the duration of thirty dynasties, *as equally true from the same temple records*, though summed up as 5462 years and 3555 years, can only be explained as of false impressions received from registers made for different objects. Each (according to the mode of computation then in use) might possibly have truthfully fulfilled its own object, if rightly used and understood. Thus, 5462 years are a near approximation to the sum of *all* the dynasties, *successive* and *contemporary*, according to the details of the chronology assigned to the 30 dynasties of Manetho by Jackson. The fault is numbering them as if all were successive. For it is admitted on all hands that, *to a very large extent*, they were *not successive* kings. The extent to which they were not can only now be determined in so far as the true historical range of chronology is capable of being confined within precise limits, by comparison of the testimony of Herodotus and others with this old Egyptian chronicle, in correction of the multiplied errors which have originated in what Syncellus called a misapprehension of the old chronicle by Manetho. Yet the correction of Manetho by the chronologists of the same school as Syncellus has very materially contributed to the confusion of thought which prevails on this subject.

The 3555 years of Osborne's reference are capable of illustration thus, *as an error of the copyist*, blending together in confusion *three* distinct modes of their temple registration :—

The 1076 solar years numbered over the first part of the Canon of Eratosthenes, represent the 34,644 *mythic* years, reckoned as lunations over the first

or mythic part of the old chronicle. But in these the 443 years of the cynic circle were included. By inadvertence, therefore, that number occurs twice.

To the above 1076 solar years

Add the..... 1703 years numbered over the last fifteen dynasties of the old chronicle.

Add the..... 178 years of *manifest* defect in that chronicle.

Total 2957 years, or the sum of the chronicle (*mythical and historical*) in solar years.

Add the..... 443 of the Cynic circle, to which no reference is made in the Canon of Eratosthenes. Yet, from that the 1076 years of this reckoning seem to have been taken, without perceiving that they were also an equivalent in solar years for the 34,644 mythic years of the old chronicle.

Add also the 155 years of Lepsius' second dynasty of immortals, numbered
 as *thirteen demigods, of whom Horus was the first.*
3555 years.

The Old Egyptian Chronicle, as quoted by Jackson in vol. 2, p. 95, of his "Chronological Antiquities."

Concerning the Old Chronicle, Syncellus, who has preserved an imperfect copy of it, says "There is an old chronicle current among the Egyptians" (by which he thinks Manetho was led into some errors), "which contains, in 30 dynasties and 113 generations, an immense number of years, viz., 36,525. These dynasties consisted first of *Aurites*, secondly of *Mezraites*, and thirdly of *Egyptians*: namely, the time of *Vulcan* (the first *Aurite*) is not set down, because he shines by night and by day. *Helius*, the son of *Vulcan*, reigned 30,000 years; then *Saturn*, and the rest of the 12 gods, reigned 3984 years; then 8 demigods reigned 217 years. After these, 15 generations of the cynic circle are recorded to have reigned 443 years. Next succeeded the 16th dynasty, which was 8 generations of *Tanites*, who reigned 190 years. Then the 17th dynasty, which was of *Memphites*, 4 generations, who reigned 103 years. After these, the 18th dynasty, which was 14 generations of *Memphites*, who reigned 348 years. Next followed the 19th

dynasty, which was of *Diospolitans*, 5 generations, who reigned 194 years. Then the 20th dynasty, which was 8 generations of *Diospolitans*, who reigned 228 years. After these succeeded the 21st dynasty, which was of *Tanites*, 6 generations, who reigned 121 years. Then the 22d dynasty, of *Tanites*, 3 generations, who reigned 48 years. Next the 23d dynasty, which was of *Diospolitans*, 2 generations, who reigned 19 years. After this succeeded the 24th dynasty, which was 3 generations of *Saites*, who reigned 44 years. Then the 26th dynasty, which was of *Memphites*, 7 generations, who reigned 177 years. After this the 27th dynasty, which was of *Persians*, 5 generations, who reigned 124 years." (The 28th dynasty is omitted, through a defect in the copy of *Syncellus*, which was one *Saite*, who reigned 6 years, as both *Africanus* and *Eusebius* have it from *Manetho*.) "Then followed the 29th dynasty, which was of *Tanites*, who reigned 39 years (the number of the generations is omitted, which are 4 in *Africanus*, from *Manetho*, and 5 in *Eusebius*). Then the 30th dynasty, which was one *Tanite*, who reigned 18 years. The sum of these 30 dynasties was 36,525; which is the multiplication of 1461 years by 25, and completes the revolution of the zodiac by the reckoning of the *Egyptians* and *Greeks*, when the equinoctial point placed in the first degree of *Aries* returns to the same place; as is set forth in the *Genesis of Hermes*, and in the *Cyranic** books."

Note on the Old Egyptian Chronicle, and introductory to the Analysis which follows.

That the interpretation given (in the Analysis) to the 30,000 years, the 3984 years, the 217 years, and the 443 years, numbered over the *first and evidently mythic part* of the Old Chronicle, is not

* *Egyptian Books of Miscellanies*, as explained by Jackson, from Salmasius Prolegom. ad Solin, p. 19. See Goar's Notes on Syncel., Chronolog., p. 35, and Fabric. Bibl. Gr., lib. i, c. ii, pp. 78, 79.

N.B.—The historic times of this Old Chronicle terminate, like the dynasties of *Manetho*, with the conquest of Egypt by the Persians, under Ochus, B.C. 350.

fanciful, but faithfully represents both the character and astronomical origin of the computations thus made, will, I hope, be clear, from the following considerations, as confirmed by the result obtained in the Analysis, when thus interpreting the Old Chronicle.

The planet Saturn (which was furthest from the *Earth as the immoveable centre* of the ancient astronomical system), according to Moseley, “completes one revolution of its orbit in 29 years 5 months 14 days of our time in length.”

Supposing this period to be estimated in the Chronicle as 30 years, to avoid fractions, then the 30,000 years of this reference will mean 1000 revolutions of Saturn.

Thus calculated, every revolution of Saturn had to this great planetary cycle of 30,000 years the same proportionate relation as 1 monthly lunation of 30 days had to 1000 lunations, or 30,000 days.

But 1000 lunations number 4 times 223, with a remainder of 108 lunations.

Now, 223 lunations were the celebrated Chaldæan Saros, by which the ancients calculated the return of eclipses. Also, 108 lunations were 9 luni-solar years of 360 days each, and, therefore, more than a *decade* of stellar years. For, omitting fractions, the stellar year numbers only 12 times 27, or 324 days. Of these, $\frac{1}{3} = 108$ days, and $\frac{2}{3} = 216$ days, according to the number of 217 years *mythically* proportioned to the reign of 8 out of 12 demigods in the old Egyptian Chronicle. Note also 2 Chaldæan Sari of 223 lunations each, or 446 lunations, answer nearly to the 443 years mythically numbered over the 15 generations of the cynic circle, considered as 15 revolutions of Saturn; for 15 times $29\frac{1}{3}$ years are 444 years.

Again, Moseley tells us, “Jupiter’s revolution round the Sun is completed in 4332 days 14 hours 2 minutes, or nearly 12 years.”

The complete stellar year of 12 times $27\frac{1}{3}$ days is 333 days; for these 332 seem here substituted; 12 times 332 being exactly the 3984 days, *mythically called years*, in the old Chronicle.

Again, $333 = 111$, and twice 111 are 222, whether reckoned as days, lunations, or years. Hence we seem to trace the origin of dividing lunations and years into *third* parts, as the most convenient form of subdivision in a system of computation which numbered its years, lunations, and days *by decades*, as the Egyptians, Chaldæans, and Hindus seem to have done.

The planetary system of the ancients is thus described in the *Somnium Scipionis* of Cicero.—Vol. iv, Ernesti, cap. iv, p. 423:

1. Saturn.
2. Jupiter.
3. Mars.
4. *The Sun, about midway.*
5. Mercury, } as satellites of the Sun.
6. Venus, }
7. The Moon, lowest of the planets.
8. The region occupied by the spirits of men—viz., of embryo human life—with the spirits of the departed, and the spirits of the immortals ruling over human affairs.
9. The Earth, as lowest and immoveable.

I shall translate the passage of Cicero, for the convenience of general readers. It is written in the form of a dialogue between Scipio and Africanus; and begins by representing Scipio under a stupor of amazement at the nothingness of their boasted Roman Empire, extending over all the earth, when considered under contrast of reference to the immensity of space.

“Which, when I would more accurately have considered, How long, I prithee, said Africanus, will your thoughts be fixed upon the ground? Do you not see into what a temple you have come? All things are (you must know) comprehended within nine circles, or rather spheres. Of these one is celestial, viz., the outermost, which comprehends all the rest, *as the Supreme God*, impelling the rest with the power of all. The everlasting courses of the planetary revolutions are part of him, to whom there are *seven* subjected, whose motion is retrograde, and contrary to that of *heaven* (i.e., the firmament).*

“Of these, she whom men call Saturnia on Earth rules one sphere. Next comes that effulgence called Jupiter’s, lucky and salutary to the race of men. Then that which you call Mars, glaring and terrific to Earth. Next the Sun, the leader, prince, and ruler of the other lights, the soul and guiding spirit of the world, of so great a size as to illumine and pervade all things with its light, occupies below them nearly mid space. Venus and Mercury attend him as companions in their respective courses;

* See Illustration of Enoch, No. 1.

and the Moon, illumined by the rays of the Sun, revolves in the lowest orbit; for beneath (so far as we know—for such seems to be the meaning of “*jam*,” hitherto) there is nothing but what is mortal and frail, *except the spirits given to the race of men by the munificence of the gods*. Above the Moon all things are eternal; for the Earth, which is the centre (of the system) and the ninth (sphere), does not revolve, and is lowest, and towards it all heavy bodies are borne by their own gravitation.”

The above interpretation of the Old Egyptian Chronicle will, perhaps, some day lead to an intelligible explication of Herodotus ii, cap. 142.*

For he seems not to be relating any *miraculous* occurrence (in our scriptural application of the word), as commonly supposed; but to be chronicling historically the time and circumstances under which astronomers first noticed some remarkable phenomenon affecting the præexisting relation of the Sun to the stars which stud its pathway through the ecliptic; and that there had been a recurrence thereof twice before the fact of its periodic recurrence under a fixed law began to be determined.

I am strongly inclined to suspect that reference is here made to the earliest observations of Egyptian astronomers on the wonderful phenomena which would long be recorded with much perplexity of thought thereon, “before the precession of the equinoxes” began to be scientifically determined and accounted for.

The following passage from Mitchell’s *Astronomy*, p. 52, seems to countenance some such interpretation of Herodotus:

“A remarkable discovery, made in the remote ages of the world, throws some further light on the era of primitive astronomical researches. The release of the earth from the icy fetters of Winter, the return of Spring, and the revivification of nature, is a period hailed with uncommon delight in all ages of the world. To be able to anticipate its coming, from some astronomical phenomenon, was an object of earnest investigation by the ancients.

“It was found that the sun’s entrance into the equinox, reducing to equality the length of day and night, always heralded the coming of the Spring. Hence, to mark the equinoctial point among the fixed stars, and to note the place of some brilliant star whose appearance in the early morning dawn would announce the

* See Historical Extracts, Appendix A, 2.

sun's approach to the equator, was early accomplished, with all possible accuracy. This star once selected, it was believed that it should remain for ever in its place.

"The sun's path among the fixed stars had been watched with success, and it seemed to remain absolutely unchanged, and hence the points in which it crossed the equator for a long while were looked upon as fixed and immoveable; and indeed centuries must have passed away before any change could become sensible to the naked eye and its rude instrumental auxiliaries. But a time arrives at last, when the bright star, which for more than 500 years had with its morning ray announced the season of flowers, is lost.

"It has failed to give its warning. Spring has come, the forests bud, the flowers bloom, but the star which once gave promise, and whose ray had been hailed with so much delight by many generations is no longer found. The hoary patriarch recalls the long experience of 100 years, and now perceives that each succeeding Spring had followed more and more rapidly after the appearance of the sentinel star.

"Each year the interval from the first appearance of the star in the early dawn, up to the equality of day and night, had grown less and less; and now the equinox came, but the star remained invisible, and did not emerge from the sun's beams until the equinox had passed.

"Long and deeply were these facts pondered and weighed. At length truth dawned, and the discovery broke upon the unwilling mind, that the sun's path among the fixed stars was actually changing, and that his point of crossing the equator was slowly moving backwards towards the west, and leaving the stars behind. The same motion, only greatly more rapid, had been recognised in the shifting of the moon's node, and in the rapid motion of the points at which her track crossed the equator. The retrograde motion of the equinoctial points caused the sun to reach these points earlier than it would have done had they remained fixed, and hence arose the precession of the equinoxes.

"This discovery justly ranks among the most important achieved by antiquity. Its explanation was infinitely above the reach of human effort at that early day; but to have detected the fact, and to have marked a motion so slow and shrouded, gives evidence of a closeness of observation worthy of the highest admiration."

This recession of the equinoctial points to a position eastward in longitude of the point at which the sun's path really crossed the equator at the vernal equinox, would represent the point at which the sun thus crossed the equator as westward of the fixed star in relation to which its arrival at the equator had previously been eastward. This would also make a corresponding change in the relation of the sun's path to the position of the fixed stars, on crossing the equator at the autumnal equinox. If rising to the west of any fixed star, the place of sunset would necessarily be to the east of such star. This, I apprehend, is the meaning of Herodotus, in his report of what the Egyptian priests told him, viz., "that in a period of 11,340 years" (which I interpret of *lunations*, making only 945 *solar years*), "the sun had twice risen where he uniformly goes down, and twice gone down where he uniformly rises."

For he qualifies his remark as if pointing to the observation of an astronomical phenomenon of which he could give no satisfactory account, without seeming to regard these events as *miraculous*; which some do, by interpreting them as the events of Joshua x, 12, and 2 Kings xx, 8-12, noticed by the heathen, and chronicled in a varied form. Herodotus expressly adds—"This, however, had produced no alteration in the climate of Egypt; the fruits of the earth and the phenomena of the Nile had always been the same, nor had any extraordinary or fatal diseases occurred."

By the calculation of astronomers it will take 25,745 years for the equinoctial points to make a complete revolution; and $\frac{25,745}{360}$ gives rather more than 71 years to a degree, as the measure of this precession. Again, $\frac{945}{71}$ will give rather more than 13 degrees as the limit of this retrograde movement in the 945 years referred to by Herodotus. Within that number of degrees the phenomenon may have been observed, in the changed relation of the sun's course to two distinct stars of magnitude, at the time of its crossing the equator, before any general law in explanation thereof began to be deduced therefrom. The times referred to by Herodotus were those in which the arts and sciences were cultivated with great success, under the twelve kings, from Mæris to Sethos, the Priest of Vulcan. For they followed the 330 from Menes to Mæris, "who were not distinguished by any acts of magnificence or renown."

Analysis of the Old Egyptian Chronicle, which numbers 36,525 years, over 30 Dynasties, and 113 Generations of Egyptian Kings.

These Dynasties had three classifications, viz:—

1. AURITES, or SUN-GODS, whose supreme king was Vulcan.
2. MEZRAITES, viz., the descendants of Mizraim or Menes.
3. EGYPTIANS, probably the Phutites, who divided Egypt with the Mezraites.

Part I.

No. of Dynasties	CLASSIFICATION.	No. of Generations.	Years of Reign, Mythic and Solar.
1	Vulcan, the <i>first</i> Aurite, like the <i>old</i> Brahma of the Hindus, regarded as the <i>father of time</i> , and therefore comprehending the whole cycle of years enumerated in the chronicle, Helius, the son of Vulcan, and therefore of the same dynasty. By the 30,000 years of his reign are meant so many <i>days</i> , or 1000 lunations, being $83\frac{1}{3}$ solar years.....	1	30,000 or $83\frac{1}{3}$
12	" Saturn, and the rest of the 12 Gods." These are a deified impersonation of the stellar year, of 12 times $27\frac{1}{3}$ days, making 328 days, and reckoned to the extent of 12 years, according to the orbit of Jupiter. For $12 \times 328 = 3936$ years, add 48 years for the 4 days omitted annually (according to Enoch xxix, 2), and we have the 3984 of this chronicle. These, numbered evidently as <i>lunations</i> in the canon of Eratosthenes, form part of the 1076 years numbered over part 1st, and make 332 solar years	12	3,984 or 332
1	The 8 <i>oldest</i> Gods of Egypt, called Demigods in this chronicle	8	217 as 217
1	The Hero-Demigods of the cynic circle.....	15	443 as 443
	To these add (from Herodotus ii, cap. 144) <i>Horus, as the superior of this class, through whom the Gods "last had communication with men."</i> For many of the old Egyptian Kings (especially <i>Soris</i> and <i>Thothmosis</i> , as evidenced in the now extant monumental records of Egypt), were regarded as mortal impersonations of <i>Horus, the lust of the immortals</i>	1	
15 Dynasties.	Comprehending total of.....	38 Generations in	34,644 or 1076 Years.

Part II of Old Egyptian Chronicle.

Dynasties.	CLASSIFICATION.	Genera- tions.	Reign in Solar Years.		
				Beginning	
XVI	Tanites, numbering	8 in	190 years.	B.C. 2231 190	If ending B.C. 350.
XVII	Memphites	4 "	103 "	B.C. 2041 103	From Menes to Amuntimæus.
XVIII	Memphites	14 "	348 "	B.C. 1938 348	Saites, Aphophis, &c. &c.
XIX	Diospolitans	5 "	194 "	B.C. 1590 194	Age of Thothmosis, &c.
XX	Diospolitans	8 "	228 "	B.C. 1396 228	Age of the Exodus.
	For defect of the Chronicle, in the times of the mor- tal kings, add.....	}	178 "	B.C. 1168 178	To the xxth dynasty Jahn assigns 12 nameless kings; and this evidently seems to be the defective part of the Chronicle.
XXI	Tanites		121 "	B.C. 990 121	
XXII	Tanites	3 "	48 "	B.C. 869 48	
XXIII	Diospolitans	2 "	19 "	B.C. 821 19	
XXIV	Saites	3 "	44 "	B.C. 802 44	
XXV	Ethiopians	3 "	44 "	B.C. 758 44	To this belongs the references of 2 Kings xvii. 4; 2 Kings xix. 9.
XXVI	Memphites	7 "	177 "	B.C. 714 177	Called "Saite" by Jahn. To this belonged Psam- mitichus, and the references of 2 Kings xxiii. 29; Jerem. xlv. 30.
XXVII	Persians	5 "	124 "	B.C. 537 124	
XXVIII	Saite	1 "	6 "	B.C. 413 6	
XXIX	Tanites	5 "	39 "	B.C. 407 39	
XXX	Tanite	1 "	18 "	B.C. 368 18	
		75 in	1,881 years.		
	Add from first part...	38 "	34,644 years.	B.C. 350	
	Total.....	113 in	36,525 years.		

*The Chronology of the old Egyptian Chronicle compared with that
of Herodotus.*

Take B.C.	525	as dating the conquest of Egypt by Cambyzes.
Add	29	years to the 16th of the reign of Amasis. which, in all, lasted
	—	45 years.
B.C.	554	the year which dates the end of the 1250 years numbered by
		Herodotus from the cessation of the reign of Bacchus.
Add	1250	years.
B.C.	1804	terminates the reign of Bacchus.
Add	167	or the difference between 1250 and 1417.
B.C.	1971	terminates the reign of Hercules.
Add	43	or the difference between 1417 and 1460.
B.C.	2014	terminates the reign of Pan.
Add	217	for the times of the oldest Gods, of whom Pan was one.
B.C.	<u>2231</u>	

The times from Bacchus to *Horus* (the last of the immortals) are to be measured by the difference between the 15,000 lunations, or 1250 years, from Bacchus to Amasis, and the 11,340 lunations, or 945 years, numbered over the 341 Piromis.

For these Piromis we are told were all men who lived after the times of the immortals. Of these 341 Piromis, it is also said that they were, to the extent of 330 kings, those who ruled from Menes to Mæris inclusive; but that none of them did anything worthy of note, except the last. He (*Mæris*) was the first of twelve who distinguished themselves. Of these the *last* was *Sethos*, a priest of Vulcan, and in his day there were twelve contemporary kings, of whom one (*Psammitichus*) subdued the rest, and made the kingdom his own, by aid of some Ionians and Carians. From this time Herodotus adds, the history of Egypt has its records confirmed by the contemporary history of Greece. Possibly for this reason Blair does not carry the chronology of Egyptian history further back than the beginning of the reign of *Psammitichus*.

But, to return to the times between Bacchus and *Horus*, as preceding those of the 341 Piromis, 15,000 lunations, less 11,340 lunations, make 3660 lunations or 305 solar years, which is the period numbered over the last dynasty of immortals in the list

of Lepsius from the temple records, hence the 305 years of difference, and the 945 years for the times of the Piromis make up the 1250 years between the end of the reign of Bacchus and the 16th of Amasis, or B.C. 554.

From B.C. 1804, or the end of the reign of Bacchus
Take..... 305 years.

Then B.C. 1499 terminates the reign of Horus.
Take..... 945

Then B.C. 554 dates the 16th of the reign of Amasis, as the basis of the computations made by Herodotus, when harmonised with the years numbered over the last 15 dynasties of the old Egyptian chronicle.

Add..... 29 years to the 45th and last year of the reign of Amasis.

B.C..... 525 dates the conquest of Egypt by Cambyses.

Beloe from Aulus Gellius, lib. xv, 23, says Herodotus was fifty-three years old at the beginning of the Peloponnesian war, and dates his birth B.C. 444; but he dates the beginning of the Peloponnesian war from the second year of Olym. lxxxvi, whereas Dr Butler dates it from B.C. 431, or the second year of Olymp. lxxxvii, making a difference of four years.

*Authentic Chronology of the Kings of Egypt from Psammitichus to the Conquest of Egypt by the Persians, in the tenth year of Darius Ochus, or B.C. 350.**

- | | |
|---|---|
| 1. Psammitichus began to reign B.C. 670
He reigned 54 years. | 1. Egypt recovered from Darius Nottus, in the 11th year of his reign, by the revolt of Amyrtæus the Saite, who reigned 6 years, from B.C. 414 |
| 2. Neco (the Nechao of 2d Kings xxiii, 29)..... B.C. 616
He reigned 16 years. | 2. Pausiris, 8 years, from B.C. 408 |
| 3. Psammis reigned 6 years, beginning B.C. 600 | 3. Psammitichus, 5 years, from B.C. 400 |
| 4. Apries (or Vaphres, the Pharaoh Hophra of Jerem. xlv, 30), 24 years, beginning..... B.C. 594 | 4. Nephereus, 6 years, from... B.C. 395 |
| Interregnum..... B.C. 570 | 5. Acoris, 13 years, from..... B.C. 377 |
| 5. Amasis, beginning..... B.C. 569 | 6. Psammuthis. |
| | 7. Nephertites. |
| | 8. Nectabenes I, for 12 years, from B.C. 375 |
| | 9. Tachos, 2 years, from..... B.C. 363 |

* See Historical Extracts in Appendix A, 2.

Egypt was conquered by :—

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Cambyzes, in the 45th year of the reign of Amasis, or B.C. 525 2. { Hereigned 2 years, and his
Successor, Smerdis, eight months, to..... B.C. 522 3. Darius Hystaspes 36 years, beginning..... B.C. 521 4. Xerxes I, for 20 years, beginning..... B.C. 485 5. Artabanus, seven months... B.C. 465 6. Artaxerxes Longimanus, reigned 40 years, beginning B.C. 464 7. Xerxes II, for two months.. B.C. 425 8. Sogdianus..... } B.C. 424 9. Darius Nothus..... } | <ol style="list-style-type: none"> 10. Nectabenes II, beginning.. B.C. 361 <p>Conquered after 11 years by Darius Ochus, in the 10th year of his reign, and thus again subjected to the Persians..... B.C. 350</p> |
|--|--|

The Egyptian Chronology of Herodotus (ii, cap. 43, and 144, 145), from Pan, one of the eight and oldest Gods of Egypt, to Amasis, who was conquered by Cambyzes.

The eight gods, we are told, produced the twelve, and they in their turn produced the fifteen generations of the cynic circle. These reigned, according to the old Egyptian chronicle, 443 years ; and of these (as the last of the immortals) Horus was the superior, through whom they held communication with the mortal kings of Egypt. This is the sense in which Horus is called “last of the immortals” by Herodotus.

From *Pan* to Amasis, Herodotus says, “a still more distant period is reckoned,” viz., compared with the times computed from *Hercules* and *Bacchus*.

This period, however, may be fixed by the *Temple Lists* of Lepsius, compared with the following passage from *Israel in Egypt*, p. 178 :—

“The records open with the statement that *when Menes, the human founder of the kingdom, ascended the throne*, Egypt had been governed by the gods for more than 17,000 years.....

From *Hercules*, who was a god of the *second* rank, or one of the *twelve* whom the *eight* produced *Herodotus* (ii, 43), numbers to Amasis

Luna- tions.	Solar Years.
-----------------	-----------------

17,430 = 1460

17,000 = 1417

	Luna- tions.	Solar Years.
From <i>Bacchus</i> , who was only of the <i>third</i> rank, or of the number of those whom the twelve produced, and also called <i>Osiris</i> <i>Herodotus</i> (ii, 145), numbers to <i>Amasis</i>	15,000	= 1250
<i>Horus</i> , "whom the Greeks call <i>Apollo</i> ," was the son of <i>Bacchus</i> or <i>Osiris</i> . His reign (as the superior of the fifteen generations of the heroes of the cynic circle, and the medium of their communication with men), terminated at the beginning of the 11,340 lunations or 945 years numbered over the times of 341 <i>Piromis</i> , extending from <i>Menes</i> , the first mortal king, to <i>Sethos</i>	3,660	= 305
Add for the times of the 341 <i>Piromis</i>	11,340	= 945

N.B.—The monumental records of Egypt now extant bear ample testimony to the fact that many of the early kings of Egypt (especially *Soris* and *Thothmosis*) were mythically regarded as human impersonations of *Horus*.

Osborne (vol. i, p. 226-229), also tells us (and it is a fact of the utmost importance for a correct harmony of otherwise widely-dissident chronologies) that whilst the monumental records corroborate the testimony of all ancient writers that the first king of all Egypt was called *Menes*, there are many transcriptions of the name on the monuments. "These transcriptions of the name of *Menes* all belong to later periods. The one at Ghizeh dates about 200 years after his times. That at the Memnonium belongs to the nineteenth dynasty, early in the new kingdom. The Turin Papyrus is certainly not more ancient than the Memnonium, in all probability much more modern. Not a trace or vestige of anything belonging to the age of *Menes* or his successors for many generations is known to exist in Egypt. To the pages of the classical writers, therefore, we must have recourse for the only remaining historical notices of the first man that reigned there."

There is therefore no evidence that the historically recorded kings of Egypt (on comparing the temple lists and monumental records with those of *Herodotus*, derived from the Egyptian priesthood of his day), can be made to extend back to the times of *Mizraim*, as the *traditional* *Menes* by whom the kingdom was founded, except by transferring the names of a later historic period into the times of the mythic gods and demigods. This is done twice, viz.—

First, In the 38 first kings of the canon of *Eratosthenes*, compared with the first 38 mythic kings of the old Egyptian chronicle. For *Eratosthenes* numbers by name 38 kings from *Menes* to *Amun-*

timæus as reigning 1076 years, or the 34,644 lunations numbered over the *first and mythic part* of the old chronicle.

Secondly, The early traditions of Egyptian history are *again* chronicled in the mixed form of history and myth, confused, when (to date its commencement from *about* the true times of Mizraim) the 8 kings of monumental record, from Menes to Amuntimæus and Saïtes, are reckoned as human impersonations of their 8 oldest god-kings between B.C. 2231 and B.C. 2041.

Similarly *Saïtes* is represented in his four successors of the seventeenth dynasty, numbered sixteen in Osborne. The first of these was his grandson Aphophis, the king who made Joseph lord over Egypt under him. His dynasty represents a mixed chronicle of *myth* and *history*. For it opened as the contemporary of the twelfth dynasty of *Thebans* or *Diospolitans*, and was the first to represent the mythic kingdom of the twelve gods whom the eight older gods had produced. For in the kingdom of Lower Egypt (as *then* ruling in Middle Egypt by viceroys of Memphis) the monumental records, according to Osborne, testify only to four successors, viz.—

1. Aphophis, the son of Mœris, who was his son and co-regent in the kingdom, being the *first* viceroy of Memphis.
2. Melaneres, son of Aphophis.
3. Jannes.
4. Asses.

With this dynasty, the thirteenth, or that of the Upper Egyptians at Thebes, sometimes called Diospolis, was contemporary.

The dynasty which succeeded in acquiring dominion over all Egypt *next* after that of Saïtes was the eighteenth. This was *Theban*, and apparently connects the eighteen Ethiopian kings of whom Herodotus makes mention both with the history of these times and with that of a later date.

For myth and history mixed afford great facilities for reproducing the events of which only obscure traditions remain, with but slight variation of details, in another age separated by a long interval of years.

The *third* order of immortals who first ruled in Egypt before there were mortal kings was that called in the old chronicle the

fifteen generations of the cynic circle, and of these we are told by Herodotus that *Horus* was their superior, through whom the gods then had communication with mortal men. The *Horus by name* pertaining to this dynasty Osborne places *last* (on the evidence of the monumental records), though numbered *tenth* in the copy of the Greek list of the eighteenth dynasty, which he has given in vol. ii, p. 371, and *eighth* in Jahn's compilation from Julius Africanus and Eusebius. But *Ahthmosis* is the *eighth* in the Greek list given in Osborne. He was one impersonation of *Horus the demigod* according to the monumental evidence recorded in Osborne, and he was, moreover, the builder of the Chamber of Karnak, in which sixty-one kings of Egypt, his predecessors, are represented as receiving the homage of divine honours from him.

Amongst these appears the *queen* Skeniophris, through whom (by her marriage with his son Mæris) Saites united the kingdoms of Middle and Lower Egypt in his own dynasty, hereditarily as well as by conquest. She seems to have been the *Nitocris* of Herodotus.

These, therefore, were the times of *the 330 kings, of whom the first was Menes, Herod. ii, c. 100, and the last Mæris, being himself, in turn, the first of 12 others*, and altogether making up the 341 *Piromis* of Herod. ii, c. 142, 143, &c. In his *Mythological Chronology for the Immortals*, Herodotus, in effect, transfers the account of these (which he had received from the Egyptian Priests) to the historic interval between the times of Israel's Exodus and Amasis. For he thus reckons the times of his immortal kings to the 16th Amasis, or B.C. 559, though the kingdom was not taken from him by Cambyses until 29 years later, or B.C. 525 :—

- 1st. As 17,430 lunations, or 1460 solar years from *Pan*.
- 2d. As 17,000 do. or circ. 1417 do. from *Hercules*.
- 3d. As 15,000 lunations, or 1250 solar years from *Bacchus*.
- 4th. As 3660 lunations, or 305 solar years from *Bacchus* to *Horus*, the end of whose reign is said to have marked the beginning of the times of the mortal kings of Egypt, *as those of the Piromis*, who succeeded the immortals.
- 5th. 11,340 lunations, or 945 solar years numbered over the *Piromis* from *Horus* to *Amasis*.

Thus the *Menes* at the head of the *Piromis* in the list of Hero-

dotus could not have been Mizraim (or Menes), the son of Ham, as supposed in the old chronicle to have founded the kingdom at the beginning of the 16th dynasty, or B.C. 2231.

Thus, the differing accounts of Menes (whilst all considering him to have been the founder of the kingdom) represent a strange confusion of mythical and historical times. But that the *enigme* may be *intelligibly solved*, in the form I have here attempted to explain, seems to be clearly established under confirmation from the monumental records in the Chamber of Karnak, as the work of *Thothmosis*.

For the grouping of the kings, *chiefly under combinations of eight* together, as there adopted, and the omission of many who are recorded in the Temple Lists, are proofs that the arrangement had some other object widely differing from its being a chronological record of the kings of Egypt.

The 60 kings therein honoured seem to be reckoned thus :—

First. They included the 38 god-kings of the old chronicle compared with those in the first part of the Canon of Eratosthenes, who are said to have reigned 1076 years.

Second. They numbered 22 kings, *nominally*, from Amuntimæus to Thothmosis inclusive ; but, in fact, the beginning of their times chronologically dates the beginning of the mortal Kings of Egypt *from the termination of the reign of immortals*, as represented in the first 38 Kings. Saïtes and Amuntimæus are thus (as seemingly in the Chamber of Karnak), *mythically made contemporaries with MENES in founding the 17th dynasty of the Kingdom*. Thus the 8 kings of the 16th dynasty seem to represent the 8 of monumental record from Menes to Saïtes as the 8 primary god-kings impersonated in the 38 kings from Menes to Amuntimæus, recorded in the Temple Lists.

Hence the 22 kings who followed the 38 immortals, and reigned in mythic communication with *Horus*, the last of the immortals, and *the superior of the 15 generations of the cynic circle*, date the beginning of their times as identical with that ascribed to the 341 Piromis of Herodotus. But of these 341 Piromis, the first 330 kings did nothing worthy of note, though Mæris, the last, with his 11 successors, to Sethos inclusive, represented the mythic

dynasty of 12 kings, in whose time great things were done for Egypt.

Now, taking the above 22 kings to have mythically represented so many impersonations of HORUS, and HORUS to have impersonated throughout their times the 15 hero-demigods of the cynic circle, $15 \times 22 = 330$.

Thus we are enabled clearly to establish the mythic character of the 330 kings from *Menes* to *Mæris*, who preceded the 12 secondary god-kings of Egypt.

We must bear in mind that Herodotus received *from the Egyptian priests* the information that they reckoned 330 kings from Menes to Mæris. We have also to compare with this the fact that Manetho and the old Egyptian chronicle profess to number only 113 generations or kings over the whole kingdom of Egypt. Yet, by some erroneous use of Manetho's temple lists, counting contemporary dynasties as successive, until numbering 5462 years over 30 dynasties (Osborne, vol. 1, p. 181), the mixed chronicle of history and myth had become an almost unintelligible myth. One thing is clear, viz., that the 330 kings of Herodotus do not span the whole times of the kingdom, by admission of the priests themselves, who terminate this part of the chronicle with Sethos.

Yet Manetho and the old chronicle do absolutely limit the duration of the whole kingdom to 113 kings.

It follows, therefore, that the 330 kings numbered in Herodotus must represent a number capable only of mythic solution (like that here given to it) before it can harmonise with the statement of the old chronicle, which numbers of immortals and mortals together only 113 kings from the foundation of the kingdom of Egypt to its conquest by the Persians under Darius Ochus, in the 10th year of his reign, or B.C. 350.

The remaining 53 kings of the old chronicle (for $38 + 22 + 53 = 113$) shew us where to look for the 53 kings which constituted the 2d part of the Canon of Eratosthenes, which Syncellus would not preserve, because he did not know what to make of it. But, thus considered, it is clear that they stand mythically identified with the last 12 kings of the 341 Piromis in Herodotus.

In this form they seem mythically to represent the glory of Egypt in the latter days of the kingdom, as typified in that of

its early history from Mœris to Sethos (and therefore to Psammitichus, who was one of the 12 kings contemporary with Sethos) inclusive.

Arrangement of the Simulachra of deified Kings in the Chamber of Karnak.—See Diagram.

The four planes A, B, C, D, to the *left* of the pathway from the door, throughout the middle of the chamber, contain altogether 31 kings. Of these 16 occupy the division of the chamber furthest from the doorway, and marked as containing the planes C and D. These were kings of Lower and Middle Egypt, known by the distinguishing mark of one hieroglyphic ring to their name.

The *left* hand division of the chamber, *nearest to the door*, contained 15 kings of Upper Egypt, who occupied the planes A and B. These were distinguished from the kings of Lower and Middle Egypt by having their names inscribed in *two hieroglyphic titular rings*.

The arrangement of these planes to each other is characteristic of the most ancient form of writing in lines and in columns. It was called by the Greeks *boustrophedon*, because the inverted beginning of each alternate row resembled that of the husbandman's course, with his team of oxen, when following the plough, upwards and downwards alternately, from furrow to furrow throughout a field.

The planes to the right of the door are marked E, F, G, H. But very little seems really known about the details of their arrangement. For, in vol. ii, p. 126, when explaining the historical characteristics in the Chamber of Karnak, Osborne says :—" We found there that the kings in the two lower rows or planes had reigned in Upper Egypt, and those in the two upper ones in Lower Egypt. We found, moreover, that the two divisions ranged contemporaneously so far as the length of the several reigns and other circumstances admitted. The internal arrangement we found to be as follows :—The oldest king of Lower Egypt (after the father-king Menes) sat in the uppermost row furthest from the doorway. Immediately beneath him, in the lowermost row, sat **MENCHERES**, the first king of Upper Egypt. The successors of both sat before them in the order of their succession. It does not seem possible



that we can be mistaken in assuming that the same arrangement also took place with the kings that faced the right. We therefore assume that in the mutilated name (H. I.) on the uppermost plane, we have that of the successor of Melaneres on the shepherd throne of Upper Egypt, and that the *three entirely erased* names on the ground plane (E. 1, 2, 3) are those of some of the feeble successors of Skeniophris in the Mencherian pretension.

"It will, however, be incumbent on us to explain some of the many causes that involve the successions to both crowns in utterly inextricable confusion and perplexity."

With admissions like these, to attempt to realise a Theban dynasty 13, with Mentesuphis II at the head, when no names are to be found in the Temple lists (at least as quoted by Jackson and Jahn), seems venturing much for a theory.

If, therefore, venturing to make a counter supposition on the subject, I hope I shall not give offence to a writer whose labours are so valuable and interesting, as if I were venturing an opinion on the hieroglyphics, which I have never studied, before one well-versed therein. But, if I understand the case right, the hieroglyphics in this matter have been wholly defaced. Nevertheless, from certain registries engraven on the rocks recording the overflowings of the Nile, with the names of the kings, and the years of the reigns in which they occurred (beginning with Sesostri III, vol. ii, p. 132), it is thought that the succession of the kings in plane E can be shewn to have preceded those in plane F. But how? chronologically? or under an inverted order of the entries, like that here proposed for the elucidation of plane E?

Osborne has himself determined that E 7 is Amosis. He also tells us (vol. ii, p. 139), "We must premise that the two middle planes of this genealogy that face the right (F and G) are arranged in the reverse order of the corresponding planes on the other side (B and C). The oldest kings in plane F and G are furthest from the doorway, as in the planes above and below them."

Following these directions, and under guidance of other (not trifling) reasons to be hereafter explained, as Thothmosis was the youngest of the kings from Menes who had monumental record in that chamber, I presume that the first *seven* to the right hand of the doorway are to be numbered *inversely*, or backwards to his ancestor Amosis, the founder of the 18th, and thence *boustrophedon*

fashion upwards through the older kings in the *second* plane from the doorway, turning to the top of the *third* plane, in which the Xoite kings, G 1, G 2, will be found to harmonise with the times of *Thothmosis*, as Osborne thinks they should do.

If Thothmosis built the Chamber of Karnak to commemorate the glory of the kingdom of Egypt, as transmitted to him through a long line of sixty predecessors, of whom Amosis, the founder of the dynasty to which he belonged (*viz.*, the 18th Theban) was one whom he wished especially to honour, the arrangements *to the right* of the doorway, throughout the chamber, would in all probability illustrate the combination between the Xoite Kings of Lower Egypt and the descendants of Mencheres, by whose help Amosis was enabled to reclaim Memphis from the shepherds, and to place it under the government of Viceroys, subject to the kings of Upper Egypt.

Now the 31 kings numbered in the four planes A, B, C, D, to the *left* of the doorway, with the seven from Thothmosis to Amosis inclusive (as numbered by Jackson) in plane E, on the *right*, make up the 38 kings of the old Chronicle, and of the canon of Eratosthenes in their *mythic* identity, with the times of the *Piromis*, as intervening between those of the god-kings who preceded Menes, and the renewed reign of god-kings after the 341 Piromis of Herodotus, ii cap. 143.

All the kings in the right hand planes, E, F, G, H, amount to 30, or $8 + 22$. Of these 7 have been numbered with the 31 on the left hand, to represent the 38 kings numbered in the canon of Eratosthenes from Menes to Amuntimæus or Amenemes III, inclusive. Omitting one for Horus, as in these times impersonating the reigning representative of the cynic circle, the 22 between the first 38 and last 53 (which make up the 113 of the Chronicle) will represent the times of those between Amuntimæus and Thothmothis, as completing those of the 341 Piromis numbered from Menes inclusive. I have already shewn the mythic relation of these 22 kings to the 330 kings of Herodotus, who, with 11 others, made up the 341 Piromis. The 330 represent in fact a multiplication of the 22 by the 15 generations of the cynic circle, who at that time are supposed to have kept up the old communication of the immortals with the kings of Egypt, through Horus, their then superior. Thus Pan, Hercules, and Bacchus are said

to have been in former times the medium of communication between the older gods and men.

It is not, therefore, at all improbable that the 22 kings numbered in planes F, G, H, have been thus ranged symbolically to represent that combination of Xoite kings, *with the descendants of Menes* (through the Mencherian Pharaohs of Upper Egypt) by aid of which Amosis established the greatness of the Theban kingdom under the 18th dynasty of Egyptian kings, as continuing from his day to that of Thothmosis, the then reigning representative thereof.

The times of the 38 kings represented those of the older gods communicating with the kings of Egypt through Pan, Hercules, and Bacchus. For the 8 kings from Menes to Saïtes represent the humanly impersonated reign of the 8 oldest gods; and the dynasties to 12 inclusive, under which the Theban kingdom was first established, humanly impersonated the reign of the 12 gods, at least in its earliest and mythic reference.

The Gods and Demigods of Egypt.

The different ways in which these are enumerated is very confusing, and seemingly inconsistent with itself. For in Lepsius' table, copied from the Temple lists, there are six gods with names, thirteen demigods, of whom only the first and last have names, and other demigods without names or specification as to number.

In the old chronicle, Vulcan and Helius are the two principal gods; then follow Saturn and the rest of the twelve gods. Then eight demigods. Lastly, fifteen generations of hero-gods of the cynic circle, continuing 443 years, *i.e.*, to complete the 1460 years of the cynic circle, as numbered over the dominion of the immortals in Egypt, before the kingdom fell into the hands of mere mortal men.

Yet possibly these different statements admit of a mythically consistent interpretation. The oldest Egyptian god-kings were the eight demigods of the old chronicle. They are all the offspring of Saturn or Chronos, a mythic impersonation of time. Thus, mythic history is, as it were, a creation of mythic time, and its data can only be thus chronologically reckoned. This mythic system of chronology is in itself so essentially mixed up with the deification of mortal men, that the terms gods and demigods are sometimes

applied merely to the principal divisions of solar and lunar time in their relation to the four seasons of the year, and to the sun's *apparently* annual course through the twelve signs of the zodiac; but at others, the glorious, and, as it were, ever-living motion of the heavenly bodies seemed to have suggested the idea of deifying the memory of departed ancestry who had left behind them lasting monuments of their power, and of their wisdom, by regarding them as lunar and stellar dynasties of immortals, subordinate in power to that of the sun.

Some such idea as this seems to underlie the whole basis of Hindu and Egyptian idolatry respecting the solar and lunar dynasties of their mythological kings.

Thus, when the gods of Egypt are reckoned only as *six*—

Their relation to mythic time may be represented thus, as of astronomical computation :—

1. The sun.
2. The moon.
- 3, 4, 5, 6. The four sub-divisions of the solar year by the *Colures*, or voices of light, called the “four conductors of the seasons” in the book of Enoch.

Or the four sub-divisions of time in this case may be the division of each lunation (as itself constituting one mythic year) into four parts.

Their relation to the mythic traditions of early Egyptian history, as recorded in the temple lists preserved by the priests stands thus :—

	Mythic years.		Solar years.
1. Hephoestos reigned	9000	or	750
2. Helios (the sun),	1000	or	83½
3. Agathodæmon, the Phtha of the Monuments, -	700	or	58½
4. Kronos, -	500	or	41⅔
5. Osiris, -	450	or	37½
6. Typhon, -	350	or	29⅓

12,000 circ. 1000

When the demigods of Egypt are reckoned as 13,

Their relation to *mythic time* (as of astronomical computation) stands thus :

One solar year, containing 364 days, measures 13 lunations of 28 days each. Therefore the mythic times of the 13 demigods in this case are equal to those of 12 gods in the old chronicle, as the 12 lunations of the old luni-solar year.

Their relation to the mythic traditions of early Egyptian history, as recorded by Lepsius from collation of the temple lists, stands thus :

	Mythic years of reign.	Solar years.
1. Horus.....	300	25
2.	280	23½
3.	200	16⅔
4.	180	15
5.	100	8½
6.	120	10
7.	100	8½
8.	120	10

Carry over... 1,400 116⅔

	Mythic years of reign.	Solar years.
Brought over...	1,400	116 $\frac{2}{3}$
9.	100	8 $\frac{1}{3}$
10.	100	8 $\frac{1}{3}$
11.	100	8 $\frac{1}{3}$
12.	100	8 $\frac{1}{3}$
13.	70	5 $\frac{5}{8}$
		1,870 cir. 155 $\frac{5}{8}$

* With the 17,430 lunations (or mythic years), equal to the 1460 years of the cynic circle, in the list of Lepsius, on the opposite page, compare the following passage quoted from "Israel in Egypt," p. 178:—

"The temple records open with the statement, that when Menes, the human founder of the kingdom, ascended the throne, Egypt had been governed by the gods for more than 17,000 years!"

Add for the other
demigods of Lep-
sius' 3d list, with-
out names or num-
bers } 3,650 = 304

Add also from for-
mer list of 6 gods, { 12,000 = 1000

Total... 17,430* = 1460*

But, in the old Egyptian chronicle, when the demigods of Egypt are limited to 8 (called by Herodotus the primary gods of Egypt),

Their relation to *mythic time* may be represented thus, as of astronomical computation.

Eight divisions of the stellar year are to the twelve which complete its cycle as 217 days to 324 days.—See p. 9.

Or otherwise perhaps thus:—

One lunation of 60 days (numbering only 12 hours each) contained 8 times 7 days, and marked the relation of solar to lunar time, when reckoned "*by sevens*," according to the book of Enoch.

In this case the mythic times of the 8 demigods are preceded by the notice of 30,000 years placed to the reign of *Helios*. He is a mythic impersonation of the solar year, under limitation of a set time, in its relation to *Vulcan*, made in this case a mythic impersonation of the sun, as ever dwelling in light.

Their relation to the mythic traditions of early Egyptian history, as given by Manetho from the temple lists, stands thus, according to Jackson's correction of Syncellus:

	True solar years.
1. Orus, or Horus, son of Osiris and Isis... }	25 years.
2. Mars	23 "
3. Anubis	17 "
4. Hercules	15 "
5. Apollo	25 "
6. Tithoes	27 "
8. Sosus	32 "
	164 "

Jackson adds—"Some reckoned Horus the last of the gods.—Herod., lib. ii, c. 144; Diod. Sic., lib. i; and Eusebius Prep. Evang., lib. ii, c. 1; and the old Latin translator of Eusebius has put him amongst the gods, and placed Typhon after him. But this is a manifest error; because Horus killed *Typhon*, the murderer of *Osiris*, and therefore Typhon reigned before him; and he was always reckoned amongst

the Egyptian gods. So that I think it most probable that Manetho made Horus the first of the demigods."

Also, for the 12 gods of the old Egyptian chronicle,

Their relation to *mythic time* is that of the 12 signs of the zodiac, or 12 lunations of 30 days each to the old luni-solar year of 360 days.

The mythic application of solar time to such a purpose as that of deifying mortals may be best understood by reference to the names of our months, as derived from the Romans.

1. *January*.—From *Janus*, an old Latian impersonation of the sun.—Keightley's Mythology.
2. *February*.—The month of expiatory sacrifices to the *manes* or departed spirits of their ancestry. From an old Latian word, *Februa*, meaning expiations.
3. *March*.*—Dedicated to Mars.
4. *April*.—Dedicated to Venus.
5. *May*.—Dedicated to Maia, one of the Pleiones, the offspring of Oceanus and Tethys.
6. *June*.—Dedicated to Juno.
7. *July*.—To Julius Cæsar, by a decree of the Senate.
8. *Augustus*.—To Octavius Cæsar, thence called Augustus, by a decree of the Senate.
9. *September*.—As the *seventh* month from *March*, which was the first month of the old Roman year, in the days of Romulus.
January and February were not added until the days of Numa.
10. *October*.—The *eighth* from *March*, as the beginning of the year at first.
11. *November*.—The *ninth* month from *March*, do. do.
12. *December*.—The *tenth* month from *March*, &c. &c.

Their relation to the mythic traditions of early Egyptian history, as found in Manetho and in the Canon of Eratosthenes (compared with Herodotus), is that of the first 12 dynasties on Manetho's list.

For these had to the xvth (or Shepherd Dynasty), a relation similar to that which the 12 independent kingdoms of Latium had to the rising power of Rome, before they were wholly merged into the kingdom of the Roman Empire by conquest.

This seems to be the *mythically correct historical illustration of the 12 gods of Egypt*.

For the number 12 does not (in Keightley's judgment) appear to have been limited over the Olympian gods of Greece so early as the times of Homer. It is, moreover, remarkable that this identification of the names of their months (to a great extent at least), with an idolatrous deification of mortals, though commencing in the days of Romulus (by importing from elsewhere the worship of *Mars* and *Venus*), was only fully effected by addition of the two first months in the days of Numa. But the addition of the two months (*January* and *February*), by which the 10 months of the old Roman year were then altered into twelve, as adopted from the people of Latium, reminds us that it was a division of the months of the year, borrowed from a people divided into 12 districts under independent kings.

Keightley tells us in his Mythology that "*Jana*" was an

* The *first* month of the old Roman, as of the old Egyptian year.

ancient Latin name for the moon. In the Salian Hymns she was invoked as *Deiva Jana*, which became *Deivjana*, and ultimately *Diana*, who was therefore the same with the Selene and Artemis of the Greeks. By the poets all the attributes of this last goddess were given to Diana.

The masculine of *Jana* is *Janus*, the *Deivos Janos* of the Salian Hymns, by the usual contraction *Dianus*. This god must therefore have been the sun, and all that we can learn respecting him agrees with this hypothesis.

Janus was usually represented with two faces, whence he was named *Bifrons* and *Biceps*. It is said that at the taking of Falerii a statue of Janus was found with *four* faces, and at Rome there was a temple of *Janus Quadrifrons** which was square, with a door and three windows on each side. There was also an ancient statue of this god in the Forum, said to be as old as the time of Numa, of which the fingers were so formed that those of one hand represented 300 (ccc.), those of the other 55 (lv.), the number of days in the ancient lunar year. All this is explicable on the supposition of Janus being the sun, the author of the year, with its seasons, months, and days.

Again, for the mythic relation of the twelve months of the Etrurian year to the early distribution of Latium between twelve kings (as so ordered that the two events should be associated in their historical traditions to all future generations), we have the confirmation of Keightley that their twelve gods were mythically associated with the twelve divisions of the solar and lunar year.

“According to the doctrine of the Etruscans there were two orders of gods, the one superior, *veiled* and nameless, with whom the supreme god took counsel when about to announce by lightning any change in the present order of things. The other consisted of twelve gods, six male and as many female, his ordinary council. These were called by the common name of *Consentes* or *Complices* (the Latin of the Etruscan word) according to Varro,

* This has its parallel in the Hindu mythology respecting *Brahma*, who is unquestionably a personification of the sun.

It is to be observed also that in the mythology of the Hindus the moon is described as a male, under the names of *Chandra* or *Soma*; but occasionally represented as a female, under the name *Chandri*. So also the Romans had the two forms of *Lunus* and *Luna* for the moon.

because they are *born* and *die* together. The general Etruscan term for a god was *Æsar*.

"The supreme god of the Tuscans answering to the Zeus of the Greeks, the Jupiter of the Romans, was named *Tina*. A goddess named *Kupra* was called by the Romans Juno; and another, named *Menerfa* or *Menrfa*, was the original of the Minerva of Rome. These three deities had always contiguous temples on the citadel of every Etruscan city. Hence the united temples of Jupiter, Juno, and Minerva which crowned the Capitol of Rome.

"The names of the twelve *Consentian* deities (as enumerated in the following lines of Ennius) are exactly the same with the twelve gods of the Greeks :—

"Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovis, Neptunus, Vulcanus, Apollo."

These observations of Keightley mark the early existence of a *Triad* in the idolatrous worship of the west equally as in the Brahmanism of the Hindus, and in the Egyptian Triad of Osiris, Isis, and Horus.

The allegorical feature of the Consentian gods being *born* and *dying* together, equally as that of their being considered the ordinary council of the supreme god (as the ministering angels of his providence ruling on earth), represents the sun, and moon, and stars, as ordained of God for signs and seasons, for days and for years to man (Gen. i, 2; Psalm viii, 3, 4; xix, 1-5; civ, 1-5). For the twelve months of the year number, as it were, the day of their birth from the beginning, and that of their death from the end of the year.

On the Mythic Construction of the Fifteen Generations of the Cynic Circle, who reigned 443 years, whereas the Cynic Cycle of the Egyptians was a large Solar Cycle of time numbering 1460 years, and called Cynic because the Egyptians anciently reckoned the beginning of their year from the Heliacal rising of the Dog-Star.

The astronomical construction of the Egyptian Cynic Cycle of 1460 years is thus explained by Jackson in his *Chronological Antiquities*, vol. ii, p. 99 :—

The fifteen generations of the *Cynic Circle* seem to represent a mythic combination of the six gods and eight demi-gods of the old chronicle communicating

"The complete year of the Egyptians consisted of 365 days 6 hours. But they never intercalated the odd quarter of a day, so that the beginning of the year was removed back a quarter of a day in every year, and was in four years one day less than the Julian year. These quarters in the space of 1460 years made 365 days, and so in the space of 1461 years the Egyptian and Julian year coincided, and began in the same point of the zodiac; and 1461 Egyptian years were equal to 1460 Julian years. This period of 1460 Egyptian years was called the *Great Year*, the *Canicular*, and *Sothiac* year, and also the year of the god *Sol*, and thence the *Heliacal* year. It was called the *canicular* year or period because in Egypt it began with the *Heliacal* rising of the Dog-star on the day of the new moon, which was called *Thoth*, who was also called *Anubis*, and who was worshipped in the Dog-star, and whose symbol was the sacred dog. Hence likewise the cynic circle had its name from the same *Thoth* or *Hermes* who was the son of *Mizraim*, and first reigned in Egypt after the flood, and the dispersion of the *Noachic* families."

Syncellus gives no account of the reason of the Egyptians multiplying their canicular period by twenty-five years, which was not done without reason or consideration. The number $\frac{25}{100}$ of cubits was a symbolical number, by which they represented the complete tropical year of $365\frac{1}{4}$ days. This year they called *τέταρτον*, a *quarter*, in memory of the odd quarter of a day which they did not intercalate, and symbolically represented it in their hieroglyphics by 25 cubits, or the one-fourth part of their *Arura*, which was 100 cubits. This we are informed of by *Horapollon* in his *Hieroglyphics*.

Now as four of these fourths made a day every fourth year, so four years made the *Egyptian Lustrum*, which contained 1461 days, equal in number to the years of their canicular period completed. This *Lustrum** was esteemed to be a sacred period, and

with men through one superior. Sometimes they were represented as twelve gods, exclusive of Vulcan and his son Helius.

Bacchus, or Osiris, was reputed to be the youngest of the gods, and Horus, his son, was the last superior of the immortals through whom they held communication with men.

This is what the Egyptian priests told Herodotus.

Horus is represented as having mythically impersonated the fourteen gods of Egypt in communication with men, through the successively reigning kings of Egypt, for a space of 143 years.

These fourteen, impersonated in Horus, and Horus in the reigning king, make up sixteen generations, the number necessary to complete the thirty-eight kings mythically numbered over the first part of the old Egyptian chronicle.

* Thus, in the Hindu computation by yugs the four lesser yugs stand to one another in the increasing proportion of the first and lowest being added to itself three times, *i.e.*, the second is the *double* of the first, the third *trebles* the first,

each of the years was dedicated to a principal deity,—the first to *Thoth* or *Hermes*, the second to *Isis*, the third to *Osiris*, the fourth to their son *Horus*.

But the astronomical reason of multiplying the canicular period by a cycle of 25 years, was because this cycle corresponded nearest to the Egyptian solar year of 365 days, for they found that in the space of 25 of these years all the lunations commenced on the same days they had done before within an hour and a few minutes.

So the grand period of the zodiacal revolution, or 36,525 years, was formed of the two great cycles of the sun and moon, multiplied into each other ; and this sum was made also to comprehend the whole Egyptian* chronology.

Having thus (though possibly to a very tedious length) endeavoured to shew the mixed character of the Egyptian chronology, and that its true historic reference will by no means justify the antiquity commonly claimed for it, I will illustrate the importance of this conclusion by quoting from Osborne's *Monumental Egypt*, vol. ii, p. 624, the widely different opinions entertained by Bunsen and Lepsius as to the duration of Israel's sojourn in Egypt.

In each case the conclusions are the result of high talent and elaborate study applied to elucidate the hieroglyphical records of monumental Egypt. Yet Bunsen says—"the sojourn in Egypt lasted for 1440 years," while Lepsius says, just as decidedly, that "only about 90 years intervened from the entrance of Jacob to the Exodus of Moses, and about as much from the entrance of Abraham into Canaan to Jacob's Exodus (from Canaan); so that from Abraham to Moses only about 180 years, or if we wish to make the most of it, 215 years passed."

Osborne adds—"A discrepancy so enormous as this, and in two such authorities, sets the whole question wide open, and renders it impossible for us to pass it by in silence." In p. 633, Os-

and the fourth multiplies the first by *four*, whereas the *maha yug* or *great age*, called also *the divine age*, is the decade of the first, whether numbered as days, lunations, or years. The Chaldeans also numbered their years by decades, which they called *sari*, 12 *sari* being 120 years.

* So in that of the Hindus, the *kali yug* or age of time (which is the basis of their mythical and astronomical computations of time) comprehends in itself the like cycle of solar time as limited over their *historical chronology*. For, as already observed, 432,000 lunations make 36,000 years !

borne is as decided as Bunsen and Lepsius in rejecting our Bible chronology for the Exodus, as not harmonising with the conclusions he has arrived at from the monumental records, as read by him. He says—"The hitherto received number B.C. 1491 is certainly too early. The year B.C. 1314 has been assumed by Lepsius, upon a very diligent examination of the whole question. Without being able entirely to adopt this date, we readily admit that it strikes us as far more probable than the other, whether we consider the histories of Israel or Egypt."

The date thus proposed by Lepsius is nearly that of the modern Jews, whencesoever derived; for in their authorised chronology it is dated A.M. 2448, which is our B.C. 1317.

But notwithstanding this apparently strong corroboration of Lepsius' supposition, it seems at variance with the internal evidence of scripture, unless we are also wrong in the dates affixed by ourselves to the building of Solomon's Temple, also to the beginning and to the end of the Babylonian captivity. For the Jews are at variance with us in all these dates from that cause, and yet do not observe (as they most assuredly ought) the interval of 480 years between the Exodus and the fourth year of the reign of Solomon.—2 Kings vi, 1.

Thus they throw into confusion the chronology of the Bible where its statements can be verified by the contemporary records of profane history. But they do, moreover, worse than this in their erroneous date for the Exodus.

They place the foundation of Solomon's Temple in their A.M. 2928, which is our B.C. 832. Now, between B.C. 1317 and B.C. 832 there are only 385 years instead of 480!

But whence the cause of this error? Possibly in the defectiveness of this old Egyptian chronicle, which fails of its required sum by 178 years; and there is good reason to believe that the period to which this deficiency belongs is the interval between the Exodus and the building of Solomon's Temple. For in the 20th Dynasty of Jahn's Compilation from Julius Africanus and Eusebius 12 kings are spoken of, but no names found. The lists are evidently in confusion here. There is no other part of the old chronicle where the deficient number of 178 years can be reasonably introduced; and the fact that $B.C. 1317 + 174 = B.C. 1491$ is in itself suggestive as to where the error lies. For 174 is most probably the true extent of error in the chronicle from actual omission.

The further defect of 4 years may result from some inaccuracy of details in enumerating the years of their reigns assigned respectively to the kings.

In the compendious chronicle of Constantius Manasses, quoted by Jackson, vol. 2, p. 116, we read, that "the Egyptian kingdom continued 1663 years." It is added (but whether as a note of Jackson's, or as on the authority of the chronicle, I know not), "meaning to Cambyzes." Now, 1663 years reckoned backwards from the conquest of Egypt by Cambyzes, B.C. 525, date their beginning from B.C. 2188, or 43 years later than that of the old chronicle, which dates its beginning from B.C. 2231. But $43 + 174$ (adding the deficiency in the one chronicle to the apparent error of the other) are 217 years, or the exact times numbered over the eight primary god kings in the old chronicle, which numbers over the *historic* times of the kingdom, $1703 + 178 = 1881$ years, and $1663 + 217 = 1880$ years.

Adding, therefore, to the 1663 years numbered over the kingdom by Constantius Manasses the 43 years of apparent error, the two chronicles harmonise very exactly. But whence the seeming error in that of Constantius Manasses? Possibly through reckoning backward from an uncertain beginning, when reckoning, as we suppose, from Cambyzes.

Let us, on the other hand, reckon downward from the same, beginning as the old chronicle, and the 1663 years numbered by Manasses terminate in the second year of the reign of Amasis, or B.C. 568, and Herodotus makes all his references vaguely to Amasis, not to the conquest of Amasis by Cambyzes in the 45th year of his reign, nor do his references extend lower than to the 16th of Amasis.

Thus we obtain (indirectly) additional proof that the times numbered over the eight primary gods, in the first or mythic part of the old chronicle, are in effect twice reckoned, when the B.C. 2231, with which the 16th dynasty of the old chronicle commences, is made (as it undoubtedly must be made) to date the beginning of the kingdom historically from Menes.

PART II.

ON THE RISE AND PROGRESS OF IDOLATRY, IN ITS RELATION TO JUDAISM AND CHRISTIANITY,

COMPARING THE MARGINAL CHRONOLOGY OF OUR BIBLES WITH THAT
OF PROFANE HISTORY.

THE subject of investigation proposed in this Tract is beset with difficulties on all sides. That of primary importance is, how far the varying historical chronologies adopted respectively by the Jews and by ourselves (upon the same internal evidence of Scripture, in regard to our Biblical Chronology and that of the Roman Catholic Church) can be reasonably harmonised. Next comes the question, have we, in attempting to reconcile the historical chronology of Mosaic record to that of Gentile traditions, succeeded in accomplishing as complete a harmony as might be reasonably expected, notwithstanding the complex character of the difficulties?

Is the evidence of Gentile traditions so unquestionably clear as to compel us to believe, with Jackson, that the chronology of the Septuagint, or Greek version of the Bible, made in the time of Ptolemy Philadelphus, and that of Josephus, adopting the same in a great measure (though both self-evidently corrupt), are the true basis? In fact, that we have authority sufficient to make us doubt the soundness of the principle in which Archbishop Usher's attempt to reconcile the chronology of profane history to that of Mosaic record has been preferred by us. For that follows the text of the Hebrew Bible from which both the authorised versions of our own and of the Romish Church have been translated.

In vol. i, p. 132, of his *Chronology*, Jackson boldly calls the Hebrew text of 1 Kings vi, 1, a corrupt reading, simply because he cannot interpret the reading to his own satisfaction.

He turns to Josephus, and finds in him *two* dates. For the interval between the Exodus and the building of Solomon's Temple is stated as 592 years in *Antiq.* viii, c. iii, 1, and as 612 years in *Antiq.* xx, 10, whilst the Septuagint, iii. Kings vi, 1, says only 440, as if not accounting the Exodus to have been completely realised until Israel entered into Canaan. None of these dates, however, suited Jackson's mode of interpreting the passage, so he substitutes 579 for 592 of Josephus, and declares that must be the correct reading of Josephus. Hence, he proceeds to regard Josephus' authority (with some few corrections of his own) as unquestionably sound, so as to justify him in saying :—

“ There is no period in the Scripture History in which both the ancient and modern chronologers so much differ and mistake as in this, from the Exodus of the Israelites from Egypt to the foundation of Solomon's Temple. *Eusebius* has given occasion to most of this confusion and difference, by following a groundless tradition of the Jews, and including the times of their captivities in the times of their judges, and thereby shortening this period an hundred years.

“ The modern chronologers, Archbishop Usher, Bishop Lloyd, and others, have been led by his example into the greatest perplexity and confusion, and have made successive times contemporary, and confounded years of *rest* and *bondage* together in an arbitrary manner, to suit a mistaken hypothesis and a corrupt number in 1 Kings vi, 1, without regard either to the plain sense of Scripture, or the judgment of the most ancient writers, Jewish and Christian, nor have any been hitherto able to clear this era from the difficulties with which it is embarrassed, or to settle the true number of years which it contains.”

This would be a very grave charge if it were not *vaguely* and *unscripturally* made ; even as when he recalculated the genealogies of the antediluvian and postdiluvian patriarchs upon a theory of uniform marriageable puberty, and upon the idea that the line of succession was in all cases continued through the *eldest* son. But in that case also he was consistent in nothing but his hostility to the chronology of that Hebrew text which is of common authority with Jews and Christians of the present day ; for he there also alters the chronology of the Septuagint and of Josephus to suit his own purpose, and to veil their inconsistencies, which (happily for the cause of truth) he has, I think, failed to do with any plausible effect.

But, whilst constrained to speak thus slightly of Jackson's *Chronology* in these particulars, I freely and thankfully own that I value his work very highly in other respects, from the vast amount of authorities he has brought forward when investigating the records of Phœnician, Chaldaean, and Egyptian antiquities; for these are obviously corrupt traditions of man's early history. This was subsequently revealed of God, in truthful form to Moses, so far at least as was necessary for realising amongst men that spiritual and truthful apprehension of the eternal relation between God and man which was designed of God in the law of man's creation, and the just appreciation of which constituted the merit of Abraham's *faith*.

For the promise of eternal mercy was made to him and his seed by virtue of that faith as no mere superstitious theory of a contemplative mind, but a living reality, the incarnation of a spiritual and energetic belief in God's actual presence amongst men as the omnipotent Saviour of all who truthfully seek him by a way of holiness. In fact, that however great from time to time may be the power of the spirit of the world in the ever-varying phases of man's unregenerate dominion therein, there is always a mysterious energy of higher power secretly working (by a law of righteousness and peace written in the hearts of a few ever living on earth only under progress of purification through suffering in the flesh (Heb. xii, 5-9; Matt. xx, 16), for a passive vindication of God's omnipotence on earth as in heaven, to the utter destruction of all opposition (2 Thess. ii, 8, and Matt. xx, 44, from Dan. ii, 44, 45).

If such (and it cannot scripturally be doubted) is the true and eternal law of the salvation in Christ designed of God to be realised over all flesh in the calling of Abraham and his seed out from the darkness of a mere superstitious, and therefore unprofitable faith, to the light of a spiritually truthful, and therefore life-giving worship of God, then Eusebius, by following a tradition of the Jews which includes the times of their captivities in the times of their judges, may not have followed a groundless tradition like that of the worldly wisdom which made the word of God of none effect in the apostolic age (Matt. xv, 5, 6), but a tradition of spiritually-minded Jews, who could appreciate the truth of Scripture that the times of their captivities might be partially times of spiritual rest in the days of their judges, as when the land was said to have rest, or "to enjoy her sabbaths," (2 Chron. xxxvi, 21), for the seventy years of the Babylonian captivity. For Jeremiah (xxiv, 5) expressly tells us of it that it was "for good," but only to those who, by faith in the wisdom of God, un-

warped by reasoning pride and passion, submitted themselves in patient resignation to the will of God therein (Jerem. xxvii, 4-12).

God's ways are not as ours; and with the example before us of the instruction thus given to Israel through Jeremiah respecting God's presence in comfort to an election of grace throughout the years of the Babylonian captivity, it was, to say the least, unbecoming on the part of a Christian theologian to sneer at Archbishop Usher and Bishop Lloyd for believing that the times of Israel's judges might be partially times of captivity, for those afflictions were ordered designedly to quicken a spirit of righteous judgment amongst them.

The way in which the 450 years of Acts xiii, 20, are numbered over the judges of Israel (from the days of Moses inclusive, or from B.C. 1531, (Exod. ii, 14), when he first prophetically acted as a prince in Israel, and a judge between Israel and the Egyptians, until the anointing of Saul to be king over Israel, B.C. 1096), has been shewn in the details of a chronological table constructed for that purpose. The details of Archbishop Usher's *Chronology*, as based upon the authority of our Hebrew Bibles, include a period of 456 years. Surely this is sufficiently accurate for St Paul's words (Acts xiii, 20), "and after that he gave unto them judges about the space of 450 years, until Samuel the prophet," i.e., reckoning the judges from Moses to Samuel both inclusive, as done in the marginal chronology of our Bibles.

Dr Russel, Episcopal minister, Leith, in vol. i, v. 25, of his *Sacred and Profane History*, underscores the words "after that" in Acts xiii, 18, and insists that the true meaning must be *after* the destruction of Jabin, king of Canaan, and that consequently the 450 years to be numbered over the times of the judges must date their commencement from Israel's actual possession of the promised land.

Here we have a very free and easy exclusion of Moses and Joshua from being enrolled (as they are scripturally) amongst the judges of Israel. But why? we want to extend the early history of man by a few hundred years, and it is necessary to watch suitable intervals for introducing several additional years here and there (but by no means all in one place) to render the scheme more plausible. But whence the plausibility here? it is a grammatic conception. Dr Russel seems to think that because in English we necessarily associate the words "after that" with the meaning afterwards in point of time, such must be the meaning of the words in Acts xiii, 18.

But the consciousness that *μετὰ ταῦτα* cannot be thus translated with-

out excluding Moses and Joshua from the number of the judges of Israel, might have made the Doctor pause and hesitate to use such an argument.

In such a moment of hesitation it would of necessity have occurred to him that *μετὰ ταῦτα* might mean "moreover," viz., *after* or *beyond*, in comparison of God's mercies to the Israelites after their rebellions as before. Thus not only did he deliver them from the power of Egypt by Moses, and from that of Canaan by Joshua; even beyond and after these events he continued to raise them up judges and deliverers in all for about 450 years, until, in the days of Samuel, their spirit of rebellion against this form of government was one of rebellion against God, and, in punishment thereof, he then gave them a king in his wrath.

In Joshua xxiv, 31, and Judges ii, 7, it is clearly implied that there were elders of Isaael contemporary judges with Joshua, and in the days of those who followed him, by whom, in combined form, the Israelites were taught to live in the fear of God. Surely the numbering the times of these elders as those of the judges of Israel (especially without any other scriptural data to go on) is not to "make successive times contemporary." Yet the objection is urged against Archbishop Usher for this, and because he numbered the *fourscore* years of Judges iii, 30, from B.C. 1394, or from Israel's deliverance by Othniel from Chusan-Rishathaim, king of Mesopotamia, to B.C. 1315 inclusive, viz., until God had again brought them under bondage to a powerful enemy in Jabin, king of Canaan (Judges iv, 3).

The afflictions of Israel between these two great events are scripturally made of light account, and the reason given is that they had a series of God-fearing elders, under whose righteous government the transgressions of the people were less offensive before God, and their consequent experience of God's presence amongst them as a comforter, to the righteous at least, is scripturally reckoned as unbroken.

From the eleventh year of the reign of Jehoiakim (B.C. 607-6, when Daniel with the king was taken to Babylon) until the destruction of the city and temple in the eleventh of Zedekiah's reign, or B.C. 588, was an interval of eighteen years.

But the first year of the reign of Cyrus, or B.C. 536, terminated the seventy years only in a limited sense over the captivity. For the restoration, though then commencing, was not then consummated spiritually as by the gift of the Holy Ghost upon all Israel; otherwise, what means the calling "out of Babylon" renewed in (B.C. 519) Zech. ii, 7, and the reference to the fasts of the fourth, fifth, seventh, and tenth months as

not observed unto the Lord, even in B.C. 518, Zeck. viii, 19, at the end of the seventy years numbered also from the destruction of the city in B.C. 588? This *second* calling (if the fasts of the fourth, fifth, seventh, and tenth months are explained by reference to Jerem. lii, 6, 12; Ezek. xxxiii, 21, and to the fast of the atonement on the tenth day of the seventh month, in its proximity to the Feast of Tabernacles, as celebrated at the beginning of the restoration, Ezra iii, 4) was in effect a prophetic rebuke, saying that even at the end of the appointed time, the captivity had not served its declared object "*for good*," in the case of many, for they remained still in bondage to the same spirit of error as at the beginning of the captivity, when it constituted the cause of that affliction. This interpretation is confirmed by the words of Haggai ii, 15-20, in their relation to the Feast of Tabernacles, Ezra iii, 4, at the first of the ingathering of God's spiritual harvest of the Jewish nation, as typified in the Levitical ordinance for the ingathering of the harvest in the end of the year, Exod. xxiii. Thus the times foreordained over the dispensation of Levitical ordinances were first numbered, as in Ezek. xxxix, 12, 14, over seven typical months. These were subsequently extended by seventy other typical days, from the 15th of the 7th, to the 25th of the 9th month, for a perpetual memorial before the nation that their own material rebuilding of Jerusalem was not that "rebuilding to the Lord" contemplated in Jerem. xxxi, 38, neither should that event be realised over all Israel, nor themselves taste of the most holy things until a priest should rise up with Urim and Thummim, Ezra ii, 63; Nehem. vii, 65.

Here is a clear case in which the restoration and the prolonged captivity are mystically, yet scripturally accounted (under limitation of a set time) contemporaneous events in a form analogous to that for which Archbishop Usher is blamed by Jackson as having "made successive times contemporary" in the days of the Judges.

This may seem paradoxical, but it is in precisely the same form that the law of life is set before ourselves under the Christian dispensation. The kingdom of Christ was beyond all doubt established on earth under the events of the Apostolic age. Yet, practically, in relation to our own interest therein, it may be the same to some of us as if the kingdom were not. Cyrus was God's shepherd, fulfilling all his will respecting the restoration of the kingdom to Israel in temporal form. But the eternal stability of the kingdom was made to rest on a wholly different foundation. The gospel of Christ has now been preached on earth above 1800 years, but the preaching thereof is nevertheless not to

be confounded with the power thereof unto salvation. This power ever remains a hidden mystery to man until confirmed of God in his heart by gifts of Divine grace, called the manifestation of the Holy Ghost, or of Christ's imparted spirit, and the saving power of His ever coming again, without imputation of sin against believers thus prepared to receive Him in humility and self-abasement; as thus, and thus only, ordained to be the Saviour of sinners. As to the Jewish nation—"He came to His own, and His own received Him not; but to as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name;" so to ourselves the word preached availeth not unto the salvation of souls, until confirmed of God by the gift of the Holy Ghost, *as the eternal and quickening spirit of Christ's coming again*, for which we are ever taught to pray in the doctrine of the second advent. If we fail to participate in the blessings thereof, it will not be because God never fulfilled His promise of sending the Holy Ghost to confirm the preaching of the Gospel amongst us, but because we have, in the stubbornness of a perverse human will (made under various delusions of the world, irreconcilable to the will of God for our salvation), the fearful power of resisting His grace to our hurt. Hence it is that "many are called but few chosen." The calling, in fact, lies over all flesh:—"As in Adam all die, even so in Christ shall all" (*i.e.*, as willed of God, if only they will obey His will) "be made alive." But all are not thus saved. Nevertheless, the condemnation of the unsaved is not that God willed not their salvation, but because they would not reconcile themselves to His salvation provided in Christ; and therefore would not come unto Him that they might have life.

Hence, the Gospel ministry is called a ministry of reconciliation.

But, to return to the marginal chronology of our Bible, and the reason why (in the tabular analysis thereof, No. 4) I have inserted 60 years between the birth of Haran in the 70th, and that of Abram in the 130th year of Terah's life, or later by 60 years.* My apology is, that such is the only intelligible reason I can assign for the *two* dates which differ to this extent, as affixed to Gen. xi, 26-27. The 70th year of Terah's life is, in the margin to v. 26, dated B.C. 2056, and the words are—"Terah lived seventy years, and begat Abraham, Nahor, and Haran." But the date of the following verse is 60 years later, or

* Jackson, vol. i, p. 101, accounts for these 60 years, by supposing that Abraham did not migrate from Haran on the death of Terah; but that Terah lived in Haran 60 years after the migration of Abraham.

B.C. 1996, and yet the words are of similar reference, saying—"Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot." Terah's seed is thus scripturally made a twofold object of historic and prophetic reference, viz., in Haran, his first-born, with reference to the families of Lot, and in Abram, as he who, in his 75th year, or B.C. 1921, was called of God out of heathen darkness to become the parent of successive generations brought nigh unto God by the gift of a like spirit, that in him all the families of the earth might be blessed. There is nothing that I know of in Scripture, and therefore I conclude it is from contemporary Gentile history that Archbishop Usher drew some inference strong enough to make him fix on the interval of 60 years between the birth of Haran and that of Abram. This chronology is highly probable and scriptural in spirit, when regarding Abram as Terah's youngest son rather than his first-born. For the patriarchal genealogies were not, as Jackson supposes, counted from the first-born of their sons, but from the individual of the family which it pleased God to single out from the rest to represent the father of the promised seed in each successive generation. The dates of such generations, therefore, do not admit of being computed (as Jackson insists that they ought to be, and as the chronology of Josephus and the Septuagint have, with much inconsistency, attempted to do) by uniform intervals of a supposed marriageable puberty, never (before Nahor) commencing until after the patriarchs were 100 years old, to keep a fitting ratio of years with the whole term of their longevity!! For the same reason we are told that the Hebrew text must be wrong in dating the birth of Seth from the 130th, and not, with the Septuagint, from the 230th year of Adam's life. The age of 230 years is supposed to be more befitting our notions respecting the marriageable puberty of a man living to 930 years, even as the long-lived oak is of slower growth than the fir tree!!

Surely such is not a righteous spirit of commenting on the Word of God!* It would be much more befitting Christians to see how the

* Had the supposition been—Is there any ground for believing that the long lives of the antediluvian and postdiluvian patriarchs of Mosaic record might possibly have to be interpreted like those of Gentile tradition by lunations for years? And if so, would not 60 or 70 years of age be mere youth? The questions would be reasonable enough to require serious consideration.

Nevertheless, they would imply a difficulty which exists not in point of fact.

For it is not likely that Moses would reckon only 30 days to a year in some cases, and 360, or more, in others, without notice of any such intention: Neither

Hebrew text of the Scriptures can be reasonably interpreted, than rashly to adopt the opinion which has sprung up of late years amongst some of us, that it cannot outlive a truthful comparison with the longer chronologies of the Gentile world. Nevertheless, we are all aware that the early Gentile histories are mixed up with fables, and teem with causes of perplexity and uncertainty respecting the precise times, and sometimes as to the order of succession in the events recorded. It is emphatically thus with the perplexed question of the Egyptian dynasties.

Admitting the genuineness of the Masorete text of the Hebrew Bible, as that of the Bible now used by the Jews and by ourselves, the marginal chronology of our Bible cannot, with reverence to the authority of the Hebrew, be extended in length anywhere, except in the place where Archbishop Usher has inserted 60 years (not recognised in the chronology of the Jews) for the interval between the birth of Haran and that of Abram. With B.C. 1921, as the date of Abraham's calling, allowed by the Roman Catholics as well as by ourselves, it would be impossible to number more than 430 years between that event and the exodus, without bringing the exodus by so much nearer to the days of Solomon, that there would be no room left for numbering the 480 years of 1 Kings vi, 1. From the days of Saul downward to the Christian era, the sacred and profane chronology of the world have been scrupulously harmonised, and the marginal chronology of our Bible confirmed by much valuable testimony, especially that of Blair's *Chronology*, and of Jahn in his *Hebrew Commonwealth*.

Hence they who are clamorous for an extension of our Bible chronology are careful to attack the genuineness of the Hebrew text only in cases where the correction thereof (if a doubt be raised from conflicting heathen traditions) must be left to uncertain conjecture. Thus they insist that a longer term of years *must* be allowed for the generations of the patriarchs between the flood and the birth of Abram, as dated by ourselves B.C. 1996.

But why *must*? Chronology has cleared away some difficulties con-

could Abraham be reckoned an old man at the age of 100 years, if by 100 years was meant 100 lunations, which would fall short of 9 years.

Howsoever the annals of the world had previously been mixed up with the fabulous genealogies of solar and lunar dynasties by the heathen, Moses must have been moved by inspiration to frame his records, in a form enabling him to distinguish truth from error, in this as in all other matters. When, therefore, he speaks of years, he can only mean solar years, according to the then mode of numbering their days.

nected with the 30 Egyptian dynasties of Manetho. It does not, however, follow that Jackson's arrangement of them is the only reasonable one, and that his rectification of the perplexities in the chronology of the ancients is sufficiently unimpeachable to warrant us in pronouncing the Hebrew text of our Bible a wilfully corrupt falsification of historical facts; and that Josephus and the Septuagint retain the only true chronology, notwithstanding their manifest inconsistencies. But they assign to the history of man a greater antiquity than Moses does, as read by us; therefore our reading of Moses cannot be the correct one, and we must make the best we can of corrupt Gentile traditions respecting the fall of man and the flood, in correction of Moses! If the text of Scripture is to be thus trifled with in regard to its chronology, by what measure are we to limit the authority of its claims upon our faith in other respects?

Our strong confidence in the genuineness of the existing Hebrew text (excepting as to the incidental errors which were always wont to creep into ancient manuscripts, and subject to correction by collation with others), has always been based on a conviction that, however ruinously perverse in their interpretation of the Mosaic law, the Jews were careful, even to a superstitious extent, in not allowing the text of Scripture to be altered, even in correction of a copyist's oversight, but that it was to be noticed as an error, and the true reading given below. Again, the jealousies which existed between the Jews and the Samaritans have ever been regarded as a powerful check upon any imagined tendency of the Jews to permit the text of their Scriptures to be falsified either by designed or undesigned corruption thereof. That the Samaritans, who were a mixed people, might take the Jewish rule of faith for their guide, whilst altering the patriarchial genealogies to suit their own traditions, would be natural enough.

But any corruption of the Samaritan chronology is no real reason for pronouncing that of the Hebrew text unsound also, as in apology for the construction of new and conjectural tables upon the enlarged basis of the Septuagint and Josephus. Yet, by his own corrections thereof, Jackson treats them both as without credit, except when their testimony is wanted against the Hebrew text, as now received by Jews, by Roman Catholics, and by ourselves.

If corruption has designedly existed anywhere, it has not been that of a private hand, nor for the base purpose alleged by Jackson and Dr Russel, so far as I can judge. But it nevertheless originated in a grave political and moral error, the result possibly of a mistaken judg-

ment on the part of those entrusted to make the Greek translation of the Septuagint in the days of Ptolemy Philadelphus.

The circumstances which gave rise to it are thus recorded by Josephus, *Antiq.* xii, 2: Demetrius, who had been instructed to procure certain foreign books for the library of the king, is represented as saying—"When thou, O king, gavest me a charge concerning the collection of books that were wanting to fill your (viz., the celebrated Alexandrine) library, and concerning the care that ought to be taken about such as are imperfect, I have used the utmost diligence about those matters. And I let you know that we want the books of the Jewish legislation, with some others, for they are written in the Hebrew characters, and being in the language of that nation, are to us unknown. It hath also happened to them that they have been transcribed more carelessly than they should have been, because they have not had hitherto royal care taken about them. Now, it is necessary that thou shouldest have accurate copies of them. And indeed this legislation is full of hidden wisdom, and entirely blameless, as being the legislation of God; for which cause it is, as Hecateus of Abdera says, that the poets and historians make no mention of it, nor of those men who lead their lives according to it, since it is a holy law, and ought not to be published by profane mouths. If, then, it please thee, O king, thou mayest write to the high priest of the Jews, to send six of the elders out of every tribe, and those such as are most skilful of the laws, that by their means we may learn the clear and agreeing sense of these books, and may obtain an accurate interpretation of their contents, and so may have such a collection of these as may be suitable to thy desire."

We must here observe that this copy was not made originally as a ritual for the guidance of the Jewish nation, though so used in the apostolic age. It was made to gratify an Egyptian king, then anxious to collect and compare the civil and religious archives of other nations with those of his own. Demetrius, moreover, prepares the king to expect a result which might otherwise, if taken by surprise in the detection of faultiness, have prejudiced him against the writings, saying, "they have been transcribed more carelessly than they should have been." Something is here referred to, which Demetrius seems to suspect might prejudice them much in the king's judgment; yet that he himself did not think the divine authority of the books impaired thereby, is clear from his praise thereof.

Now, the king's national pride would, without some such preparation, possibly have been impatient to find the past history of man related in

a simple and natural detail of successive patriarchs from the days of Adam, without any admixture of deified heroes, and without finding therein the elements of physical nature personified in themselves and in their effects upon man under fabulous genealogies* of far more remote antiquity.

It is not, therefore, at all improbable that a great change in the pre-existing chronology of the Jewish Scriptures was then made, in the new Greek translation thereof, even as the chronologists of the Jacksonian school would now do with our own Scriptures if they had the power. In fact one of that school† applauds the policy which urged the Church of Rome to recognise the chronology of the Septuagint in its eastern missions, to obtain even a hearing amongst the Chinese. His words are—"So difficult, indeed, has it been found to reconcile the chronology of the modern Jews with the annals of certain Asiatic kingdoms that, as Pezron informs us, the Jesuit missionaries who were employed in China deemed it necessary to come back to Rome to ask permission to use the Septuagint calculation, in order to satisfy the scruples of the better informed classes in that singular country." One version of Scripture was to be accounted by the church as true, but a differing version to be published among the Gentiles for policy.

The writers I have consulted on the civil and religious history of the Chinese, Hindus, Chaldæans, Egyptians, and Phœnicians have not (so far at least as I can see) discovered any strong necessity, from the authenticated history of these nations, to justify the demand which some make

* Compare the "*endless genealogies*" of 1 Tim. i, 4, as spoken of their anciently cherished idolatrous notions respecting successive incarnate manifestations of the deity. That corrupt notions of this subject prevailed from very early times is abundantly testified to us in the Hindu mythology. The Hebrew women weeping for Thammuz (or HAM, the Syrian *Adonis*, as *Adonai* for *Baal*—both meaning "*Lord*"), in Ezek. viii, 14, has reference to idolatrous conceptions respecting the death and resuscitation of their gods, derived by the heathen from their observations respecting the periodic rising and setting of the starry hosts. The prejudice against Christianity, likely to arise out of confounding the doctrine of Christ's incarnation with these idolatrous genealogies of heathen traditions, was, doubtless, the error Timothy sought to correct (amongst the Ephesians, then celebrated for the mystic worship of Cybele), when he said—"And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii, 16.

† See p. 22 of the Introduction to Russel's *Connection of Sacred and Profane History*.

on us to pronounce the chronology of our Bibles corrupt, and to adopt their own *mere conjectural emendations*, that our scriptural records may speak as the oracles of the heathen.

The Hindu chronology, like that of the Egyptians, begins in fact with a poetical stream of early history made fabulous and mystical by association with a system of astronomical calculation. The limits of this, in its bearings on their historical chronology, are only to be ascertained by patient investigation. But in this form, I have now satisfied myself (from an analysis of the Hindu mythological chronology) that the Brahma of the Hindus is in fact *the Sun worshipped* under that name, as formerly in Egypt under the name of *Osiris*—in Phœnicia and other parts of Syria under the names of *Adonis* and *Thammuz*—and in Chaldæa as *Baal*.

Leaving the longer Hindu *yugs*, or ages, veiled by the drapery of the poetical mythology, associating them with a perpetual succession of revolving times, required to be held in consideration when contemplating the life of Brahma, their *Kali yug* (or present “age of time”) is that which dates the beginning of their historical chronology. For Coleman, in the preface to his *Hindu Mythology*, tells us that the date of his book, or A.D. 1832, was about 4933 of the Kali yug, which commenced A.M. 906. But 906 and 4933 years together make 5839 years to have been the age of the world (Hindu reckoning) in A.D. 1832. Deducting 1832 from 5839, the difference represents B.C. 4007 as the beginning of the world, according to Coleman’s version of the Hindu reckoning of *historic time* in their Kali yug. But Duff, in his *India and Indian Missions*, calls our A.D. 1839 the 4944th year of the *present* Hindu Kali yug. Now, between A.D. 1832 and A.D. 1839 are *seven* years, but between 4933 and 4944 there are *eleven* years. From this one of two inferences must be drawn, viz., That the *true* beginning of the Kali yug is a question upon which the Hindus are divided among themselves, and that Coleman and Duff must have derived their information from different authorities; or that chronologically the days numbered to one year of the Kali yug by the Hindus were considerably fewer than those of our own solar year. On this subject, see further observations in the Appendix.

The real difficulties on the part of our Church in its controversy against the powers of heathenism in the east would not, I believe, be overcome by thus ceding to them an admission that the chronology of our Bibles needed the correction of their historical traditions. Yet we could not ourselves be living in the fear of God, and deny them this justice, if it could be proved to us clearly and fully, that the early

chronology of Scripture must have suffered from the carelessness of copyists in a form and to an extent that we were previously unconscious of. On the other hand, while reading our own Scriptures in the fear of God, and knowing the care taken to guard against such inaccuracies, we cannot cede this much to our adversaries, without first being made *reasonably* conscious of the error alleged against us.

Besides the great fundamental obstruction of heathen prejudice in favour of its own worldly theogony, and with which it readily associates to form an almost invincible alliance against our missionaries in the east, is to be found that of our own sins. This obstacle is great enough without being magnified. For prejudice soon turns from a Christianity which it regards as a religion thus apparently tolerating no less worldliness than that which it condemns in the religious worship of the heathen. The evil is part of our human nature, and therefore common to both. But the best remedy for that evil may not be (and of course I think is not) common to both. Here we seem to approach the real point of the issue between us.

This I take to be the meaning of the late Archdeacon Hardwick's words, in his introduction to Part III of *Christ and other Masters*, when about to describe the religions of China, America, and Oceanica:—

“ A reviewer of the *second* part (viz., that which related to the religion of the Hindus) of *Christ and other Masters*, put on record his conviction, that ‘ the very centre of the controversy ’ now waging between the Christian faith and its assailants, is the point I have been hitherto attempting to elucidate. ‘ Discussions of particular doctrines are,’ he argues, ‘ secondary to this deeper question,’ touching the main relations of the gospel to other ancient systems, and the cogency of claims which it advances, not as a philosophy among philosophies, but rather as the living and life-giving ‘ word of God,’ which offers a continuous attestation of its supernatural origin by working mightily in them that believe.—1 Thess. ii, 13.”

All doctrinal and chronological differences of opinion are insignificant in themselves, until (by the all constraining will of God, subduing every perversity of man's human will into conformity with that of his Providence, ruling over all for good) mixed up with this vitalising power of gospel truth. Then comes the antagonism of a mortal conflict between truth and error—between Christian and Anti-Christian principles.

The attempts of our missionaries to convert the Chinese have resulted in laying open to us *seemingly* serious objections against *either* the truth of our Bible chronology, or against that of *the manner* in which

we have been traditionally taught to regard the deluge of Noah's day as *universal*. Possibly universality might apply to some large combination from all the families of man, congregated under like association of enjoying in one favoured spot of earth blessings of Providence far outnumbering those then experienced by others in more remote regions of the earth. Thus, others remote from that locality might have been exempted from that judgment, not as being more free from sin, but as not being in the position occupied by the generations of Seth when sinning against the law, under which they were chosen to enjoy the highest privilege of man, viz., communion with God on earth.

If (as independent of foreign bias) the Chinese authentic history could satisfactorily date its commencement from a period antecedent to our record of the flood, and shew that the great flood of their own historical record was not general (not even extending to India as they affirm), we should be compelled to admit, *alternatively*, either the existence of some unsuspected error in our Bible chronology, or that, whilst admitting the doctrine of a universal deluge as the undeniable teaching of Scripture, we ourselves may possibly have (through traditional prejudice) interpreted its universality in a sense differing from that of sound scriptural instruction.

For instance, St Paul (when saying, 1 Cor. xv, 22, "as in Adam *all* die, even so in Christ shall *all* be made alive") does seemingly predict a *universal* redemption of man.

But the soundness of such an interpretation is otherwise qualified in Scripture; and as to human affairs, both by individual consciousness of sin, and by the confirmation of historical facts, the dominion of sin is never excluded from the heart of man, but by a stronger spirit of grace and supplication having abiding lodgment therein.

The *universality* of this redemption has been purposed of God in Christ, but it prevails not universally, for all will not submit to be drawn nigh unto God spiritually in the flesh, as Christ did, when bearing patiently the cross of His crucifixion in the flesh, suffering wrongfully through the sins of others; not as a malefactor bearing merely the legal recompense of his own sins.

The question, therefore, as between ourselves and the Chinese is, which is the most likely of *three* probabilities?

1. That their historic annals of an authentic character are not (when rigorously examined) old enough to cast a doubt upon our Bible chronology respecting the flood.

2. The probability of error in our Bible chronology.
3. The probability of ourselves (under influence of traditional bias) having interpreted the doctrine of a universal deluge in a sense differing from that spiritually taught in Scripture.

As against the last probability, the alleged geological argument from shells, found in the highest strata on some of our hills, and otherwise inland, quite away from the sea, may only be indices of some general convulsion in the transition state of the creation, from one stage to another, of the five forms under which the elements of the universe were made to assume the form which God thought best when preparing the earth for the habitation of man before creating him, spiritually in His own image, to become for ever an incarnate personification of His abiding presence therein.

In the Mosaic genealogies, both of the antediluvian and postdiluvian patriarchs, it is clear that Moses affixes dates only to *one* of each generation, and that frequently to some younger son, not to the first-born.

He also confines himself, in later times, to the history of Abraham and his seed as much as possible, making no detailed allusions to the other families of man excepting under circumstances incidentally connecting them with the history of the seed of Abraham.

Of Cain he merely observes, "*And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife, and she conceived, and bare Enoch,*" &c.

Moses had not previously mentioned any daughter of Adam, nor more than three sons, but merely, *after* the birth of Seth, says he had sons and daughters.

The reason is obvious. The object of the divine legation committed to Moses was not to give the Israelites a detailed historic narrative of Adam's posterity, following *all* their generations throughout their diverse settlements on the face of the earth, but it was to trace in outline the genealogies of those in whose line the promised Redeemer of the woman's seed from the power of the serpent should have an incarnate manifestation on earth. This seed, called in the days of Seth and Enos "*Sons of God*" (Gen. iv, 26), is said to have intermarried with *the daughters of men*, when marrying the daughters of Adam and his other sons, amongst whom would be the sons and daughters of Cain's posterity, as intimated in the Phœnician records of Sanchoniatho compared with Gen. iv, 16-24.

From these unions sprung other *mixed* generations of men, so worldly

in their ideas of God that their worship of him ultimately became a mere superstition, without any sacrifice of their own human will, until, in the days of Noah, *the whole* of this mixed population (at least in that portion of the earth which was the paradise of this privileged people—the seed of Seth—as first singled out from the rest of mankind to be the seed of regenerated human life to the world), saving *eight souls*, was destroyed by a flood of waters.

Thus God's latter day on the world of Judea's heathen dominion, from the days of Nebuchadnezzar to the end of the Mosaic dispensation, began *twice* with the Jewish nation as at the house of God (Jerem. xxv, 29; 1 Peter iv, 17), and for a memorial in warning to the privileged churches of Christ in all lands.

The reason given in the case of the Jews is that God's purposed mercy *to all flesh*, as designed to proceed through them, was being hopelessly compromised by the impenitence of their own hearts, when adding sin to sin under the false covering of a legal righteousness. We are not to presume, from the heavy judgments which befel their nation (Luke xiii, 1, 2), that they were in all points greater sinners than the heathen from whom they suffered these things. But the presumptuous sin of their antichristian nationality in the apostolic age (through false notions respecting the worldly glory of Messiah's kingdom, and through the obstinate impenitence of their unbelief), became an obstacle in the way of God's purposed mercy to the heathen, through an election of grace in the Jewish nation, not otherwise removeable than by the destruction thereof (Luke xiii, 1-6; xxi, 27, 28), committing their mission to the charge of a new people (Matt. xxi, 43).

CONCLUSION OF THE TRACT.

In conclusion, the facts of profane history, though mythologically blended with absurd and heathen superstitions, retain sufficient identity of a truthful relation to the history of man, as recorded in the Bible, for us to believe that in all lands, both before and after the call of Abraham. "God never left Himself without a witness before men," independent of the everlasting testimony He had prepared to be established, *in peculiar form*, before all flesh, through Abraham and his seed as called in Christ (John v, 56), or by a way of holiness, the gift of the Holy Ghost confirming the divine authority of Christ's everlasting gospel.

For though the more morally enlightened heathen were partially chargeable with fostering the gross delusions of the multitude for purposes of worldly power, it was nevertheless to their more enlightened and benevolent views of religion that the excesses of the ignorant multitude were kept within a certain check favourable to the development *of a civilised humanity amongst the heathen*. This (like that of the good Samaritan in the parable), though ignorant of many revealed truths recognised nominally by the Jews (John iv, 22), put to shame the bigoted inhumanity of those ritualists amongst the Jews who made the word of God of none effect by their traditions (Matt. xv, 6).

Christians, too, may at times thus, in their dealings with the heathen, have exhibited a like spirit of intolerant Phariseism towards them for their benighted ignorance of revealed truth, without recognising the gift of God's grace in the hearts of a chosen few, as St Peter was divinely inspired to do in the case of Cornelius.

The history of the Jewish nation should teach us the fatal delusion of relying for salvation on the mere name of our faith as Christians. No delusion is more fatal to the best interests of humanity, and therefore none more adverse to a saving application of the most fundamental scriptural truths.

A P P E N D I X.



HISTORICAL EXTRACTS.

APPENDIX A, 1.

In vol. 1, p. 307, 309 of Wilkinson's *Ancient Egyptians* we read—

“ The Egyptians seem at first to have had a hierarchical form of government, which lasted a long time, until Menes was chosen king, probably between 2000 and 3000 years before our era. Menes was of Thin in Upper Egypt, and at his death, or that of his son, the country was divided into the southern and northern kingdoms, a Thinite and Memphite dynasty ruling at the same time. Other independent kingdoms or principalities also started up, and reigned contemporaneously in different parts of Egypt. The Memphite kings of the 3d and 4th, who built the Pyramids, and Osirtasen I, the leader of the 12th, or 2d Theban dynasty, were the most noted among them. The latter was the original Sesostris, but his exploits having been, many generations afterwards, eclipsed by those of Rameses the Great, they were transferred, together with the name of Sesostris, to the later and more glorious conqueror, and Rameses II became the traditional Sesostris of Egyptian history. Osirtasen, who seems to have ruled all Egypt as lord paramount, ascended the throne about B.C. 2080; but the contemporaneous kingdoms continued till a new one arose, which led to the subjugation of the country, and to the expulsion of the native princes from Lower, and, apparently, for a time from Upper Egypt also, when they were obliged to take refuge in Ethiopia. This dominion of the Shepherd kings lasted upwards of half a century. At length, about B.C. 1530, Amosis, the leader of the 18th dynasty, having united in his own hands the previously divided power of the kingdom, drove the shepherds out of the country, and Egypt was thenceforth governed by one king, bearing the title of “ Lord of the Upper and Lower country.”

Towards the latter end of this dynasty some "stranger kings" obtained the sceptre, probably by right of marriage with the royal family of Egypt (a plan on which the Ethiopian princes and others obtained the crown at different times), and Egypt again groaned under a hateful tyranny. They even introduced very heretical changes into the religion; they expelled the favourite god Amun from the Pantheon, and introduced a Sun worship unknown in Egypt. Their rule was not of very long duration, and having been expelled, their monuments, as well as every record of them, were purposely defaced.

"The kings of the 18th dynasty had extended the dominion of Egypt far into Asia and the interior of Africa, as the sculptures of the Thothmes, the Amunophs, and others show; but Sethos and his son, Rameses II, of the 19th, who reigned from about B.C. 1370 to B.C. 1270, advanced them still farther. The conquests of the Egyptians had been pushed into Mesopotamia as early as the reign of Thothmes III, about B.C. 1445; the strong fortress of Carchemish remained in their hands nearly all the time till the reign of Necho, and whenever the Egyptians boasted in after ages of the power of their country, they referred to the glorious era of the 18th and 19th dynasties. Rameses III, of the 20th dynasty, also carried his victorious arms into Asia and Africa about a century after his namesake, enforcing the tributes, previously levied by Thothmes III and his successors, from many countries that formed part of the Assyrian Empire. But little was done by the kings who followed him until the time of Sheshouk (Shishak), who pillaged the Temple of Jerusalem and laid Judea under tribute, B.C. 971. The power of the Pharaohs was on the decline, and Assyria, becoming the dominant kingdom, threatened to wrest from Egypt all the possessions she had obtained during a long career of conquest. Tirahka (Tehrak) who, with the Sabacos, composed the 25th Ethiopian dynasty, checked the advance of the Assyrians, and forcing Sennacherib to retire from Judea, restored the influence of Egypt in Syria. The Saite kings of the 26th dynasty continued to maintain it, though with doubtful success, until the reign of Necho, when it was entirely lost; for soon after Necho had defeated and killed Josiah, king of Judah, the 'king of Babylon' 'smote' his army in 'Carchemish,'* and

* Jerem. xlvi. 2 : 2 Chron. xxxv, 20.

took from the Egyptians ‘ all that pertained to the king of Egypt,’ ‘ from the boundary torrent* on the Syrian confines’ ‘ unto the river Euphrates.’

“ No permanent conquests of any extent were henceforth made ‘ out of his land’ by the Egyptian king, and though Apries sent an expedition against Cyprus—defeated the Syrians by sea—besieged and took Gaza and Sidon, and recovered much of the influence in Syria, which had been taken from Egypt by Nebuchadnezzar, these were only temporary successes : *prestige* of Egyptian power had vanished. It had been found necessary to employ Greek mercenaries in the army, and in the reign of Amasis another still greater power than Syria or Babylon arose to threaten and complete the downfall of Egypt. In the reign of his son Psammenitus, B.C. 525, Cambyses invaded the country, and Egypt submitted to the arms of Persia.

“ Several attempts were made by the Egyptians to recover their lost liberty ; and at length the Persian garrison having been overpowered, and the troops sent to reconquer the country having been defeated, the native kings were once more established, B.C. 414. These formed the 28th, 29th, and 30th dynasties ; but the last of the Pharaohs, Nectabeno II, was defeated by Ochus, or Artaxerxes III, B.C. 340, and Egypt again fell beneath the yoke of Persia. Eight years after this Alexander the Great liberated it from the Persians, and Ptolemy and his successors once more erected it into an independent kingdom, though governed by a foreign dynasty, which lasted until it became a province of the Roman Empire.”

APPENDIX A, 2.

*Extracts from Herodotus, Beloe's Translation, beginning
lib. ii, c. 99, on Egypt.*

“ All that I have hitherto asserted has been the result of my own personal remarks or diligent inquiry. I shall now proceed to relate what I learned from conversing with Egyptians, to which I shall occasionally add what I myself have witnessed. Menes, the first sovereign of Egypt, as I was informed

* *Nahal*, “ rivulet,” 2 Kings xxiv, 7.

by the priests, effectually detached the ground on which Memphis* stands from the water. Before his time the river flowed entirely along the sandy mountain on the side of Africa. But this prince, by constructing a bank at the distance of a hundred stadia† from Memphis towards the south, diverted the course of the Nile, and led it, by means of a new canal, through the centre of the mountains. And even at the present period, under the dominion of the Persians, this artificial channel is annually repaired and regularly defended. If the river were here once to break its banks, the town of Memphis would be inevitably ruined. It was the same Menes who, upon the solid ground thus rescued from the water, first built the town now known by the name of Memphis, which is situate in the narrowest part of Egypt. To the north and the west of Memphis he also sunk a lake, communicating with the river, which, from the situation of the Nile, it was not possible to effect towards the east. He, moreover, erected on the same spot a magnificent temple in honour of Vulcan."

CAP. 100.—"The priests afterwards recited to me from a book the names of 330 sovereigns (successors of Menes); in this continued series 18 were Ethiopians, and one a female native of the country, all the rest were men and Egyptians. The female was called *Nitocris*,‡ which was also the name of the Babylonian princess. They affirm that the Egyptians, having slain her brother, who was their sovereign, she was appointed his successor; and that afterwards, to avenge his death, she destroyed by artifice a great number of Egyptians," &c. &c.

CAP. 101.—"None of these monarchs, as my informers related, were distinguished by any acts of magnificence or renown, except *Mæris*, who was the *last* of them.§ Of this prince various monu-

* Beloe quotes from Diodorus Siculus, saying, "*Uchorcus*" ('the Usercheris of Manetho, Dynasty 5) built the city of Memphis, which is the most illustrious of all the cities of Egypt." The true site, however, does not seem to have been satisfactorily determined.

† About $7\frac{1}{2}$ stadia to a mile.

‡ This account of Nitocris looks like a myth of variable application, and veiling the story of Isis revenging the death of Osiris; and then, as a priestess of the goddess Neith, impersonating, in different historic periods, Skeniophris of the 12th Dynasty, Amenses of the 18th, and Thouoris of the 19th Dynasty.

§ This account of the Pionis also is a symbolic myth of variable historic reference to the times of the 12 kings who did great things for Egypt through communication with the 12 gods of Egypt.

ments remain. He built the north entrance of the temple of Vulcan, and sunk a lake, the dimensions of which I shall hereafter describe. Near this he also erected pyramids, whose magnitude, when I speak of the lake, I shall particularise. These are lasting monuments of his fame ; but as none of the preceding princes performed anything memorable, I shall pass them by in silence."

CAP. 102.—"The name of Sesostris, who lived after them, claims our attention. According to the priests, he was the first who, passing the Arabian gulf in a fleet of long vessels, reduced under his authority the inhabitants bordering on the Red Sea. He proceeded yet further, till he came to a sea, which, on account of the number of shoals, was not navigable. On his return to Egypt, as I learned from the same authority, he levied a mighty army, and made a martial progress by land, subduing all the nations whom he met with on his march," &c. &c.

CAP. 103.—"He passed over from Asia to Europe, and subdued the countries of Scythia and Thrace."

CAP. 104, 105.—"In these the Colchians are alleged to be of Egyptian origin for *three* reasons:—

- 1st. Because the Colchians seemed to have better remembrance of the Egyptians, than the Egyptians of the Colchians.
- 2d. That the inhabitants of Colchos, Egypt, and Ethiopia, are the only people who, from time immemorial, have used circumcision. The Phœnicians and the Syrians of Palestine acknowledge that they borrowed this custom from Egypt.
- 3d. Their manufacture of linen is alike, and peculiar to the two nations ; they have similar manners, and the same language."

CAP. 108.—"On his return to Egypt Sesostris employed the captives of the different nations he had vanquished to collect those immense stones which were employed in the temple of Vulcan. They were also compelled to make those vast and numerous canals by which Egypt is intersected. In consequence of their involuntary labours, Egypt, which was before conveniently adapted to those who travelled on horseback or in carriages, became unfit for both. The canals occur so often, and in so many winding directions, that to journey on horseback is disagreeable, in carriages

impossible. The prince, however, was influenced by patriotic motives. Before his time those who inhabited the inland parts of the country, at a distance from the river, on the ebbing of the Nile, suffered great distress from the want of water, of which they had none but from muddy wells."

CAP. 109.—"The same authority informed me that Sesostris made a regular distribution of the lands of Egypt. He assigned to each Egyptian a square piece of ground, and his revenues were drawn from the rent, which every individual annually paid him.* Whoever was a sufferer by the inundation of the Nile was permitted to make the king acquainted with his loss. Certain officers were appointed to inquire into the particulars of the injury, that no man might be taxed beyond his ability. It may not be improbable to suppose that this was the origin of geometry, and that the Greeks learned it from hence. As to the pole, the gnomon, and the division of the day into twelve parts, the Greeks received them from the Babylonians."

CAP. 110.—"Except Sesostris no monarch of Egypt was ever master of Ethiopia," &c. &c.

CAP. 111.—"On the death of Sesostris, his son *Pheron*, as the priests informed me, succeeded to his throne." By the myth told of him the Nile was a deified river in those times.

CAP. 112.—"The successor of Pheron, as the same priests informed me, was a citizen of Memphis, whose name in the Greek tongue was *Proteus*." He seems to have been king of Egypt at the beginning of the Trojan war.

CAP. 121.—"The same instructors further told me that Proteus was succeeded by *Rhampsinitus*; he built the west entrance of the temple of Vulcan; in the same situation he also erected two statues, 25 cubits in height. That which faces the north the Egyptians call summer, the one to the south winter; this latter is treated with no manner of respect, but they worship the former, and make offerings before it. This prince possessed such abundance of wealth, that so far from surpassing, none of his successors ever equalled him in affluence."

He seems to have been an impersonation of the Egyptian Osiris, as the Bacchus of the Greeks. For the worship of Osiris

* These statements are confirmed by the hieroglyphical inscriptions on the monumental records.

(as an impersonation of the *sun*, which was the title of the Pharaohs in the hieroglyphic of their names) had reference only to the sun as the fertiliser of the earth, causing it to render its fruits in due season. The disc-worshippers who conspired against Armais and his brother Amenophis-bekenaten, of the 18th or Theban dynasty, were idolators of the sun's disc. These two classes of sun-worshippers were in the most direct form hostile to each other, until at length the disc-worshippers were exterminated.

The mythic use made of intoxicating liquors in the reign of Rhampsinitus by the stratagem of a clever thief, with the myth of his own descent, whilst alive, into what the Greeks call the infernal regions, and there playing at dice with the goddess Ceres, in which he alternately won and lost, &c. &c., seem to justify his identity with the Bacchus of the Greeks, and with the *Bala Rama* of Hindu mythology. Osiris also was the Egyptian god of the infernal regions, according to the evidence of the monumental records, as translated by Osborne.

But, in continuation of Herodotus, cap. 122, we read—"On his (Osiris') return (*i.e.*, to the upper regions of the earth) she (Ceres) presented him with a napkin embroidered with gold.*

* This beautiful allegory, for the corn fields, as beginning to ripen soon after the return of summer (as the return of Osiris) represents the finding of Osiris by the inhabitants of earth, Juv. viii, 29, as a natural cause of rejoicing to the Egyptians, especially at their harvest time, and in identity with the honours paid to the statue of Summer on the north side of the west entrance to the temple of Vulcan.

Hence also, the statue of Winter at the south side (which the Egyptians "treated with no manner of respect") will symbolise the sun's apparent path through the southern signs of the zodiac, until the return of a new year with the heliacal rising of the dog-star. This explains the lamentation of the Syrian virgins for the loss of Thammuz (Ezek. viii, 14; *Milton's Paradise Lost*, b. 1, 416-457.) He was the *Amun* of the Egyptian monumental records, identifying the Osiris of the Egyptians with the Jupiter Ammon of the Greeks. Jackson, in vol. 2, p. 291 of his *Chronological Antiquities*, quotes from Achilles Tatius (*Isagog. ad Arat. Phœnom.*, p. 146) thus—"The *Isiac* Lamentations were celebrated when the sun was in *Cancer*, the sun or Osiris then declining towards the southern signs, and shortening the days. And this Lamentation was emblematical of the sun (or Osiris) beginning to leave them; and when he began to ascend towards the northern signs, they, the Egyptians, had a festival, in which they put on white garments and crowns made of flowers, and welcomed with great joy the coming of Osiris again to them. This festival was celebrated in honour of Isis." He also quotes from Jerome (*Comment. in Ezech.*, viii, 14) saying that he interprets *Thammuz* of *Adonis*, and places the celebration of his death

This period of his return was observed by the Egyptians as a solemn festival, and has continued to the time of my remembrance. Whether the above, or some other incident, was the occasion of this feast, I will not determine. The ministers of this solemnity have a vest woven within the space of the day : this is worn by a priest whose eyes are covered by a bandage. They conduct him to the path which leads to the temple of Ceres, and there leave him. They assert that two wolves meet the priest thus blinded, and lead him to the temple, though at the distance of 20 stadia from the city, and afterwards conduct him back again to the place where they found him."

Cap. 123.—" Every reader must determine for himself with respect to the credibility of what I have related. For my own

and resurrection in the month of *June*, called by the Hebrews after his name. Jackson himself dates the lamentation of Osiris from the full moon next after the summer solstice.

Calmet (under word *Adonis*) dates the lamentation from the 5th day of the 6th month, August or September, and argues therefrom against explaining it as above, " 1st, Because those months are *not* remarkable for any diminution of solar light, and certainly not for total loss of solar heat. 2d. Because the worship of the sun was (in his opinion) *accidental*, not *primary*. 3d. Other ceremonies lead to a different opinion." But Calmet's objections are fanciful, for the apocryphal book of Enoch makes it clear that the ancients *began* to reckon the sun's declining course from the summer solstice, and his ascending course from the winter solstice (*i.e.*, as from the infernal regions of the Greeks) astronomically, and long before there was any sensible increase or decrease of solar light and heat, even as we reckon from the longest and shortest days. The heliacal rising and setting of the dog-star next marked considerable progress in the sun's declining and ascending course, as observed by the astronomers of Egypt. The objection that the worship of the sun was *accidental* not *primary*, is vague. For *Osiris* was an idolatrous impersonation of the *sun*, but worshipped only in relation to certain attributes and natural effects, beneficial or otherwise, to man, not as by the disc-worshippers.

This distinction would give rise to ceremonies of a very variable character being performed in the celebration of his worship. Hence, the myth of the two wolves meeting his blindfolded priest at a distance of 20 stadia from his temple, in the day of his return (to conduct him thus to the temple and back again to the same spot) and the myth respecting the death of *Adonis* by a wild bear when hunting, may veil under a mystery, the blessings accruing to man from the toils of the husbandman, under favour of propitious seasons. For the earth is thus reclaimed by the industry of man, from the desolating scourge of wolves and wild boars : against the ravages of which the earliest cultivators of the land would have to contend. Similarly, the worship of *Osiris* under the symbol of a bull, might (amongst other applications of the symbol) have reference to the sun's emerging from the zodiacal sign *TAURUS* at the approach of the Egyptian summer.

part, I heard these things from the Egyptians, and think it necessary to transcribe the result of my inquiries. The Egyptians esteem Ceres and Bacchus as the great deities of the realms below ; they are also the first of mankind who have defended the immortality of the soul. They believe that on the dissolution of the body the soul immediately enters some other animal, and that after, using as vehicles every species of terrestrial, aquatic, and winged creatures, it finally enters a second time into a human body. They affirm that it undergoes all these changes in the space of 3000 years. This opinion some amongst the Greeks have at various periods of time adopted as their own, but I shall not, though I am able, specify their names."

CAP. 124.—" I was also informed by the same priests that till the reign of Rhampsinitus, Egypt was not only remarkable for its abundance, but for its excellent laws. *Cheops*, who succeeded this prince, degenerated into the extremest profligacy of conduct. He barred the avenues to every temple, and forbade the Egyptians to offer sacrifices; he proceeded next to make them labour servilely for himself."

Here Herodotus alludes to his building a pyramid by the forced labour of 100,000 men, continued for many years, by a system of relief every three months, to be the mausoleum of himself and his family, and as the temple of a deified worship of the dead.

It may be said that the previous religion of Egypt had been the deification of dead men; in what then was this *innovating modification* (for it was only a modification) so revolting to the

Jackson quotes from *Martian Capella* to the effect that the *Serapis* of Nilus was the Osiris of the *Memphites*.

" Te (*i.e.*, Solem) *Serapim** Nilus, Memphis veneratur *Osirim*."

Also from Ausonius (Epig. 29, from a marble statute), in these words:—

" Ogygia me Bacchum vocat,
Osirin Ægyptus putat,
Mystæ *Phanacen*† nominant,
Dionyson Indi existimant,
Romana sacra Liberum,
Arabica gens Adoneum,
Lucaniacus Pantheum."

* From *הָיָה*, to burn, and used in Isaiah vi, 6, illustrated by Psalm civ, 4, as figuratively assimilating the angel ministers of God's purposes to the effects of lightning from heaven having also its mission from God.

† As Jackson says—" I know not whether Bacchus is anywhere else called *Phanaccs*." But the word is clearly derived from *φαινω*, to be resplendent.

Egyptian mind? The old worship associated the deification of the dead with new actual impersonations of animal life, personifying the characteristic attributes of the god they worshipped. It was a material idolatry, and made an effectual appeal to the senses of the unlearned. The new religion, viewing the immortality of the soul as a doctrine of philosophical abstraction, sought to establish the worship of god on a like basis. Hence an animosity between the rival religions as deadly as that between the disc worshippers of the XVIIIth dynasty and the old religion of those who deified the sun *under living human impersonations*, or in the relation of an energetic cause to the production of natural effects, of which they were daily eye-witnesses.

CAP. 127.—“ According to the Egyptians, this Cheops reigned 50 years. His brother *Chephren* succeeded to the throne, and adopted a similar conduct. He reigned 56 years.”

CAP. 129.—“ Mycerinus, the son of Cheops, succeeded Chephren. As he evidently disapproved of his father's conduct, he commanded the temples to be opened, and the people, who had been reduced to the extremest affliction, were again permitted to offer sacrifice at the shrines of their gods. He excelled all that went before him in his administration of justice. The Egyptians revere his memory beyond that of all his predecessors, not only for the equity of his decisions, but because, if complaint was ever made of his conduct as a judge, he condescended to remove and redress the injury. Whilst Mycerinus thus distinguished himself by his exemplary conduct to his subjects, he lost his daughter and only child, the first misfortune he experienced. Her death excessively afflicted him; and wishing to honour her funeral with more than ordinary splendour, he inclosed her body in a heifer made of wood, and richly ornamented with gold.” *

CAP. 130.—“ This heifer was not buried. It remained even to my time in the palace of Sais, placed in a superb hall. Every day costly aromatics were burnt before it; and every night it was splendidly illuminated. In an adjoining apartment are deposited statues of the different concubines of Mycerinus, as the priests of

* Under this myth reference is made to the body of *Isis*, as thus disposed of by Mycerinus (the priest of Osiris) after her death, and in expectation of a resurrection assimilated to the reappearance of the moon in horned aspect, when first seen after its change.

Sais informed me. These are to the number of twenty.* They are colossal figures, made of wood, and in a naked state; but what women they are intended to represent, I presume not to determine: I merely relate what I was told."

CAP. 132.—"The body of this heifer is covered with a purple cloth, whilst the head and neck are very richly gilt. Betwixt the horns there is a golden star. It is made to recline on its knees, and is about the size of a large cow. Every year it is brought from its apartment. At the period when the Egyptians flagellate† themselves in honour of a certain god, whom it does not become me to name, this heifer is produced to the light. It was the request, they say, of the dying princess to her father, that she might once every year behold the sun."

CAP. 134.—"This prince also built a pyramid, but it was not by 20 feet so high as his father's."

CAP. 136.—"After Mycerinus, as the priests informed me, *Asychis* reigned in Egypt; he erected the east entrance to the temple of Vulcan, which is far the greatest and most magnificent."

CAP. 137.—"He was succeeded by an inhabitant of Anysis whose name was Anysis, and who was *blind*. In his reign Sabacus, king of Ethiopia, overran Egypt with a numerous army; Anysis fled to the morasses, and saved his life, but Sabacus continued master of Egypt for the space of *fifty* years."

CAP. 139.—"The deliverance of Egypt from the Ethiopian was, as they told me, effected by a vision, which induced him to leave the country: a person appeared to him in a dream, advising him to assemble all the priests of Egypt, and afterwards cut them in pieces. This vision to him seemed to demonstate, that in consequence of some act of impiety which he was thus tempted to perpetrate,

* This allegory is explained by that of Menu's *twenty days' reign* in the *Satya-yug* of Hindu mythology. The twenty naked statues are the *twenty lunar days of light* (the revealer) during which Menu reigned. Enoch also (c. xxxii, 21), in round numbers, limits the days of lunar light to 20 in each lunation. Thus, "For each 20 days it (the moon) appears in the night as a man (hence the Man in the Moon), and in the day as heaven (its light being then absorbed in that of the sun), for there is nothing in it except its light." Each *lunation* formed *one* mythic year (as referred to in cap. 132), and this reign of lunar light* for twenty days therein, explains the words—"Every year this heifer is brought from its apartment and produced to the light."

† Compare the ceremonies of Churuk (or Chakra) in the Hindu worship of *Siva*, the god of time, like the Saturn of the Greeks.

* See design in illustration of the Hindu mythology.

his ruin was at hand, from heaven or from man. Determined not to do this deed, he conceived it more prudent to withdraw himself, particularly as the time of his reigning over Egypt was, according to the declaration of the oracles, now to terminate. During his former residence in Ethiopia the oracles of his country had told him that he should reign *fifty years* over Egypt,—this period being accomplished, he was so terrified by the vision that he voluntarily withdrew himself.”

CAP. 140.—“Immediately on his departure from Egypt, *the blind prince quitted his place of refuge*, and resumed the government. He had resided for the period of fifty years in a solitary island, which he himself had formed of ashes and of earth. He directed those Egyptians who frequented his neighbourhood for the purpose of disposing of their corn to bring with them, unknown to their Ethiopian masters, ashes for his use. *Amyrtæus** was the first person who discovered this island, which all the princes who reigned during the space of seven hundred years before Amyrtæus were unable to do. It is called *Elbo*, and is on each side ten stadia in length.”

CAP. 141.—“The successor of this prince was *Sethos*, a priest of Vulcan; he treated the military of Egypt with extreme contempt, and as if he had no occasion for their services. Among other indignities, he deprived them of their *arure*, or fields of 50 feet square, which, by way of reward, his predecessors had given each soldier; the result was, that when Sennacherib, king of Arabia and Assyria, attacked Egypt with a mighty army, the warriors whom he had thus treated refused to assist him. In this perplexity the priest retired to the shrine of his god, before which he lamented his danger and misfortunes. Here he sunk into a profound sleep, and his deity promised him in a dream that if he marched to meet the Assyrians, he should experience no injury, for that he would furnish him with assistance. The vision inspired him with confidence. He put himself at the head of his adherents, and marched to Pelusium, the entrance of Egypt. Not a soldier accompanied the party, which was entirely composed of tradesmen

* The fable of the 12 kings who were contemporary with Psammitichus in its relation to the tale that, like the Anysis of this reference, Psammitichus had previously fled to the marshes from Sabacus, the Ethiopian (cap. 142), shews that the deeds of the 12 kings from Mæris to Sethos are mythically thereby chronicled in association with the times of Sethos and Psammitichus. For the 12 mythic contemporaries of Sethos are as the 12 of historic count, of whom he was the last.

and artisans. On their arrival at Pelusium, so immense a number of mice* invested by night the enemy's camp, that their quivers and bows, together with what secured their shields to their arms, were gnawed in pieces. In the morning the Arabians, finding themselves without arms, fled in confusion, and lost great numbers of their men. There is now to be seen in the Temple of Vulcan marble statue of this king,† having a mouse in his hand, and with this inscription :—‘ Whoever thou art, learn from my fortune to reverence the gods.’”

CAP. 142.—“ Thus, according to the information of the Egyptians and their priests, from the first king to the last, who was a priest of Vulcan, a period of *three hundred and forty-one generations had passed*, in which there had been as many high priests, and the same number of kings. Three generations are equal to one hundred years, and therefore three hundred generations are the same as ten thousand years; the forty-one generations that remain make one thousand three hundred and forty years. During the above space of eleven thousand three hundred and forty years they assert that no divinity appeared in a human form; but they do not say the same of the time anterior to this account, or of that of the kings who reigned afterwards. During the above period of time the sun, they told me, had four times deviated from his ordinary course, having twice risen where he uniformly goes down, and twice gone down where he uniformly rises.‡ This, however, had produced no alteration in the climate of Egypt; the fruits of the earth, and the phenomena of the Nile, had always been the same, nor had any extraordinary or fatal diseases occurred.”

CAP. 143.—“ When the historian Hecataeus was at Thebes, he recited to the priests of Jupiter the particulars of his descent, and endeavoured to prove that he was the 16th in a right line from some god. They addressed him in reply, as they afterwards did myself, who had said nothing on the subject of my family. They introduced me into a spacious temple, and displayed to me a number of figures in wood; this number I have before specified, for

* Compare the Kartekeya of Hindu mythology with a rat for one of his vehans or cherubic symbols. These “vehans” seem to represent idolatrously the medium of the spirit's return to earth, as believed in by the Egyptians also. Herod. II, 123, as quoted in the Appendix.

† Compare the Krishna of the Hindus, whom Sir W. Jones calls the shepherd Apollo of the Greeks.

‡ See Note on this phenomenon, p. 17 of Tract Third.

every high priest places here during his life a wooden figure of himself. The priests enumerated them before me, and proved, as they ascended from the last to the first, that the son followed the father in regular succession. When Hecateus, in the explanation of his genealogy, ascended regularly, and traced his descent in the 16th line from a god, they opposed a similar mode of reasoning to his, and absolutely denied the possibility of a human being's descent from a god. They informed him that each of these colossal figures was a Piromis, descended from a Piromis ; and they further proved, that without any variation, this had uniformly occurred to the number of 341, but in his whole series there is no reference either to a god or a hero. Piromis, in the Egyptian language, means one 'beautiful and good.'"

CAP. 144.—"From these priests I learned that the individuals whom those figures represented, so far from possessing any divine attributes, had all been what we have described. But in the times which preceded, immortal beings had reigned in Egypt—that they had communication with men—and had uniformly one superior ; that *Orus*, whom the Greeks call Apollo, *was the last of these* ; he was the son of Osiris, and, after he had expelled Typhon, himself succeeded to the throne. It is also to be observed that in the Greek tongue Osiris is synonymous with Bacchus."

CAP. 145.—"The Greeks consider Hercules, Bacchus, and Pan as the youngest of their deities ; but Egypt esteems Pan as the most ancient of the gods, and even of those eight who are accounted the first." *

* "The ark, according to the traditions of the Gentile world, was prophetic, and was looked upon as a kind of temple, or place of residence of the deity. In the compass of eight persons it comprehended all mankind ; which eight persons were thought to be so highly favoured by heaven that they were looked up to by their posterity with great reverence, and came at last to be reputed deities. Hence, in the ancient mythology of Egypt there were precisely *eight* gods ; of these the Sun was chief, and was said first to have reigned. Some made *Hephrestus* the first king of that country, whilst others supposed it to have been *Pan*. There is no real inconsistency in these accounts : they were all three titles of the same deity, the *Sun*."†—*Bryant*.

† Thus the eight primitive gods of this idolatrous worship represent *astronomically* the relation of solar to lunar light, as reckoned by the ancients from the earliest times, according to the apocryphal book of Enoch. For, speaking of the moon as receiving its light from the sun, to a variable extent in the four quarters of each lunation, he says, Cap. xxviii, 6, "Its light is by *serens*." This, compared with the fact that only *eight* persons were saved in the ark, inclusive of Noah, the head of the family, probably caused the number of their primary gods to be ever represented as 8, when, in after times, their number had been increased to twelve and thirteen astronomically, and to an indefinite extent of *mythic history*.

"*Hercules* was amongst those of the *second rank* in point of antiquity, and one of those called the twelve gods. *Bacchus* was of the *third rank*, and among those whom the twelve produced. I have before specified the number of years which the Egyptians reckon from the time* of *Hercules* to the reign of *Amasis*; from the time of *Pan* a still more distant period is reckoned; *from Bacchus, the youngest of all, to the time of Amasis*, is a period, they say, of 15,000 years.† On this subject the Egyptians have no doubt, for they profess to have always computed the years, and kept written accounts of them with the minutest accuracy. From *Bacchus*, who is said to be the son of *Semele*, the daughter of *Cadmus*, to the present time, is 1600 years; from *Hercules*, the reputed son of *Alcmena*, is 900 years; and from *Pan*, whom the Greeks call the son of *Penelope* and *Mercury*, is 800 years, before which time was the Trojan war."

CAP. 146.—"Upon this subject I have given my own opinion, leaving it to my readers to determine for themselves. If these deities had been known in Greece, *and there grown old*, like *Hercules*, the son of *Amphytrion*, *Bacchus*, the son of *Semele*, and *Pan*, the son of *Penelope*, it might have been asserted of them, *that, although mortals*, they possessed the names of those deities known in Greece in the times which preceded. Of *Bacchus* the Greeks affirm that as soon as he was *born*,‡ *Jove* inclosed him in his thigh, and carried him to *Nysa*,§ a town of *Ethiopia*, beyond *Egypt*.

* Beloe dates the birth of *Herodotus* B.C. 444.

† Namely, lunations. But 15,000 lunations are 1250 years.

‡ Upon this subject I have somewhere met an opinion to the following effect :

—When the ancients spoke of the nativity of their gods, *we are to understand the time in which their worship was first introduced*. When mention is made of their marriage, reference is to be made to the time when the worship of one was combined with that of another. Some of the ancients speak of the tombs of their gods, and that of *Jupiter* in *Crete* was notorious, the solution of which is, that the gods sometimes appeared on earth, and after residing for a time amongst men, returned to their native skies. The period of their return was that of their supposed death.—*Note from Beloe's Herodotus*.

The following remark is found in *Cicero's Tusculan Questions*:—"Ipsi illi majorum gentium Dii qui habentur hinc a nobis in cælum profecti reperiuntur." The gods of the popular religions were all deceased mortals advanced from earth to heaven.—*Do. do.*

§ He derived his name of *Διονυσος* from his father, and the place where he was brought up.—*Do. do.*

With regard to the nativity of Pan, they have no tradition among them ; from all which I am convinced that these deities were the last known among the Greeks, and that they date the period of their nativity from the precise time that their names came amongst them. The Egyptians are of the same opinion."

CAP. 147.—" I shall now give some account of the internal history of Egypt ; to what I learned from the natives themselves, and the information of strangers, I shall add what I myself beheld. At the death of their sovereign, the Priest of Vulcan, the Egyptians recovered their freedom ; but, as they could not live without kings they chose twelve, among whom they divided the different districts of Egypt. These princes connected themselves with each other by intermarriages, engaging solemnly to promote their common interest, and never to engage in any acts of separate policy. The principal motive of their union was to guard against the declaration of an oracle, which had said, that whoever among them should offer in the Temple of Vulcan a libation from a brazen vessel should be sole sovereign of Egypt ; and it is to be remembered that they assembled indifferently in every temple."

CAP. 148.—" It was the resolution of them *all* to leave behind them a common monument of their fame. With this view, beyond the lake Mœris, near the city of crocodiles, they constructed a labyrinth, which exceeds, I can truly say, all that has been said of it ; whoever will take the trouble to compare them, will find all the works of Greece much inferior to this, both in regard to the workmanship and expense," &c. &c.

CAP. 149.—" Wonderful as this labyrinth is, the lake Mœris, near which it stands, is still more extraordinary ; the circumference of this is 3600 stadia, or 60 schœni, which is the length of Egypt about the coast," &c. &c.

CAP. 151.—" These 12 kings were eminent for the justice of their administration. Upon a certain occasion they were offering sacrifice in the temple of Vulcan, and on the last day of the festival were about to make the accustomed libation ; for this purpose the chief priest handed to them the golden cups used on these solemnities, but he mistook the number, and instead of twelve, gave only eleven. Psammitichus, who was the last of them, not having a cup, took off his helmet, which happened to be of brass, and from this poured his libation. The other princes wore helmets in common, and had them on the present occasion, so that the circumstance of

this one king having and using his was accidental and innocent. Observing, however, the action of Psammitichus, they remembered the prediction of the oracle, ‘that he among them who should pour a libation from a brazen vessel should be sole monarch of Egypt.’ They minutely investigated the matter, and being satisfied that this action of Psammitichus was entirely the effect of accident, they could not think him worthy of death ; they nevertheless deprived him of a considerable part of his power, and confined him to the marshy parts of the country, forbidding him to leave the situation, or to communicate with the rest of Egypt.”

Cap. 152.—“This Psammitichus had formerly fled to Syria, from Sabacus the Ethiopian, who had killed his father Necos ; when the Ethiopian, terrified by the vision, had abandoned his dominions, those Egyptians who lived near Sais had solicited Psammitichus to return. He was now a second time driven into exile amongst the fens, by the eleven kings, from this circumstance of the brazen helmet. He felt the strongest resentment for the injury, and determined to avenge himself on his persecutors. He sent therefore to the oracle of Latona, at Butos, which has among the Egyptians the highest character for veracity. He was informed that the sea should avenge his cause, by producing brazen figures of men. He was little inclined to believe that such a circumstance could ever occur ; but some time afterwards, a body of Ionians and Carians, who had been engaged on a voyage of plunder, were compelled by distress to touch at Egypt : they landed in brazen armour. Some Egyptians hastened to inform Psammitichus in his marshes of this incident, and as the messenger had never before seen persons so armed, he said that some brazen men had arisen from the sea, and were plundering the country. He instantly perceived this to be the accomplishment of the oracle’s prediction, and entered into alliance with the strangers, engaging them by splendid promises to assist him. With them and his Egyptian adherents he conquered the eleven kings.”

Cap. 153.—“After he thus became sole sovereign of Egypt, he built at Memphis the vestibule of the Temple of Vulcan, which is towards the south. Opposite to this he erected an edifice for Apis, in which he is kept when publicly exhibited. It is supported by colossal figures 12 cubits high, which serve as columns. The whole of the building is richly decorated with sculpture. Apis, in the language of Greece, is Epaphus.”

Cap. 154.—“ In acknowledgement of the assistance he had received, Psammitichus conferred on the Ionians and Carians certain lands, which were termed the camp, immediately opposite to each other, and separated by the Nile. He fulfilled also his other engagements with them, and entrusted to their care some Egyptian children to be instructed in the Greek language, from whom came those who in Egypt act as interpreters. This district, which is near the sea, somewhat below Bubastis, at the Pelusian mouth of the Nile, was inhabited by the Ionians and Carians for a considerable time. At a succeeding period Anasis, to avail himself of their assistance against the Egyptians, removed them to Memphis. Since the time of their first settlement in Egypt, they have preserved a constant communication with Greece, so that we have a perfect knowledge of Egyptian affairs from the reign of Psammitichus. They were the first foreigners whom the Egyptians received among them. Within my remembrance, in the places which they formerly occupied, the docks for their ships, and vestiges of their buildings, might be seen.”

APPENDIX B, 1.

Extracts from the Book of Enoch.

In purporting to make extracts from an apocryphal book, it seems desirable to preface them with some general observations on the character of its pretensions to inspired authority. These, I candidly admit, cannot be reasonably supported, though the translation made by John Batty, and published in Carlisle by Jefferson A.D. 1839, assumes the inspired authority as unquestionable, from the amount of Jewish scriptural phraseology embodied therein. But if no qualifying or contradictory internal evidence is to be taken into consideration, a Mahometan might, on such grounds, claim for the Koran the reverence of Jews, if not of Christians. In feeling bound to take a very different view of the book's pretensions to inspired authority than those taken in John Batty's translation from a German copy, I felt much diffidence in speaking on the subject, as the only value I could set upon the book was the internal evidence it afforded in proof of its being one source of those Judæo-

heathen traditions respecting Messiah's expected advent and millennial reign which caused the Jews of the apostolic age to reject Christ, through mistaken views respecting the predicted signs of Messiah's kingdom, and is now tempting Christians to falsify the scriptural teaching of his second advent on the like erroneous notions of Jewish prophecy.

In the meantime, I have, through my friend Mr Marsh of York, obtained a copy of Laurence's* translation, from an Ethiopic manuscript in the Bodleian Library, which he has accompanied by extracts of another translation, by the Reverend Edward Murray, from an Ethiopic manuscript at Paris. Both these translators agree in considering the book a compilation of tracts on different subjects, and possibly by different authors, if not also written at different times.

That it claims to be in part the work of Noah no less than of Enoch, is clear from the following passage amongst others (cap. lxvi, 1):—"In those days" (viz., the 500th year of Enoch's life, cap. lviii, 1, and about the year of the world 1200), "the word of God came to *me*, and said, *Noah*, behold thy lot has ascended up to Me, a lot void of crime, a lot beloved and upright," &c. &c.

The advocates for the authenticity of the book of Enoch defend its claim upon their reverence as quoted by name in the Epistle of St Jude.

The parallel passages read thus :—

Enoch, cap. ii.

Jude, ver. 14, 18.

Behold He comes, with ten thousands of His saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done and committed against Him.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh, with ten thousands of His saints :

To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

Though this parallelism will not necessarily prove that the apocryphal book known to us was really the book of Enoch quoted by St Jude, I will assume the fact of its being thus made the reference of an instruction to the unbelieving Jews of the apostolic age. But surely this amounts to no more than St Paul's words when he said to the Athenians on Mars Hill,—“As I passed by and beheld your devotions, I

* Richard Laurence, LL.D., Archbishop of Cashel, and late Professor of Hebrew in the University of Oxford.

found an altar with this inscription, *To the UNKNOWN GOD.* Whom, therefore, ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: For in Him we live and move and have our being; as certain also of your own poets have said, *For we are also His offspring.*"

St Paul only appeals to the heathen upon the strength of their own superstitious belief in the omnipresence of God, when deifying the elements of the physical world, and men (both dead and living) as herogods, or sons of God, and contends that their superstitions were of a character calculated to prepare them for receiving the Christian doctrine of men's adoption in Christ to become sons of God by the gift of His spirit, to be evidenced in their hearts unto a life of righteousness and peace. So St Jude may have sought to pacify the turbulent spirit of those Jews who opposed the mission of the apostles by following after false Christs, and requiring other signs of Messiah's advent, and of the then impending end of the world, beginning at Jerusalem, different from those foretold of Christ.—Matt. xxiv, 3, 14; John xii, 31, 32. Thus his language would not claim inspired authority for the teaching of Enoch, but (more consistently interpreted) would seem to say—Even the book of moral and philosophical instructions which you profess to have derived from Enoch, the seventh from Adam, and therefore reverence superstitiously, and attend to more than to the testimony of Jewish prophecy, might have prepared you for our proof that the Christ you have crucified in the flesh was the predicted Messiah, and shall shortly return in the spirit and power of the Holy Ghost for an exterminating judgment on the rebellious faction of the nation; even this book of your superstitious devotions might to a certain extent have prepared you to have received more favourably than with open scoffing our solemn warning of an almost instantly coming judgment on the world, beginning at Jerusalem.—1 Peter iv, 5-19.

The astronomical teaching of the apocryphal Enoch resembles the astronomy of a Baal-worshipping people, rather than that of a Jewish prophet, pointing, like the Psalmist, to the heavens as declaring the

glory of God, and not as the abode of any all powerful sun-god, which seems to be the teaching of Enoch respecting the south wind of heaven, saying, lxxvi, 2, "The second is called the *south*, because the Most High there descends, and frequently there descends He who is blessed for ever."

This feature of the subject invites attention to another, and similarly ambiguous, reference to the starry hosts of heaven, as if in themselves deified personifications of spiritual life. In cap. lx, v. 13, speaking of "the Lord of Spirits" as seating "his Elect One" on the throne of His glory, we read, "He shall call to every power of the heavens, to all the holy above, and to the power of God. The Cherubim, the Seraphim, and the *Ophanin*, all the angels of power, and all the angels of the Lords" (viz., of the Elect One and of the other power) "who was upon earth over the water on that day," &c. &c. This allusion to the *Ophanin* would be unintelligible to myself but for the occurrence of the word as the Hebrew of the word translated *wheels* in Ezekiel's prophetic vision of the four-headed symbolism, under which the national glory of *heathen* Babylon, and the limitation of God set upon its then power, had been made the subject of an inspired instruction to the people of God respecting the end and object of the Babylonian captivity, as ordained of God "for good," both to Israel and the whole world, if they had but spiritual discernment to read therein the things which made for righteousness and peace. If, as I have attempted to shew in the first of these Tracts, the symbolism of Ezekiel's prophetic instruction was a slight variation (on inspired authority) of that which emblazoned the glory of Babylon on the walls of the palace of Khorsabad, and probably elsewhere throughout the kingdom, on the sides of the idol-cars enthroning the image of their sun-god, it is not improbable that the *wheels*—dreadful to look upon, and having the appearance of a wheel within a wheel—might (besides their connecting the motion of the car with the wings and feet of the symbolic images) have represented also some similitude of the planetary world on the exterior of such idol-cars, as if—

"With centric and eccentric, scribbled o'er,
Cycle and epicycle, orb in orb."—*Milton's P. L.* viii, 83, 84.

There can be no doubt that "the light of the world," in St John, cap. 1, with 1 John ii, 8, as truly revealed in Christ, being the same with "the great mystery of godliness" in 1 Tim. iii, 16, contrasted certain features in the mystic worship of Cybele (as the Diana of the

Ephesians, where Timothy was appointed head of the Christian church by the apostles) with the idea of Christ's being the light of man's eternal life spiritually and truthfully; under confirmation of God, in the power of his resurrection, and ever spiritually coming again, with gifts of the Holy Ghost, for the redemption of mankind from bondage to the power of sin, and thus, as the Saviour of all men, specially of those that believe. The gospel metaphor involves an ironical reference to the material worship of the Sun and Moon by the heathen, as if these were the eternal light of self-existent life.

The Astronomy of Enoch.

This extends from cap. lxxi to lxxix inclusive, and is headed by these words:—

“ The book of the revolutions of the luminaries of heaven according to their respective classes—their respective powers—their respective periods—their respective names—the places where they commence—their progress—and their respective months—which Uriel, the holy angel, who was with me, explained to me, he who conducts them.* The whole account of them, according to every year of the world for ever, until a new work shall be effected, which shall be eternal.”

My first intention was to have reprinted these and other chapters of the book of Enoch, with running comments when seemingly necessary. But, as it would extend the size of my book inconveniently, I shall content myself with referring only to some leading characteristics of this Tract.

1st. Archbishop Laurence argues that the author of the book must have lived somewhere between lat. 45° and 49°, because he speaks of the longest day as only twelve hours, whilst reckoning nine hours day and nine hours night at the equator. The Archbishop argues from this that the author could not have resided in Palestine, and supposes him to have been a descendant of the dispersions of Israel in the days of Shalmaneser, and located towards the upper part of the district between the Euxine and Caspian Seas. His words are, “ the proportion of 12 to 18 is precisely the same as 16 to 24; the present division into hours of the period constituting day and night.” This is clear enough arithmetically, but that the author of the book of Enoch must, for that reason, have lived in a latitude where the longest day numbered sixteen hours, as the equivalent of Enoch's twelve hours, is not equally clear to me.

* Uriel means the God of Light.

Though the proportion of $12 : 18 :: 16 : 24$ is arithmetically correct, a just comparison of the two systems of astronomy for estimating the longest day at the tropic of Capricorn from their difference in the length of day at the equator, should rather be sought through the proportion $9 : 18 :: 12 : 24$. Also, the most obvious inference from this is, that if Enoch calculated for a day of twelve hours, when the sun had reached the tropic of Cancer, as the natural variation of a day of nine hours at the equator, we, proceeding upon the same theory of computation as he did, and not upon any more scientifically accurate system, should, from a day of twelve hours at the equator, expect one of fifteen hours when the sun had reached the tropic of Cancer.

But, according to our advanced system of calculation (as regulated by the parallels of latitude, in which different places may be situated, and not by the distance of three signs of the zodiac between the vernal equinox and the tropic of Cancer, traversed at the rate of one hour's difference for each sign), the parallel of latitude, in which the longest day would number fifteen hours, is that where $7\frac{1}{2}$ meridians can be counted between the wooden horizon* and the brass meridian on an artificial globe. It is about lat. 30° or 40° , whilst lat. 30° numbers (according to Keith) fourteen hours to its longest day. Allowing, therefore, that the theory of computation was less accurate in the days of the reputed Enoch, his calculations may be fairly taken to represent those current with the ancient Egyptians and Hindus, as originally derived from the Chaldæans; if so, no certain inference as to the country of the pseudo-Enoch can be derived from his astronomical theory respecting the longest day at the tropic of Cancer. Much less is the Archbishop (to my mind at least) to be justified in asserting that he could not have been a Jew of Palestine. The contrary might perhaps be inferred from cap. xxiv, 9, compared with Psalm xlviii, 2, and with cap. liv, 10. For, in the latter passage, the natural characteristics of the country round about Jerusalem are supposed to be as formidable an obstacle to the Parthian cavalry (between the times of Arsaces and those of Herod the Great) as to the horsemen in the apocalyptic vision of God's final judgment on Jerusalem, after the sounding of the *seventh* trumpet.—Rev. xiv, 20.

Again, in cap. xxxi, v. 1, 2, the author's visions seem to carry him from the southern coast of Egypt, and on the north side of the Lunar Mountains, across the Erythrean Sea into Hindostan.

* See p. 87.

In regard to Enoch's longest day, the inference most obvious to my mind is, that (whereas we divide the 360° of the equator into 24 meridians of 15° each for our hour circle) the author of the book of Enoch divided the 360° into 18 meridians of 20° , making their hour circle to contain only 18 instead of 24 hours. They would thus reckon 80 minutes to the hour instead of 60, as we do, for $18 \times 80 = 1440$ minutes, and $24 \times 60 = 1440$ minutes.

When day and night at the equinoxes (or between the sun's *third* and *fourth* gates, *i.e.*, between the signs Pisces and Aries) were reckoned as nine hours each, the longest day (which marks the sun's advance to his sixth gate, or the tropic of Cancer), on the estimated increase of one hour to each sign, could not exceed twelve hours. This is a conclusion of common arithmetic from the data assumed. *Why* assumed I cannot answer.* Possibly the satya-yug of twenty days (for a sandhi or equation of solar and lunar time in four years, see page 92), may have something to do with it.—See under remarks on the golden age, p. 92. At any rate there might have been other reasons than those which assume that the astronomer must have lived in somewhere about our parallel of latitude, since his longest day of twelve hours would, in that case, answer to our longest day of sixteen hours. The well-defined luminous portion of each lunation (as developing the appearance of "the man i' the moon," cap. lxxvii, 21) was perhaps limited to twenty days by the Egyptians, Herod. ii, c. 130, as in the Hindu mythology, when thus limiting the intermitting period of Manu's reign to the satya-yug alone. Possibly, in a comparison of solar and lunar time, the Chaldæans (who reckoned their years by Sari or Decades) might have found it most convenient to divide the equator of 360° into *twentieth* parts for their hours.

* Or possibly (because the tropic of Cancer is distant from the equator by only $23^\circ 28'$ north latitude, and because the variations of day and night throughout the year have to be measured by variations of the sun's declension from the equator northwards or southwards within that range of space), 20° may have been used in the astronomy of Enoch as an approximate measure for comparing space with time when dividing the circumference of the earth (whether regarded as a globe or a circular plane) into 360° , as limiting the extent of *the sun's apparently diurnal motion*.

For whilst $18 \times 20^\circ = 360^\circ$, 18 hours equal 9 of day and 9 of night to one day at the equator. But between the equator and tropic of Cancer 3 signs are passed over by the sun, and $\frac{18}{3} = 6$, whilst $6 + 12 = 18$, as an approximate limit for the variations of day and night within an arc of 20° northward or southward from the equator.

Our mode of reckoning the variations of the length of daylight, according to latitude, as described by Keith, is—"Elevate the pole of the artificial globe $23\frac{1}{2}$ degrees above the northern point of the horizon, bring the sign Cancer in the ecliptic to the brass meridian, and over that degree of the brass meridian, under which this sign stands, let the sun be supposed to be fixed at a considerable distance from the globe."

While the globe is in this position it will be seen that the equator is equally divided into two equal parts, the equinoctial point, Aries, being in the western part of the horizon, and the opposite point, Libra, in the eastern part, and between the horizon and the brass meridian (counting on the equator) there are six meridians, each 15° , or an hour apart; consequently the day at the equator is twelve hours long. From the equator, northward as far as the Arctic circle, the *diurnal arcs* will exceed the *nocturnal arcs*, *i.e.*, more than one-half of any of the parallels of latitude will be above the horizon, and of course less than one-half will be below, so that the days will be longer than the nights. All the parallels of latitude within the Arctic circle will be wholly above the horizon, consequently those inhabitants will have no night. Keith's subjoined calculation (counting the meridians between the horizon and the brass meridian) for the variations in the length of day, according to the latitude, extends from lat. 20° to lat. 60° , and may be briefly expressed in tabular form, thus:—

When at the equator	Day = 12 hours and night 12 hours.
„ at 20° north latitude	„ = 13 hours 20 minutes.
„ at 30° „	„ = 14 „
„ at 40° (reckoning <i>twice</i> $7\frac{1}{2}$ meridians) ..	„ = 18 „
„ at 50° „ „ ..	„ = 16 „
„ at 60° „ „ ..	„ = $18\frac{1}{2}$ „

According to Enoch, the point where the ecliptic cuts the equator at the vernal equinox is the point at which the sun enters his fourth *eastern* gate. Under those circumstances, the day in his time was nine hours, and the night nine hours.

When the sun was leaving his 4th gate	the day was 10 hours and night 8 hours.
„ „ 5th do. „	11 „ „ 7 „
„ „ 6th do. „	12 „ „ 6 „
„ „ 6th <i>western</i> do. „	11 „ „ 7 „
„ „ 5th do. „	10 „ „ 8 „
„ „ 4th do. „	9 „ „ 9 „
„ „ 3d do. „	8 „ „ 10 „
„ „ 2d do. „	7 „ „ 11 „
„ „ 1st do. „	6 „ „ 12 „

Here the arc of the sun's north declination, from the equator to the tropic of Cancer, in north latitude $23^{\circ} 28'$, is made to measure the variations in the length of day between the vernal equinox and the longest day of summer for all that was then known of the habitable world, from the tropic of Capricorn northwards.

Possibly, therefore, Archbishop Laurence may have applied to the primitive astronomy of Enoch's description a standard not suitable, as I was doing in my first attempted illustration, from the Newtonian system, represented in Plate No. 2.

For our computations respecting the variations in the length of day, according to the latitude and time of year, assume that the earth we inhabit is a *globe* or *sphere*. The ancient astronomy, on the contrary, regarded it as a circular plane forming only one of many concentric planes called islands, from their common relation to a surrounding sea, and as otherwise separated by large rivers.

They are also called mountains or kingdoms, having a central one of marked distinction. In the Hindu mythology they are variously numbered as seven, ten, and fourteen, called worlds. Such also is the Ciceronian philosophy, from a double sense attaching to the word *orbis*, and representing a *world*, or *any orb*, especially the *orbit* of a planet.

Mythologically the Hindus seem to have regarded the equator as the dividing line between seven *upper* and seven *lower* worlds.

Hence the different impersonations of the sun's southern declination towards the tropic of Capricorn, like that of Osiris descending into the lower regions for the winter months of the year.

The Laws of the Lesser Light.

Enoch, in cap. lxxii, says:—

"1. After this law" (viz., that of the sun's course through the twelve gates of heaven), "I beheld another law of an inferior luminary, the name of which is the moon, and the orb of which is as the orb of heaven.

"2. Its chariot, which it secretly ascends, the wind blows; and light is given to it by measure.

"3. Every month, at its exit and entrance, it becomes changed; and its periods are as the periods of the sun.* And when, in like man-

* Viz., 30 nights, even as there are 30 days to a lunation, and 360 nights, even 360 days to a solar year.

ner, its light is to exist, its light is a seventh portion from the light of the sun.*

“ 4. Thus it rises, and at its commencement towards the east goes forth thirty days.

“ 5. At that time it appears, and becomes to you the beginning of the month. Thirty days it is with the sun in the gate from which the sun goes forth.

“ 6. Half of it is in extent seven portions, one-half, and the whole of its orb is void of light except a seventh portion out of the fourteen portions of its light. And in a day it receives a seventh portion, or half that portion of its light. Its light is by sevens, by one portion, and by half of a portion. It sets with the sun.†

“ 7. And when the sun rises the moon rises with it, receiving a half portion of light.

* The *seventh* portion from the light of the sun is to be reckoned thus :— Since the moon receives its light by measure from the sun (ver. 2), and its first circuit or phasis is a circuit of *seven* days (lxxiii, 5), the first day of lunar light must be a *seventh* portion from the light of the sun as appportioned to the first phasis or circuit of the moon, viz., to the half-moon in each lunation.

† On ver. 6 Archbishop Laurence says,—“ The disc or face of the moon seems here to be considered as being divided into *fourteen* portions, *i.e.*, each half of it into seven portions, so that in its increase or decrease one of these fourteen portions becomes enlightened or darkened every day when there are only *fourteen* days between the new and full moon, or *vice versa*, but so that in the last two days *one-half* only of a fourteenth portion becomes enlightened or darkened each day when there are *fifteen* days between the new and full moon.”

This division of the moon's disc into *two halves*, and accounting each half to be a *seven days' circuit of the moon*, as completing the illumination of its whole orb at the full, may serve to illustrate the following remark in Jackson's *Chronological Antiquities*, vol. ii, p. 33 :—“ The solar year of the Indians consisted of 12 full months and 360 days, *but they had twenty-four months*, each consisting of fifteen days, for they did not reckon the months from the moon's completing its period, but from the beginning of its hornings.”

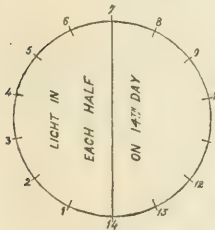


Fig. 1.—The waxing moon.

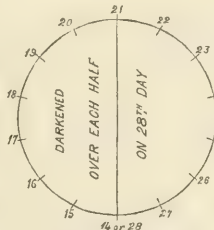


Fig. 2.—The waning moon.

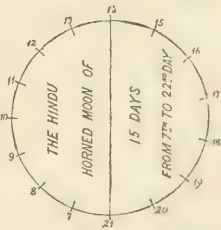


Fig. 3. The Hindu Parouvan, or lunation of 15 days, from horning to horning.

" 8. On that night when it commences its period, previously to the day of the month, the moon sets with the sun.

" 9. And on that night it is dark in its fourteen portions, *i.e.*, in *each half*; but it rises on that day with one-seventh portion precisely, and in its progress declines from the rising of the sun.

" 10. During the remainder of its period its light increases to fourteen portions."

The relation of the moon to the twelve gates of the sun's course through the heavens, in the differing phases of each lunation, is stated thus by Enoch, cap. lxxiii, 5-10:—

" 5. On stated months it changes its settings, and on stated months it makes its progress through each gate. In two gates the moon sets with the sun, *viz.*, in those two gates which are in the midst—in the third and fourth gate. From the third gate it goes forth seven days, and makes its circuit.

" 6. Again it returns to the gate whence the sun goes forth, and in that completes the whole of its light. Then it declines from the sun, and enters in eight days into the sixth gate, *and returns in seven days to the third gate,** from which the sun goes forth.

" 7. When the sun proceeds from the fourth gate the moon goes forth for seven days, until it passes from the fifth gate.

" 8. Again it returns in seven days to the fourth gate, and, completing all its light, declines, and passes on by the first gate in eight days;

" 9. And returns in seven days to the fourth gate, from which the sun goes forth."

Fig. 1 shews how *half* of it (*viz.*, of the full moon), is in extent seven portions of light borrowed from the sun. For the half-moon numbers 7-14ths of the moon's disc. Hence one day's lunar light being 1-14th of the whole disc, is *one-seventh* of the half that disc, which *half* measures *the moon's first phasis or circuit* from new to half moon.

Fig. 2 illustrates verse 9, and Fig. 3 illustrates the quotation from Jackson.

In verse 8 the words *previously to the day of the month* remind us of the sophist's quibble in the *Nubes* of Aristophanes, contending that the *first* day of the month, called "the *new* and *old*" (as that on which the interest on money lent became payable), was no definite day, for two could not be made one; therefore all bargains struck upon such a supposition were necessarily voidable, should the debtor feel inclined to avail himself of such an advantage.

* Archbishop Laurence draws attention to the words in italics, as supplied by himself, to complete the obvious sense, through some accidental omission thereof in the MS.

This chapter of Enoch may be aptly illustrated by the following extract from *Keith on the Use of the Globes*, p. 217, compared with Plate 3 of the illustrations here given :—

“When the sun is at his greatest depression below the horizon, being then in Capricorn, the moon is at her *first quarter* in Aries, *full* in Cancer, and at her *third quarter* in Libra ; and as the beginning of Aries is the rising point of the ecliptic, Cancer the highest, and Libra the setting point, the moon rises at her first quarter in Aries, is most elevated above the horizon and full in Cancer, and sets at the beginning of Libra in her third quarter, having been visible for fourteen revolutions of the earth on its axis, viz., during the moon’s passage from Aries to Libra. Thus the North Pole is supplied one-half of the winter time with constant moonlight in the sun’s absence, and the inhabitants only lose sight of the moon from her third to her first quarter, while she gives but little light, and can be of little or no service to them.”

Resemblance of Enoch’s Chronology to that of Hindu Mythic History.—See Enoch, Cap. lxxvii, 7.

The three quintuples of days, which complete the moon’s light in 15 days, answer to the treta-yug of the Hindus as being three times the kali-yug of 432,000 seconds of time, or of 5 days, each numbering 24 hours.

Also cap. lxxviii, 2.—“He (Uriel) shewed me (Enoch) also the decrease of the moon which is effected in the sixth gate, for in that sixth gate is its light consumed.” Now the moon enters its sixth gate at its third quarter, or in 7 days from the full moon.

But the satya-yug (which measured Manu’s intermitting reign of light in each lunation, according to the mythology of the Hindus) was limited to 20 days, each numbering 24 hours.

For this, if (instead of 7 days to the sixth gate) we add a *fourth* quintuple of days to the three quintuples of cap. lxxvii, 7, we have a computation of lunar time resembling that of the Hindus in their four lesser yugs.

But the maha-yug, or divine age, was a decade of the kali-yug, or age of time. Hence, reckoning the age of time as 5 days, the maha-yug was 50.

Again, in 720 days (or 2 years of 360 days) there are 14 maha-yugs of 50 days, with a remainder of 20 days ; and 71 maha-yugs of

50 days make 10 lunar years of 3540 days, with an excess of 10 days.

Hence (seemingly) the law of adding 20 days, or one satya-yug (as a sandhi or equation of solar and lunar time), to complete the manuantara of 10 lunar years and one lunation of 30 days.

For the 3570 days (thus numbered to a manuantara) multiplied by 14, make 49,980 days, which, in their turn, must be increased by 20 days to make up the kalpa of 50,000 days, or 1000 maha-yugs, each numbering 50 days,

But $\frac{49980}{354}$ days number 141 lunar years 2 months 6 days, or about 14 decades of lunar years, whence we see the reason for multiplying the manuantara by 14 to make the kalpa, though still deficient by 20 days.

To 49,980 days add the 20 days, and we have for the kalpa or great day of Brahma $\frac{50000}{360}$ days = 138 years 10 months 20 days of luni-solar time. But Brahma's day was as long as his night, and twice 138 years 10 months 20 days makes 277 years 9 months 10 days, Brahma's day and night. His year was 360 times his day and night.

But 360 times 10 days = 3,600 days, or 120	}	10 years.
lunations, or - -		
Also 360 times 9 months are - -		270 years.
And 360 times 277 years are - -		99,720 years.

100,000
100

The life of Brahma, - 10,000,000 years.
or nearly 278 revolutions of the zodiac. For 277 times 36,000 years, with a remainder of 28,000 years, make up the 10,000,000 luni-solar years of Brahma's life.

But, according to the mythology of the Hindus, Manu did not reign in all the yugs, but in the satya-yug only. Hence, as there was only one satya-yug in every maha-yug, or divine age, and 71 maha-yugs, with one satya-yug, in each manuantara, the duration of Manu's reign in each manuantara will be measured by 72 times 20 days, or by 1440 days, or 4 lunar years and 24 days, or 4 luni-solar years of 360 days exactly.

Hence the manuantara (as measured only by the days of the satya-yugs numbered therein) represented a mode of computation by a cycle of four years, like that of the Egyptian Lustrum and the Greek Olympiad.

for an equation of solar and lunar time at the close of every *fourth* year. Thus *four* quintuples of light, or 20 days, make up the satya-yug of Manu's reign in its relation to the golden age of classical mythology.

For the satya-yug being four times the kali-yug of 5 days, represents the sum of the four lesser yugs. Thus the *golden age* of each lunation represented also the difference of 20 days between the lunar year of 355 days, and the soli-lunar year of 360 days in a Lustrum or Olympiad, of 4 such years compared. Thus, 12 months of 30 days number 18 months of 20 days, and 30 days of 12 hours number only 20 days of 18 hours.—See p. 86.

The next, or *silver age*, like the treta-yug of the Hindus, seems to have represented the time of full moon, as an inferior amount of lunar time, and therefore a more defective approximation towards that equation of solar and lunar time, which seems to have been the object of the Hindu chronology in regard to its four lesser yugs.

Again, the *brazen age*, like the dwapa or dwapar-yug of the Hindus, represented a still smaller amount of lunar time, and therefore a considerably less perfect form of that computation for those four lesser yugs which had for its object an equation of solar and lunar time once in four years, and possibly in seasons of 4 months numbering 120 days, compared with those of 3 months, numbering 90 days.

For $3 \times 120 = 360$, and $4 \times 90 = 360$.

Lastly, the *iron age*, as the kali-yug or age of time in the mythology of the Hindus, represents the diminution of lunar light to its extinction with a change of the moon, or the first and smallest period of its advance from change to the satya-yug of 20 days. This, therefore, represents an increase in the defect of lunar light, approaching to that darkness in heaven which is, in the Jewish Scriptures, made prophetically to symbolise the times of a deteriorated communion between God and man on earth, to the discomfort of human life.

On the Days numbered to each Year of the Kali-yug in the Historical Chronology of the Hindus.

The kali-yug of 5 days (or the age of time) was one-fourth of the satya-yug of 20 days, and 12 times 20 number 240 days, for the days of a year reckoned by the satya-yugs in 12 lunations of 30 days each; for Manu did not reign in any other of the four lesser yugs except the satya-yug.

Again $\frac{360}{20} = 18$ days. Hence, apparently, the origin of Enoch's hour's circle, which reckons only 9 hours day and 9 hours night at the equator, by dividing the 360° of that circle into 18 meridians at 20° apart, whereas we divide it into 24 meridians at 15° apart.—See pp. 86, 92.

Hence, perhaps, the secret of the great differences which appear to exist on comparing the mythic years of the Hindu kali-yug with our solar years of $365\frac{1}{4}$ days.

For Coleman calls our A.D. 1832 the 4933d year of the present kali-yug, which, he adds, commenced A.M. 906.

But Duff, writing in A.D. 1839, calls it the 4944th year of the present kali-yug;* of which, he adds, the 1000th year was about our B.C. 2000.

Comparing these two statements together, we count only 7 years from A.D. 1832 to A.D. 1839, but the difference between 4933 and 4944 years is 11 years.

It appears, therefore, that the Hindu kali-yug may be reckoned so that the years thereof should bear the ratio of 11 to 7 years when compared with our own solar year.† The years, therefore, of the kali-yug must have numbered fewer days than we reckon to a solar year.

The *approximate* proportion (omitting any remainder in days), is—

Days.	Days.	Years.	Years.
$365\frac{1}{4}$	: 240	:: 11	: 7 of $365\frac{1}{4}$ days each.
Also $365\frac{1}{4}$	: 240	:: 4933	: 3241 years of $365\frac{1}{4}$ days.

From the above proportions we learn that 3241 of our solar years are an approximate equivalent for 4933 years of this present kali-yug, reckoning 12 satya-yugs or 240 days to a year of the kali-yug.

From 3241 solar years of $365\frac{1}{4}$ days each,

Take A.D. 1833

B.C. 1408 represents the beginning of this present kali-yug.

Also 1408 solar years of $365\frac{1}{4}$ days from B.C. 4004 (as the date of

* Duff, however, in page 126, says that the maha-yug numbered 12,000 years, and as the kali-yug was always 1-10th of the maha-yug, it must, in that case, have numbered only 1200 years, though, otherwise, as 5 days and 36,000 years, or 432,000 lunations.

† This difference may, however, only prove that Duff and Coleman dated the beginning of the Hindu kali-era from different expressions for the A.M. corresponding to the A.D. of which they respectively spoke.

the Creation according to our reckoning) give A.M. 2596 as our year of the world for the beginning of the kali-yug, when numbering with Coleman 4933 (mythic) years, to A.D. 1832. Yet Coleman gives A.M. 906 as the beginning of the present kali-yug. It is clear, therefore, that Coleman must *erroneously* have counted to the mythic years of the kali-yug the same number of days as there would be in a like number of our solar years, for in no other way could he have dated its beginning from A.M. 906; though his reckoning would be perfectly correct in that form. Thus, B.C. 4006, less 906 years = B.C. 3100; add to B.C. 3100 our A.D. 1833, and their sum is 4933 years.

Duff, on the other hand, seems to reckon the mythic years of the kali-yug as lunar years of 354 days (or possibly as 355 days, to make a more complete equation of solar and lunar time every 4 years, since $4 \times 355 + 20$, for a sandhi, = 4×360 days), compared with our solar years of $365\frac{1}{4}$ days, when he tells us that our A.D. 1839 was the 4944th year of the present kali-yug, and that our B.C. 2000 was about the 1000th year of the kali-yug. That the years of the Hindu kali-yug are as lunar years compared with our own solar year of $365\frac{1}{4}$ days may be readily shewn from the following proportion :—

Years of kali-yug.		Solar years of $365\frac{1}{4}$ days.		Days.		Days.
3944	:	3839	::	$365\frac{1}{4}$	:	355
Days.		Days.		Years of kali-yug.		Solar years of $365\frac{1}{4}$ days
Also $365\frac{1}{4}$	:	355	::	1000	:	971

Hence, for the $3944 + 1000$, or the 4944 years numbered over the kali-yug in A.D. 1839 by Duff, we find 4805 of our solar years are an approximate equivalent through the following proportion :—

Days.		Days.		Years of kali-yug.		Solar years of $365\frac{1}{4}$ days.
$365\frac{1}{4}$	:	355	::	4944	:	4805

But 4805 solar years of $365\frac{1}{4}$ days, ending in A.D. 1839, date their commencement (and therefore the beginning of the present kali-yug of the Hindus according to Duff's account) from our B.C. 2966, or A.M. 1038. For the difference between B.C. 4004 and B.C. 2966 is 1038 years.

Seeing that the satya-yug of *mythic years* primarily reckoned only *the seconds of time in 20 days of 24 hours each*, and was used as a sandhi, or equation of solar and lunar time, to complete each manvantara and each kalpa; also that each manvantara (when numbered in days only by the days of the satya-yugs, as the appointed limitation of Manu's personal reign therein), reckoned four solar years of 360 days,

or four times 355 days + 20 days, it seems highly probable that the lunar year was *practically* (in the chronology of the Hindus equally as by Numa) reckoned as 355 days,* though still counted *astronomically* as 354 days, or twelve times $29\frac{1}{2}$ days.—Enoch lxxiv, 14.

Thus Enoch asserted that there were astronomically 364 days in each solar year, but practically, like the Hindus, he only numbers 360 days to each year. He adds, however, 4 days, as conductors of the four seasons, by dividing the year in quarters, as the *Colures*, or *voices of light*, do the ecliptic on an artificial globe.—Enoch lxxiv, 2. For these he says “serve four days which are not computed in the computation of the year.”

I can find no historical record that the days of the solar year were ever, in any country, practically numbered as 364. For the ancient Chaldeans numbered practically only 360, to which the Egyptians added 5 annually, not taking the remaining *fourth* of a day into account more than *once* in the Lustrum of 4 years, reckoned as $4 \times 365 + 1 = 1461$ days; and *once* again, when amounting to a whole year, in the Great or Sothiac Cycle of $4 \times 365 + 1 = 1461$ years.

Similarly, I can find no historical record that 355 days were ever numbered to the lunar year in any calendar of practical chronology except in that of the Romans by Numa, though (for reasons already given) it seems to have been also the lunar year of the Hindus.

Numa is said to have added 1 day to the lunar year of 354 days from a superstition that there was luck in odd numbers, though it is more likely that he found 5 days more convenient than 6 as the basis of his computations for equalising solar and lunar time, when reckoning time by decades of years, as the Chaldeans did under the name of *sari*.

The old Egyptian chronicle was framed only after the Egyptians began to reckon $365\frac{1}{4}$ days to a year, and its historical chronology terminated B.C. 350. It is clear, therefore, that the chronology of the pseudo-Enoch is one of more ancient date. It does not, however, follow that the antiquity of the book itself is co-equal with the astronomical chronology described therein. The historical parts extend *allegorically* down to the times of Herod the Great, according to Archbishop Laurence's interpretation of the allegory. But the prophetic notices involve such marked reference to certain peculiar characteristics of our

* This appears to have been the original year of the Veda according to the *Key to the Chronology of the Hindus*, which I had not seen when writing the above, though kindly presented to me since by J. W. Jones of the British Museum.

Christian doctrine, that if ancient heathenism had not symbolically recorded its belief in the relation of God to man under a mystic triad of persons, and its belief in the doctrine of Divine incarnations (as of a mystery kept secret from before the creation of man, and never to be fully revealed until the *last* incarnation of the Divine Spirit, "as God's *secret one* sitting on the throne of His earthly glory in the end of the world," or in the Messiah's day of Jewish prophecy), we might almost feel disposed to regard the prophecy of the ten weeks as the forgery of a pious fraud by some Judaising Christian.

At whatever time written, the book can never have been designed, even by its author, to pass current for the composition of Enoch. For no author intending his book to be viewed in that light would make such a stupidly absurd forgery as to introduce Noah as the historian of his own times, and then continue with an allegorical description of Scripture history onwards, even to the times of the Christian dispensation.

It is not, however, improbable that the Jews of the dispersion, as representing a people divided amongst the heathen of conflicting religious superstitions in Syria and Egypt, after the dismemberment of the empire of Alexander the Great, should (as in contrast to the traditions of the Egyptian Jews) perpetuate also the traditions of Chaldaean and Phœnician origin under the title of traditions orally derived from Enoch. On such a supposition, the book (even if never written until the latter days of the Mosaic dispensation, and long after the Egyptians had begun to number $365\frac{1}{4}$ days to their solar year), would mould its chronology on the basis of the more ancient Chaldaic astronomy, and associate therewith the mythically historic traditions of Asia as distinct from those of Egypt in many respects, though in others retaining evidence of much similarity.

Though the book evidently treats of distinct subjects, and allegorically connects the historic reminiscences of widely distant times with astronomical and mythic traditions, of which it professes to have derived the earliest from Enoch, and for that reason to have been vaguely called by his name, it seemingly retains internal evidence of one common object or design pervading the structure of its distinct parts, as if designed to make it, in and from the latter days of the Mosaic dispensation,* a prophetic text-book respecting the signs of the times of Messiah's advent in

* From the internal evidence of the book it is certain, as Archbishop Laurence says, that it could not have been written earlier than the Babylonian captivity.

the end of the world, as foreshadowed from the beginning, and continuously memorialised by Gentile traditions no less than by those of the Jews.

Without entering upon any very minute analysis, the book of Enoch seems to treat of five distinct subjects, viz.—

1st. The old prophecy of judgment on the watchers, as referred to in Jude v, 14, 15, from Enoch, cap. ii. This has reference to his vision of judgment, cap. xiii, and his book of the words of righteousness, and of the reproof of the watchers, &c., cap. xiv. to xxxv.

But this old prophecy, with which the book opens, is only a brief and general expression of the revelation made in more detailed form under the prophecy of the *ten* weeks as limiting to 7000 years the whole interval between the creation of man and the end of the world as the beginning of an eternal judgment prepared for the wicked.

2d. Enoch's second vision of wisdom, consisting of three parables (cap. xxxvii to lxix), called erroneously 103 in cap. xxxvii, 3.

The revelation of the *third* parable, or that respecting Behemoth and Leviathan, was accompanied by an earthquake at which the heaven of heavens shook, and "the Ancient of Days" was seen sitting on the throne of His glory, while the angels and saints were standing around Him. Herein we may notice that the language of the latter-day Jewish prophecies is borrowed from Daniel and Haggai, and applied to the prediction of the flood as then impending in Noah's time.

In this part of the book Noah himself is represented as the author of the narrative of Enoch's *third* parable, as of secret things revealed to himself by Enoch (cap. lviii to lxix) in the 500th year of Enoch's life-time,* or about the 1200th year of the world, if we date the birth of Enoch, as this book does, seemingly from about A.M. 700.

But the allusion to the *seventh* month, and *fourteenth* day of the month, seems also to be one of latter-day Jewish prophecy applied to the times of Noah, and probably the vision of the angel with measuring ropes to measure the righteous.—Cap. lx. (Compare Ezekiel's vision of cap. xl, v. 3; xlvi, 3; Zech. ii, 1, 2, with Rev. xi, 1, 2). Hence, amongst other interpretations for Isaiah v, 18—"Woe unto them that

* Yet Scripture says that Enoch was translated into heaven in the 365th year of his life.

draw iniquity with cords of vanity, and sin as it were with a cart-rope"—I hope I shall not be saying anything very absurd if I presume that reference may be made to a Baal-worshipping people parading the car of their idol-god through the streets of their city as *drawn by ropes*.

Thus, the ropes which would measure the strength of the popular fanaticism might be regarded by a heathen priesthood as a measure of the righteous, and by the prophets of the Jewish nation compared ironically with the measuring-rod of another standard, derived from the typical institutions of the Mosaic law, as ordained of God for an instruction of righteousness to Israel.

3d. The Book of the Revolutions of the Luminaries of Heaven, &c.—
Cap. lxxi to lxxx inclusive.

4th. The Visionary Dreams of Enoch, as recited by him to his son Methusalah, and renewing his instruction of wisdom. These allegorise, in absurd form, the leading incidents of Scripture history, and conclude with the vision of judgment on the seventy shepherds.—
Cap. lxxxiv to lxxxix.

5th. Enoch's Second Book of Prophecy, extending to the end of time. This begins at cap. xc, and extends over a prophetic period of *ten* mystic weeks, each numbering 700 years, and therefore over 7000 years in all.—Cap. xcii to the end.

In one marked characteristic this alleged prophecy is peculiarly Jewish, viz., in its prediction of the flood, compared with Enoch's more detailed reference to the events of those days (cap. liv, v. 1-3), we read: "Afterwards the Ancient of Days repented, and said; In vain have I destroyed all the inhabitants of the earth. And He swore by His great name, saying; Henceforward I will not act thus towards all those who dwell upon earth. But I will place a sign in the heavens; and it shall be a faithful witness between Me and them for ever, as long as the days of heaven and earth last upon the earth." The Hindu mythology, on the contrary, speaks of ever-recurring deluges, introducing all the great cycles of solar and lunar time. In most other respects Enoch's prophecy of the *ten weeks* seems to be modelled on an Hindu mythic basis, viz., that of Vishnu's *ten* avatars, or marked manifestations of Divine interference in the affairs of men, for periodic vindications of the eternal truth (as believed in by the heathen,* though only under debased

* James ii, 19.

association with ignorant and cruel superstitions), that God is governor in all the earth, notwithstanding the unrighteousness and oppression which exist therein. It seems also to blend with heathen traditions another peculiar feature of Jewish prophecy, viz., that of Ezekiel's *seven months* (Cap. xxxix, 12, 14), in the relation thereof to the seven typical months of Jewish harvest, as (in the days of Haggai's prophesying) extended to the *tenth* month, by 70 typical days, from the 15th of the 7th month to the 25th of the 9th month (Hag. ii, 18), according to the years of the Babylonian captivity, or as 70 days from about the end of the seventh month to the anniversary of the fast of the tenth month (Jer. lii, 4), when turned into joy (Zech. viii, 19) in the days of the restored kingdom.

For as originally under the Levitical law of Mosaic institution, so more especially under the continuous instruction of Jewish prophecy explaining the true spiritual application of that typical instruction, the typical months of the Jewish harvest were made prophetically to symbolise the end of the Mosaic or typical dispensation as "the end of the world" predicted in Dan. vii, 25-28, when compared with Heb. ix, 26-28, and Matt. xxiv, 3, 14, interpreted by Rom. x, 18, and Rev. xiv, 6. Thus the resurrection of Christ in confirmation of His gospel is a never-ceasing proclamation of the *seventh apocalyptic trumpet* in its eternal warning to all flesh, exhorting them to live on earth in the fear of God as taught by Christ, if they earnestly desire after death to become participators in His salvation!

Also when Jerem. xxx, 34-40; xxxiii, 19-26, and Haggai ii, 6, 7, are interpreted by Heb. viii, 2; xii, 26; and Ezek. xxxvii, 11-26, by Matt. xxii, 41-46.

Introductory Remarks to Dr Rieu's Paper.

On arriving at the general conclusions here stated, under a seeming proof of accuracy upon arithmetic data, I was lamenting to my brother-in-law (J. W. Jones, Esq., of the British Museum) my want of ability to discover the meaning of the Sanscrit names given to the yugs, and used in other features of this intricate subject. At his request, therefore, I submitted a few questions for the consideration of his friend Dr Rieu, whose valuable and learned reply is here subjoined in its integrity. It seems to confirm my previous conclusions, from independent data, that the yugs, though ultimately numbering large cycles of solar or lunar years, might be computed in seconds of time; so that the days of the kali-yug thus reckoned should represent the difference of solar and lunar time (actually or approximately) in one year, and those of the satya-yug represent the difference (similarly reckoned) every fourth year.

The etymology of the names given to the four lesser yugs, as explained by Dr Rieu, is in perfect harmony with the idea that, like the golden, silver, brazen, and iron ages of classical mythology; they are metaphorical expressions assimilating the four distinct periods of every lunation to a corresponding revolution of time in larger cycles, all of which terminate with a kali-yug (whether called "age of time" or "age of sin"), as representing the end of prophetic time, in its relation to some then impending judgment on the world for the sins of men.

The dwapara-yug or "age of doubt," would represent the ten days of the moon's waning course from full to the last five days of the lunation, as an apt similitude of declining greatness, morally or politically, in the history of any particular people, or of the world generally.

Similarly the treta-yug, or that of "the three sacrificial fires," may be computed in the language of a metaphor derived from the moon's changing phases during the first fifteen days of each lunation. The first sacrificial fire commemorating the new moon—the second its horning—the third its full-orbed splendour. But, as the early part of this yug would represent only a condition of very feeble light (however welcome in transition from absolute darkness), it represents only the silver age of the moon compared with a fourth similitude, representing its golden age in mythic identity with its appearance by night, for twenty days of each

lunation, AS A MAN ! Compare Archbishop Laurence's Enoch, lxxvii, 21, with remarks on Herod. ii, cap. 130, in p. 10 of Appendix A, 2 ; and with the arithmetical fact that a satya-yug of 1,728,000 seconds of time numbers 20 days of 24 hours each.

Hence (though once wavering after the construction of plate No. 2, illustrating the Hindu mythology of Manu's reign in the satya-yug), I have now come definitively to the conclusion that the treta-yug alone begins with the new moon, and that the satya-yug does not commence until a fuller manifestation of lunar light, that its twenty days may measure the brightest portion of the moon's age in each lunation ; and thence make it an apt symbol to represent the golden age of any nation's prosperity, or of the world's past history up to any present time of prosperity.

In the *Key to the Chronology of the Hindus* the mythic years of the kali-era number only the tenths of seconds, or 432,000 matires in a day of twelve hours. Hence, the maha-yug numbers only five days of twenty-four hours, and seventy-one such maha-yugs, or divine ages, make 355 days, which was the original year or menuantara of the Veda.

This is a fact of great importance. For my calculations, derived from other data, estimated the lowest expression of the maha-yug or divine age at 50 days, the menuantara of which (or $71 \times 50 = 3550$ days) represents a decade of ordinary years or menuantarass.

The menuantara varies (excepting the maha-menuantara of $\frac{8570}{10}$ or 857 years) according to the chronological value of the divine ages.

Thus, when the divine age represents an ordinary menuantara, the next higher form of the menuantara is 71 years, for 71 divine ages.

The old soli-lunar year of 360 days was called especially the prophetic menuantara.

The equivalent for the 4 lesser yugs, comparing their mythic years with historic time, is to be ascertained thus:—One prophetic menuantara of 360 days, solar time, is as one year of mortal life. Hence $360 \times 100 = 36,000$ days of symbolic account, for as many years prophetically. Again, a day divided symbolically into 12 hours (for a prophetic representation of day without night) is as the prophetic menuantara of 360 days divided into 12 months. Thus, whilst 100×360 days of 12 hours number 432,000 hours for the mythic years of the kali-age, answering to 100 years of historic time, 100×360 years or 36,000 years $= 432,000$ lunations of 30 days each, are the ordinary astronomical equivalent for the 100 years of Brahma's mythic life.

	Days without night.	Hours mythically called years.	Days mythi- cally called years.	Lunations of 30 days mythi- cally called years.
But if we have for the kali-age, Then the dwapa-yug.....	100* years of 360 days,	432,000	36,000	1,200*
The treta-yug.....	200 years of do.	864,000	72,000	2,400
The satya-yug	300 years of do.	1,296,000	108,000	3,600
	400 years of do.	1,728,000	144,000	4,800
Also their sum, or the maha- divine age, representing the kalpa or great day of Bra- ma's millennium. This con- sists of 1000 ordinary divine ages, representing only as many years, or prophetic menuantaras	1000* years of histori- cal account, but ... }	4,320,000 } years my- thically ... }	360,000	12,000*

* The sum of the lives of the ten antediluvian patriarchs amounts to 8570 years, and this sum, divided by their number, gives 857 years for the average life or antara of a Manu. Also 14×857 years (for the 14 menuantaras to a kalpa) = 11,998 years, approximately for the 12,000 years of mythic reckoning as 12,000 lunations = 1000 prophetic menuantaras in the maha-divine age of Brahma's life.

If the views here taken of the Hindu chronology are correct on the whole, however defectively stated, its computation of 432,000 *mythic* years to the kali-yug (for the 432,000 *days* in 1200 years of 360 days each) proves the affinity thereof to that of the ancient Chaldæan and Egyptian chronology for the antediluvian period of the world's history.

That the protracted numbers of the ancient Egyptian chronology are, when reduced, so nearly in conformity with the marginal chronology of our Bible as to confirm its accuracy, I have shewn in my Analysis of the old Egyptian Chronicle, pp. 20, 21 of this Tract.

I have also endeavoured to shew in tabular form that the antediluvian period of man's history, according to the Phœnicians, Chaldæans, Egyptians, and Hindus, corresponds to what Moses has, in the simplicity of a truthful record, handed down to us respecting the same times, only setting aside the Gentile traditions of their heathen mythologies, and their artificial chronology of 1200 years, or a kali-yug of 432,000 days for the "antediluvian age of sin."

Hence, I contend that these ancient chronological systems, when rightly understood, do not in any way lengthen out the duration of man's history beyond the times numbered over it in the marginal chronology of our Bibles; and that (in regard to the antediluvian period) they might seem to have numbered only 1200 years*, whereas the sum of the successive genealogies of the antediluvian patriarchs at

* It appears, however, from the *Key to the Chronology of the Hindus*, that these 1200 years date their beginning from the end of the first satya-yug of 400 years; or rather from the return of Cain and his family to the settlements of Seth after 6 menuantaras, or $6 \times 71 = 426$ years, had passed since the creation of man.

the flood, or in the 600th year of Noah's life, numbered actually 1656 years.

Hence the oft-repeated demand that the antediluvian period of the Mosaic records (as shorter in the Hebrew than in the Greek text) should have its chronology lengthened out to correspond with that of the above Gentile traditions (as if these were veritable traditions of a far greater antiquity), is absurd in point of fact. It is also mischievously irreverent in the blindness of its disregard for the authority of Moses when claiming (under confirmation of his word and works) to have been truly a prophet of God, and intrusted with a Divine legation to Israel.

*Memorandum on the Chronology of the Hindus by Dr Rieu
of the British Museum.*

The oldest mention of a *yuga* is found in the Jyotish or Vedic Calendar, where it is applied to a cycle of 5 lunar years. Hence, the progress may be traced to one of 60 lunar years; thence to one of 60 years of Jupiter, or 3600 common years,* which is called *vákpati-yuga* or Jupiter's Cycle. This last, multiplied again by 60, gives rise to the *prajānāth-yuga*, containing 216,000 years; and twice that, constitutes the *kali-yuga*; which again, multiplied by two, produces the other *yugas*.—See Colebrooke, *Essays*, vol. I, pp. 107, 108; vol. II, pp. 447, 448; and Latten, *Indische Alterthumskunde*, vol. I, p. 827.

The division of the day, according to the Institutes of Manu, is as follows :—

18 Nimesha (twinklings† of the eye)	=	1 chashtha.
30 Chashtha,	-	= 1 kala.
30 Kala,	-	= 1 muhurta.
30 Muhurta,	-	= 1 nycthemeron.

—See Manu, chap. 1, v. 64.

* But this cycle of 3600 years represents the equivalent in luni-solar (or old Chaldaean) years for the Hindu *treta-yug*, when numbered as 1,296,000 days, mythically called years; as from a *kali-yug* of 1200 old Chaldaean years, numbering 432,000 days, mythically called years.

† The “twinkling of an eye” was a fraction less than ten matires, which equal only one English second. Hence, the matire was 1-10th of 1-60th, or 1-600th part of an English minute.

In the next following verses we find it stated that the year of man is a nycthemeron of the gods, and that the sum of the four ages, *i.e.*, 12,000 years of the gods, multiplied by a thousand, constitutes one day of Brahma, his night being of equal duration.—(Manu, I, 67-72). The names of the four ages are commonly interpreted as follows:—

Kali-yug,	-	the age of sin.
Dwapara,	-	" doubt.
Treta,	-	" the 3 sacrificial fires.
Satya or krita-yug,	-	" truth or perfection.

But they seem to have had originally a connection with numbers, as the same words, kali, dwapara, treta, krita, are applied to the faces of the die, severally marked with one, two, three, or four dots.—(See Böhblingk and Roth, *Sankrit Wörterbuch*).

Jambu Dwipa is one of the seven islands, or parts of the world, which the Hindus suppose to surround Mount Meru. It is the one which contains India. Its name is derived from Jambu, *Eugenia Jambolanx*, or rose-apple, a tree common in India. A colossal Jambu tree is supposed to shade the lofty summit of Mount Meru.

The best work to consult on the chronological system of the Hindus is Colonel Warren's *Kala Sankalita*, an abstract of which will be found in Prinsey's *Indian Antiquities*, edited by Thomas, vol. II, p. 148, &c.

Another work bearing on the subject is —“ *A Key to the Chronology of the Hindoos*, proving that the protracted numbers of all the Oriental Nations, when reduced, agree with the dates given in the Bible.”—2 vols. 8vo., Cambridge, 1820.

SYNOPTICAL TABLE.

The Two Hindu Subdivisions of Time harmonised, and compared with our own, by compilation from the Key to the Chronology of the Hindus.

For the Hindus seem sometimes to regard the ninesha "or twinkling of an eye" as the unit of time, at others they substitute the matire or $\frac{1}{4}$ th part of an Indian second and the $\frac{1}{24}$ th (or $\frac{1}{4}$ of $\frac{1}{60}$) of an Indian minute, and $\frac{1}{60}$ th part of an English minute.

1 Matire	-	= $\frac{1}{4}$ of an Indian second	-	= $\frac{1}{10}$ th of an English second.
4 Matires	-	= 1 Indian second	-	= $\frac{2}{5}$ of do.
9 $\frac{2}{3}$ (or $\frac{32}{3}$) Matires	-	= 1 Ninesha, or "twinkling of an eye," being $\frac{1}{8}$ th of the cashtha, or 32 matires,		
10 Matires	-	-	-	= 1 English second.
32 Matires	-	= 18 Nimeshas or 1 cashtha, being 8 Indian seconds,		
240 Matires	-	= 1 Indian minute	-	= 24 English seconds.
600 Matires	-	-	-	= 1 English minute, or 60 seconds.
960 Matires	-	= 30 Cashthas or 1 cala, being 4 Indian minutes,		

14,400 Matires	-	= 15 Calas or 1 naigue, being $\frac{1}{2}$ the mahurta or hour, considered as $\frac{1}{30}$ of a day,	= 24 English minutes.
28,800 Matires	-	= 30 Calas or 2 naigues, making 1 mahurta,	= 48 English minutes, or $\frac{1}{30}$ of a day.
108,000 Matires	-	= $7\frac{1}{2}$ Naigues or 1 saman, being $\frac{1}{8}$ of a day,	= 3 hours, or $\frac{1}{8}$ of our day.
432,000* Matires, or 1 kali-age,		= 4 Samans or 15 mahurtas, being $\frac{1}{2}$ a day, —a day without night,	= 12 hours = 15×48 minutes.
864,000* Matires, or 1 dwapa-yug,		= 8 Samans or 30 mahurtas, being 1 nycthemeron, or day and night,	= 24 hours = 30×48 minutes.

* Hence the kali-yug of 432,000 matires represents a day of 12 hours, and the maha-yug of ten times 432,000 matires represents 5 days of 24 hours each.

Also 1000 such maha-yugs make 5000 days to the Calpa or Great Day of Brahma, which is otherwise reckoned as containing 71 mahayugs and 14 manuantaras, with certain additions for the sandhi, or equation of solar and lunar time.

For the manuantara is variously estimated—

1st. As 5 days $\times 70$, or a year of 355 days = $71 \times 4,320,000$, or 306,720,000 matires.

2d. As a year of 357* days = $71 \times 432,000$ + the satya-yug of 1,728,000, or 308,448,000 matires.

3d. As a year of 360 days (or $\frac{355 \times 71}{70}$, see vol. i, p. 31,) numbering $72 \times 4,320,000$, or 311,040,000 matires. This is called the manuantara of Brahma, or the prophetic manuantara.

The mahamanuantara is a period of 857 years, and represents the antara, or average age, of the antediluvian patriarchs. Because, according to the Hebrew text of the Bible, their aggregate lives in the line of Seth, divided by 10 (their number), gives 857 years.

This is the manuantara by which the mythic years of Brahma's life (in its relation to the world's age) are historically chronicled. Thus our present A.D. 1861 is the cali-year 4963, and the A.M. 5863 of Hindu reckoning, being otherwise denominated the 4963d year of the kali-yug of the 28th mahayug of the 7th manuantara in the first calpa, or day of Brahma's 51st year.

* 357 days are a mean between the lunar year of 354 days and the solar year of 360 days. This is the manuantara upon which Coleman's calculations are based.

The Fourteen Manus of Hindu Mythic History in their relation to the Ten Antediluvian Patriarchs of Mosaic record.—From the Key to the Chronology of the Hindus, printed at Cambridge by J. SMITH, Printer to the University, A.D. 1820.

The Antediluvian Kingdoms of Hindu and Chalthean record subdivided, in the lifetime of Adam, into those of two rival pretensions, Seth and his posterity being accounted, by the Gentiles as a *solar* race of kings, Cain and his posterity as a *lunar* dynasty.

Hindu Names for Adam and his Descendants in the line of Seth.

1. *Satyambhava*, the Son of the Self-existing, answering to *Pohi*, the Son of Heaven, amongst the Chinese, and to the Egyptian *Heli*, son of Vulcan.
2. *Swarochischa*
3. *Auttami*
4. *Tanasa*
5. *Raivata*
6. *Chacshusha*
7. *Vaivaswata*
8. *Satyavrata*, the prince saved in the ark.

Chalthean Names for Adam and his Descendants in the line of Cain.

1. *Alorus*. Years of reign in prophetic reduced to solar years.
30 for 29
2. *Alaparus*..... 130 for 128
3. *Amillarus*..... 120 for 119
4. *Amenon*..... 180 for 177
5. *Megakurus*..... 100 for 98
6. *Daus*.....
7. *Achloresclus*, not counted.
8. *Anadophus*..... 180 for 177
9. *Anempsinus*, not counted.
10. *Sisuthrus*, the prince saved in the ark.

The Antediluvian Patriarchs of Bible record restricted to Adam and his descendants in the line of Seth as that of man's promised deliverance from the power of evil.

1. Adam. Years of reign.
2. Seth..... 112
3. Enos..... 98
4. Cainan..... 95
5. Mahalaleel..... 55
6. Jared..... 132
7. Enoch, not counted.
8. Methuselah..... 233
9. Lamech, not counted.
10. Total, 725
11. Noah, the first ruler in the postdiluvian world.

Between Adam and Noah the Gentile traditions thus reckon two distinct dynasties of kings, and only six generations to each, numbering 12 + 2, or 14 Manus for the 10 patriarchs of Mosaic record in the line of Seth, omitted only as 8 reigning Manus, by omission of Enoch and Lamech. Enoch's translation into heaven and Lamech's rule being represented in Noah, may have suggested a plausible reason for this, whilst the real motive might have been to obtain the number 14, according to the years of Ibrahim's kalpa, or day without night.

For the kalpa of 4,320,000,000 naties, or tenths of a second, numbered 28 years of 355 days (which was the original year of the Veda), with a remainder of 60 days. It thus, as it were, symbolised the two solar cycles, viz., that of 28 years, answering to the days in a lunation of 4 times 7 days, and that of 60 years, according to the days and nights of 12 hours each in a lunation of 30 days.

But 28 years + 60 days, numbered in days of 12 hours, made 14 years + 30 days, numbered in days of 24 hours.

*On the Chronological relation of our own Times to the Ninth
Week of Enoch's Prophecy.*

In respect to the A.M. 5863 as a medium for comparing our A.D. 1861 with the corresponding year in the cali-era of the Hindus, by deducting 900 therefrom we find that it represents the cali-year 4963.

But since *each* cali-age measures only the last 100 years of every millennium, whilst the *cali-era* is a vast chronological period beginning with the first cali-age, and extending by anticipation over 432,000 years, it remains for us to ascertain what is the relation of the kali-year 4963 to the great calpa or day of Brahma.

That calpa numbered 14 menuantaras, each of which contained 71 divine ages, when the divine age was reckoned as a year of 355 days, which was the original year of the Veda.

In this form Brahma's calpa was a millennium. This represented also *the sum* of the four lesser ages, and constitutes the divine age of the Hindu historical chronology. In regard to these divine ages, the duration of the present world (both according to these traditions of the Hindus and according to the prophecy of Enoch) being limited to *seven*, represents the whole cycle of its historical chronology as contained within *one day, or great calpa of Brahma*.

Hence the menuantara by which *this great day* is measured is not the ordinary menuantara of 71 divine ages, but a period of 857 years, considered as the average life of a manu. Because the sum of the years of the lives of the *ten* antediluvian patriarchs, or 8575 years divided by 10 (their number), gives 857 years.—See *Key*, vol. i, p. 100, and note to p. 135.

To ascertain, therefore, the relation of the cali-year 4963 (or A.M. 5863 and our A.D. 1861) to the above grand calpa, we must divide the year of the world 5863 by the maha-menuantara 857. The quotient being 6, proves that the cali-year 4963 is in the *seventh* menuantara of Brahma's calpa. But in what divine age of that menuantara! The remainder from the first process, which was 723 years, must be divided by 24, because the Hindus reckoned 24 parouvans or half months to a year, and the great menuantara of 857 years stands mythically and symbolically for the ordinary menuantara, or year of 355 days, numbering 71 maha-yngs of 5 days each.

But 723 divided by 24 gives 3 for the passed number of divine ages. Hence the kali-year 4963 is in the *fourth* divine age (and represents the third year of its satya-yug or first age, there being yet a remainder of 3), and in the seventh menuantara of Brahma's grand calpa.

Why, however, is this calpa called (as it is by Duff in his *India and Indian Missions*, p. 127), the *first* calpa or day in the fifty-first year of Brahma's life?

Brahma's life is limited to a period mythically called 100 years, as symbolised in a cycle of 100 times 360 days (or 1200 lunations for the mythic years of the cali-age), the great zodiacal cycle of the ancients, or 36,000 years of 360 days, and 36,525 of $365\frac{1}{4}$ days, as a term of solar time calculated for completing one revolution in the signs of the zodiac.

The myth, therefore, that 50 years, or *half* of Brahma's life, had already passed when he brought the present Lotos-creation into existence, may be explained thus :—The night of Brahma's *day* is as long as his day, and the work of creation did not commence until the end of his long *night*.

Or it may be explained figuratively thus :—The Egyptian year once began at the autumnal equinox. At the Exodus its beginning was changed to that of the vernal equinox, and the effects of this change are commemorated in the differing mythologies of Egypt and Greece. For whilst the Egyptians reckon their three oldest gods in the order of—1. Pan, 2. Hercules, 3. Bacchus, the Grecians invert that order, thus—1. Bacchus, 2. Hercules, 3. Pan.—See Explanatory Diagram in the Tract on the *Chronology of Egypt*.

This change in the beginning of the year from the autumnal to the vernal equinox may therefore have been mythically and symbolically made to represent the *first half* of the great zodiacal revolution as having been then completed, even as the night half of Brahma's life preceded the work of creation.

One calpa, or the *night half* of Brahma's grand calpa doubled for day and night, expired A.M. 4970, according to the mythic data of the Hindu chronology. For 71 maha-yugs of 5 days make one menuantara, or year of 355 days, and 14 such years number 4970 days as the mythic years of one calpa, for the first or night half of the grand calpa.

Again, twice 14 such menuantaras (for the two calpas of Brahma's day and night) make 28 years, thus *symbolically* associating Brahma's grand calpa with the solar cycle of 28 years for its basis.

The Scriptural Doctrine of the Millennium, as represented in Rev. xx, proved to be a Figurative Description of the end or object of the Mosaic Law in its relation to God's First Covenant with Israel, for that was designed to prepare his People (on the introduction of his New and Eternal Covenant with Israel in Christ) to read therein the Promised Restoration of Man to the Law of his Original Communion with God by the Gift of the Holy Ghost.

In substitution for the design marked No. 6 of the Chronological Tables in the Table of Contents.

This represents the eternal glory of Messiah's kingdom as beginning to have its predicted manifestation over *all* flesh (or to the Jew and Gentile without respect of persons), under judgment on the rebellious of Israel numbered with the heathen, unto a like condemnation of exclusion therefrom. That judgment began when God revoked his *first* covenant of the Mosaic dispensation to establish his *second* (as an eternal covenant of mercy in Christ), after a period of millennial glory given to the kingdom of exclusively Jewish privileges. This millennium is to be reckoned from the days of Solomon to those events of the apostolic age whereby the kingdom, in exclusive character, under the Mosaic theocracy was destroyed for ever, and given to a new people, to become theirs for ever and ever. This accords with the ratio of the times fore-ordained in Dan. ii, 44, and vii, 26, 27, as a clue to the true historic fulfilment of the other Jewish prophecies which relate to the setting up of Messiah's kingdom "in the latter days," meaning thereby the latter days of heathen dominion as then existing only under a like limitation of time with the Mosaic theocracy of exclusively Jewish privileges.—1 Peter iv, 5, 17, fulfilling Isaiah xxv, 7, 8; xxvi, 19.

The seven-headed dragon is a heathen symbol in the mythology of the Hindus.* It symbolised Eternity bearing Vishnu aloft on the surface of the waters of chaos throughout the long night of Brahma which preceded the creation of the earth on which we dwell. Its seven heads probably symbolised its relation to the seven upper worlds of Hindu mythology.

* See note on the Aphophis of the Egyptians as a symbolism for the constellation Hydra rising in Leo, soon after the rising of the Dog-star in Cancer.

This mystic symbolism of heathen traditions seems (under a variation of the imagery) to have been made in the apocalyptic vision a type of the heathen dominion of the Egypto-Canaanite in the land promised to Abraham and his seed, in redemption of the land from the dominion thereof, as existing on the exodus of Israel out of Egypt. For its dominion was then seven-headed, as representing seven mountains or kingdoms (Deut. vii, 1, with Rev. xvii, 9, 15), and ten horned, for the families of the Canaanite are enumerated as ten in Gen. xv, 19, 21.

The crowned aspect of this red dragon, in Rev. xii, 3, represents the cruel and dominant character of Egypto-Canaanitish power in the day of Israel's exodus out of Egypt. For the woman which gave birth to the man-child personified the faith of Abraham as then producing the promised seed which should, in course of time, destroy the whole power of the dragon.—Hosea xi, 1; Matt. ii, 15.

Hence "the bottomless pit" of Rev. xx, 3, as in other passages, is to be interpreted from Ezek. xxxi, 18; xxxii, 30, 31, and symbolises the natural termination of endless desolation brought upon all the families of man through a conflict of worldly interests—brought about from the vain-glory of erring worldly wisdom, and from the false notions of man's relation towards God, as taught by the heathen.

The opening of this bottomless pit, and the binding of Satan for a millennial imprisonment therein, have an historic illustration of double reference, viz., 1st. The restraint of Canaanitish and heathen hostility to Israel through the wars of extermination thereon, which continued until the time of David; 2 Sam. v, 6, 10. 2d. The restraint placed upon the transgressions of Israel by the fiery law of Moses; by extraordinary judgments, as in the case of Korah, Dathan, and Abiram; and occasionally by leaving them a prey to their heathen neighbours.

The binding of Satan, therefore, before the kingdom was established in the zenith of its millennial glory under Solomon, as completed by the building of the first temple about 1000 years before the Christian era, represents a prophetic period of 490 years, or 70 typical weeks, numbered over the waning power of the Egypto-Canaanite at the beginning of the Mosaic dispensation, as over the mystic-Canaanite, by the prophecy of Dan. ix, 24, 27, in the latter days thereof.

Another sign of the times, which verified scripturally the setting up of the millennial kingdom, is this:—It was the kingdom of the *first* resurrection. This is identified by St Paul, Rom. v, 14, with the establishment of the Mosaic theocracy: "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," or wilfully. For the law of works was given

to lay all flesh under the condemnation of sin, until redeemed therefrom under the covenant of a better hope in Christ, or by gifts of grace, to be realised over the Jew first, and then over Jew and Gentile equally and everlastingly in the power of the Holy Ghost.

Scripture thus contemplates all the world as lying under darkness and the shadow of death, on the exodus of Israel out of Egypt, to become thenceforth an elect and holy people—the promised seed of the world's regeneration.

The kingdom of the Mosaic theocracy was therefore the kingdom of man's *first* resurrection, as from the power of death and hell to one of renewed spiritual communion of life with God on earth. But, as before observed, this kingdom was not established in the fulness of its earthly glory until the days of Solomon, and about 1000 years before the Christian era; hence, seemingly, its prophetic designation of the millennial kingdom, as spoken of a millennial "day limited in David;" Heb. iv, 7. The duration thereof was between Solomon, the son of David according to the flesh, and Christ, as the son of David prophetically, in the spirit of the promise of eternal life to the Gentile as to the Jew; from the time when the resurrection should be made general, under an exterminating judgment on the first kingdom of exclusive privileges to the Jew; Ezek. xxxvii, 24, 25; Matt. xxii, 42, 46.

Jewish prophecy speaks of but *two* covenants of God with Israel, and all its declarations shew that the establishment of the *second* was to be the characteristic feature of Messiah's advent* to judge the world in righteousness. That was to proceed by an eternal judgment beginning in the flesh, and over that rebellious faction in Israel, through the

* In the Old Testament prophecies nothing is said about *two* advents of Messiah. It is said that he should be cut off, but not for himself; and that, in the power of his resurrection, he should obtain an everlasting triumph over death and hell. The doctrine of two advents is essentially a doctrine of Christianity; but, when scripturally examined, it is clear that Christ's second advent was spoken of by himself and his apostles as an event of immediate expectation to that generation of the Jews, as the judges of those by whom he had been rejected, when appearing before them as a prophet of God in mere human form, and as the comforter of his elect in the day of their worldly trials from the oppression of their enemies. Such is the *specific* and *Jewish* reference of the doctrine of the second advent as taught in the New Testament. But, beyond this, it has, from Heb. ix, 26, 28, the continuous reference of a general application. For at all times, as in the apostolic age, the preaching of Christ's everlasting gospel proceeds through the medium of human teachers, more or less gifted of God for so arduous an undertaking, yet under the most favourable circumstances this does not necessarily and in itself represent the power of the gospel unto salvation. That is the work

blindness of whose recurring worldly delusions the kingdom of exclusively Jewish privileges was brought to its appointed end, though ever accounted, in its relation to an election of grace in Israel, the kingdom of the first resurrection.

That Christ was the Emmanuel of the Jewish nation under the typical dispensation of Moses, as now spiritually, in the kingdom of his *second* covenant with Israel (by which Jew and Gentile are made spiritually one in him, under a new hope towards God) is clear from the rock which supplied the fainting Israelites with water in the wilderness, 1 Cor. x, 4, being made a type of Christ healing the sick and binding up the broken hearted by the gifts of redeeming grace, manifested in the power of the Holy Ghost.

The latter days, therefore, of this millennial kingdom are otherwise in the book of Revelation symbolised as the times of the *three last woes*, terminated by the outpouring of the seven vials of God's last judgment on the *blinded* of Israel in the kingdom of the typical dispensation, Rom. xi, 7; 1 Cor. xv, 24; for that fulfilled the predicted judgment of Dan. xii, 7-13, after the sounding of the seventh trumpet with spiritual and everlasting effect at the resurrection of Christ, as followed by his ascension to the throne of his eternal glory in heaven.

The symbolism referring to the revived image of the dragon, as revived by the power of the two-horned false prophet,* in the latter days of the typical dispensation, has been fully explained in the notes upon the book of Revelation appended to my remarks upon the Oblation and Temple of Ezekiel's Prophetic Vision. Upon this internal evidence of scripture, compared with scripture, largely, I feel persuaded that the millennium of Jewish prophecy is a figurative description and instruction of Jewish prophecy, shewing the object of the Mosaic dispensation and its typical institutions. These seem to have been ordained of God for a typical instruction preparatory to the bringing in of a new and better covenant, under which all the families of man may have access unto God in Christ, thereby blending the happiness of individuals with the redemption of the world from the desolating power of evil.

of Christ's spirit (as the saving power of his second advent in oneness with the Godhead of the Holy Ghost) confirming in comfort the power of the word when preached in sincerity and truth, under the alternative of judgment, in the same power, on those by whom the word thus preached is rejected.

* Both the houses of Israel following the Baal-worship of the Egyptians, under the two-horned soli-lunar symbol of Aphophis.

Enoch's 10 Weeks of 700 Years each, or the 7000 Years of Prophetic Limitation over this World according to Enoch, and in the Mythic Prophecies of the Hindus, which regard this present World as the "Lotos-Creation" of Brahma.

The Prophetic Weeks compared with returning Cycles of the Four Lesser Ages, which make up the Maha-yug of Brahma's Divine Age, when regarded as a Millennium.

In this form the 700 prophetic years of 360 days numbered to each week (if the author of the *Key to the Chronology of the Hindus* be right in dating the beginning of the cali-era from that of the first cali-age, A.M. 900 as B.C. 3102), are, at least symbolically, equivalent to 700 years of 365½ days, on comparing the cali-era of the Hindus with our own historical chronology.

The prophetic years of the 10 weeks are supposed symbolically to represent true solar years of 365½ days.

	A.M.		B.C.
1st Week.—The beginning of this, from the above data, represents B.C. 4002 as dating the creation of man.			
It extended over the satya and treta yugs, or the golden and silver ages of Hindu mythic chronology, terminating .	700 =	...	3302
After the expiration of 200 years numbered over the dwapar-yug, or age of brass, then began the iron age, called also the cali-yug, or age of time and age of sin.			
This dates the beginning of the Hindu historic computation by the cali-era, which is so artificially constructed as to number in anticipation 432,000 years of historic chronology, from	900 =	Beginning of the cali-era.	3102
To the 100 years numbered over the cali-age, and terminating with the first millennium, add 400 years for the satya-yug or "golden age" of the world's second millennium.			
2d Week.—This terminates in a form to illustrate the otherwise very obscure words of Enoch, xcii, 6—"In that week, the end of the first (i.e., the first or golden age of the second millennium) shall take place, in which mankind shall be safe." . . .	1400 =	500	2602

	A. M.	Cali-era.	B. C.
3d Week.—From the end of the satya-yug to the end of the second millennium is 600 years. Add 100 years from the beginning of the third millenium. These 700 years terminate	2100 =	1200	1902
4th Week.—From the beginning of the second century in the third millennium to the beginning of the cali-age with which it closes are 700 years, terminating . . .	2800 =	1900	1202
5th Week.—To the cali-yug of 100 years which closed the third millennium add 600 years. These terminate in the second or silver age of the fourth millennium, and	3500 =	2600	502
6th Week.—To the 400 years remaining to complete the fourth millennium add 300 years from the golden age of the fifth millennium for these 700 years, which terminate	4200 =	3300	198
7th Week.—This begins with the 300th year of the satya-yug, and terminates with the last, or cali-age of the fifth millennium .	4900 =	4000	898
8th Week.—This begins with the sixth millenium, and terminates with the second, or silver age thereof	5600 =	4700	1598
9th Week.*—To the 300 years which remain to complete the sixth millennium add the 400 years which measure the first or golden age of the seventh millennium. These 700 years terminate	6300 =	5400	2298
10th Week.—To the remaining 600 years of the seventh millennium add (from the eighth millennium) 100 years, to make up the 7000 years of solar time, answering to the symbolic times of Enoch's prophecy . .	7000 =	6100 Add 900 ^a	2798 Add 200 ^b
		7000	A. D. 2998 Add 4004
			A. M. 7002

^a The 900 years of this addition represent the age of the world at the beginning of the cali-era, according to the author of the *Key to the Chronology of the Hindus*.

^b The 200 years of this addition represent the difference of 20 years in each week of 700 years numbered symbolically in the original year of the Veda (or the lunar year of 355 days), compared with the ancient solar year of 365 days, as used by the Egyptians approximately for the true solar year of 365½ days.

For 7000 years of 355 days number only 6800 years of 365 days, and 6900 years of 360 days each.

** Note to the Ninth Week.*

As our own times fall chronologically within this week, I shall note some comparisons of our dates with those of the Hindu chronology. These will show that different writers have different

The Prophetic Weeks of Enoch compared with the corresponding Dates of our own Historical Chronology, on the supposition, usually taken for granted, that 700 Old Prophetic Years of 360 Days must be reduced to their Chronological Equivalent of only 690 Years, numbering 365 $\frac{1}{4}$ Days each.

However popular this notion may be, the preceding comparison of Enoch's prophecy with the mythic chronology of the Hindus may seem to raise a presumption in favour of that being the more correct form of comparing the weeks of Enoch with the corresponding times of our own historical chronology. Yet, on such a supposition, the *historic* time exceeds the *prophetic* by 100 years.—(See Chronology of the 10th Week).

I have therefore here calculated the 10 weeks from the popular view of the question, leaving it for others to make their election between the two systems, though for my own part regarding this as the preferable one.

1000 years of 355 days	=	986 years of 360 days,	with	40 remaining.
700 do.	=	690 do.	with	100 do.
400 do.	=	394 do.	with	160 do.
300 do.	=	295 do.	with	300 do.
200 do.	=	197 do.	with	80 do.
100 do.	=	98 do.	with	220 do.
		984 years,	with	2 y. 40 d.
		Add 2 y. 40 d.		
1000 do.	=	986 y. 40 d. of do.,	as above.	

$5 \times 71 = 355$ days, and 14×355 make a calpa of 4970 days.

Again, $6 \times 60 \}$ = 360 days, and 14×360 make a calpa of 5040 days.
And $5 \times 72 \}$

There is therefore a difference of 70 symbolic and prophetic days between these two forms of the calpa. Also the difference between 1000 and 986, in their com-

modes of comparing the years of our historical chronology with those of the Hindu cali-era. Thus, comparing the *Key to the Chronology of the Hindus* with the statements of Coleman and Duff we read:—

A.D.	A.M.	Cali-era.	
1815=	5817=	4917	<i>Key</i> , vol. i, p. 98, Appendix A.
1832=	5839=	4933	<i>Coleman</i> , preface, p. xv.
1839=	...	4944	<i>Duff's India</i> , p. 138.
1861=	5863=	4963	

Now the difference between our A.D. 1598 and A.D. 1815 is 217 years. These added to the A.M. 5600, which terminates the 8th week, give A.M. 5817 as the equivalent for our A.D. 1815, according to that reckoning of the Hindus which represents it as their cali-year 4917.

Again, for Coleman's date A.D. 1832. This numbers 17 years from A.D. 1815. To the cali-year 4917 add these 17 years and we have the cali-year 4934.

Duff omits to give the age of the world for our A.D. 1839 when representing it as the cali-year 4944. But, if our A.D. 1815 was A.M. 5817, and the cali-year 4917, then 24 years from 1815 to 1839, when added to the cali-year 4917, give the cali-year 4941 as the equivalent for our A.D. 1839. Slight variation in dating the age of the world in which the cali-era of the Hindus commenced will account for such differences without invalidating the principle upon which this harmony of our chronology with that of the Hindus is based.

mon relation to the millennial calpa of Brahma, is 14 years, or half the solar cycle of 28 years; for the *calpa of Brahma's night*, as the *former half* of his *day and night*, estimated as twice fourteen *prophetic* menuantaras, or prophetic years, made symbolic of as many true solar years numbering $365\frac{1}{4}$ days each.

This difference, therefore, may be made to symbolise the beginning of the Hindu historical chronology with the *day-time* of Brahma's life, or with the *latter half* thereof. Hence the figurative date of the commencement of their historical chronology with the first calpa or day in the 51st year of Brahma's life.

Enoch's Prophecy of the Ten Weeks compared with the Chronology of the Hindus in the Lunar Year of the Veda, or that of 355 compared with the Symbolic and Prophetic Year of 360 Days, or in Years of 360 Days reduced to their Chronological Equivalent in Years of Ancient Solar Time, numbering 365 approximately for $365\frac{1}{4}$ Days.

	Symbolic and Prophetic Years.	Ancient Solar Years of 365 Days.	Years of the Cali-era.	The B.C., &c., of our Era.
<i>N. B.</i> —The former half of Brahma's first calpa or <i>day</i> , being the <i>night</i> thereof, was <i>pre-historic</i> according to the Chronology of the Hindus.	A.M.	A.M.		
This terminated	..	14		
For the basis of their reckoning by calpas seems to have been the solar cycle of 28 years, or twice 14 years for the <i>night</i> and <i>day</i> of Brahma. Now 14 years (reckoned as menuantaras of 355 days, which was the old year of the Veda), number 14 times 71 divine ages of 5 days each.				
The creation of man, according to our Bible chronology, was	...	..	...	4004
<i>N. B.</i> —In representing B.C. 3102 as the beginning of the cali-era in the 900th year of the world, the author of the <i>Key to the Chronology of the Hindus</i> dates the creation B.C. 4002. But Coleman dates the beginning of the cali-era A.M. 906, and our A.D. 1832 as 4933 of the cali-era, or A.M. 5839.				
Deducting 1832 years from 5839 years, gives B.C. 4007 as the date of the creation, according to Coleman's comparison of our chronology with that of the Hindus.				
The 1st Week of our 700 <i>prophetic</i> years representing only 690 true solar years, answering to those of our historic chronology, ended	700	704	...	3300

	Symbolic and Prophetic Years.	Ancient Solar Years of 365 Days.	Years of the Cali-era.	The B.C., &c., of our Era.
Add 200 symbolic and prophetic years, or <i>circa</i> 198 years of true solar reckoning, as completing the equivalent in our chronology for the times of the first three ages, . . .	900	902	Beginning of the cali-era.	3102
Add 100 years for the symbolic times of the cali-age, as numbering only 98 years of true solar reckoning when compared with our historical chronology, . . .	1000	1000	100	3004
The 2d Week of 700 prophetic years, numbering only 690 true solar years, ended . . .	1400*	1394*	500	2610
The 3d Week, similarly computed, ends,	2100	2084	1200	1920
The 4th Week, " "	2800	2774	1900	1230
The 5th Week, " "	3500	3464	2600	540
The 6th Week, " "	4200	4154	3300	A.D. 150
The 7th Week, " "	4900	4844	4000	840
The 8th Week, " "	5600	5534	4700	1530
The 9th Week, " "	6300	6224	5400	2220
The 10th Week, " "	7000	6914 a	6190	2910
			Add 900 7000	Add 4004 A.M. 6914
a 7000, less 6914, leave 86 years. These, with the 14 years of Hindu <i>pre-historic</i> account, make up the 10 x 10 or 100 years of difference between 700 years (reckoned <i>symbolically</i> to each week, either in manwantaras of 355 or of 360 days, but regarded <i>prophetically</i> as years of 360 days), compared with their <i>approximate</i> equivalent of 690 years, reckoned as numbering 365½ days to a year.				

* 1400 years of 355 days number only 1380 years of 360 days. Also 1400 years of 360 days number only 1380 years of 365 days. These, with the 14 years of *pre-historic* account in the first calpa, make up the 1394 years of ancient solar time.

For the ancient Egyptians omitted the fourth of a day in their annual chronology, adding for it one year to every 1460 Julian years, as we add one day to 4 times 365 days every fourth year.

Similarly, in cap. lxxviii, 4, Enoch (comparing the true lunar year of 354 days with the solar year of his reckoning as 364 days), says: "Its period is less than that of the sun, according to the ordinance of the stars, by 5 days in one half-year precisely."

APPENDIX B, 2.

The Ten Principal Avatars of Vishnu in their relation to the Ten Weeks of Enoch's Symbolic Prophecy, i.e., as extending equally over the whole range of Hindu Prophetic Time.

Though the avatars of Vishnu are represented as innumerable, those of prophetic importance have been limited to ten. These extend over a large cycle of years, symbolised as one revolution of the sidereal year, beginning from the constellation Pisces, and returning to Pisces, *when returning to Pegasus*, as the symbol of the white horse in the last or kalki-avatar.

For the key to this position I am indebted to the kindness of Superintendent M'Gregor of the Whitby police. On the capture of a Chinese pirate off Hong Kong, many years since, he obtained possession of a *jos* similar to, though not identical with, that recently brought by Captain Luard from the summer palace of the Emperor at Pekin.

The emperor's *jos* (or father-god of the empire*) seems to have symbolised the moon's nodes as the *head* and *tail* of the dragon in the Hindu parouvan, or month of fifteen days, from *horning* to *horning* of the moon in Leo, or from about the time that Sirius (as Manu) began to re-appear after his long obscurity by the brightness of the sun's rays between Taurus and Leo.† The pirate's *jos* seems to have represented the quartering of the moon at the *ascending node* of its lunation in Leo. The figure on the thigh of the lion I take to be symbolic of the Dog-star, and that by the fore-paw on the right side of the lion I take to be the *head* of the dragon, or Hydra, made to represent the symbol of the moon's ascending node in Leo; for the head of Hydra rises as the sun enters Leo.—See the Planisphere for North Lat. 30°.

But with the pirate's *jos* Superintendent M'Gregor obtained possession also of a very curious amulet made of the "*jade stone*." On one side there

* Probably from "*jot*," the Coptic for father, as relating to a mythic idolatry of Egyptian origin.

† It also corresponds to the "*Diespater*" of classical mythology.—*Horat. Carm.* vi, lib. iii, v. 45-49, &c. For it symbolises the constellation Hydra as subtending the diurnal arc of the sun in Leo, for north lat. 30°, i.e., the diurnal arc of their summer day under the reign of Aphophis, as the seven-headed dragon of the great deep.

is a dragon with his tail in his mouth, and his legs so twisted as to represent the cycle of the year divided into four quarters, whilst the tail in the mouth symbolises a continuous renewal of the cycle. On the reverse side is another cycle having the constellation Pisces, with four stars on the side of the fish as the prominent feature thereof.

This to my mind is *the key of the myth*, as an annual commemoration of the flood of Noah's day associated with an annually returning symbol of human life replenished with the spring time of a new cycle at the vernal equinox which immediately follows Pisces. Thus, in the order of Vishnu's ten avatars—

The 1st, or *Matsya* avatar, was in the form of a *fish*, giving four months' notice, or 120 days (for as many years), respecting the approach of the flood. But the Dog-star (whose longitude is about 15° in Cancer) gave yearly notice of the flood of Egypt, as then immediate after four months from the time that the sun was in Pisces.

The 2d or *Kurmavata*, meaning "the churning of the ocean" for the replenishment of the earth, may aptly make the vernal equinox perpetually symbolise the spring time of a new cycle of years allotted to man of God's goodness after the flood.

The 3d, or *Boar* avatar. This symbolises that time of the year when the Syrian women (as described by Milton, and in Ezek. viii), mourned the loss of *Adonis* or *Thammuz*, as the Egyptians did that of their *Osiris*, as slain by *Typhon* or by a *wild boar*, or, as others say, by a *hippopotamus*. These are merely differing symbols (the origin of which may readily be traced on the celestial globe) for the obscuration of *Sirius* for about four months, when *Osiris* reigned only as *Serapis* or the burning god. He was probably one with the *Baal-zebub* or the fly god of the Chaldees, between *Taurus* and *Leo*.

Thus, comparing the solar year, when divided into three seasons of four months each, with the lunation of thirty days divided into three times ten days, Manu's reign of light, as limited to twenty days in each satya-yug, left a corresponding time of lunar obscuration *when the moon was in conjunction with the sun*. The ten days of Manu's obscuration were therefore as the four months of sidereal obscuration by the strength of the sun at and about the summer solstice. They extended over the kali-age, or "*age of sin*," when measured by five days, and over half of the dwapa-yug, or "*age of doubt*." The other half, with the treta-yug, or "*age of the three sacrificial fires*," represented the twenty days of Manu's reign.

The murder of *Osiris* by *Typhon*, or the dragon, therefore, repre-

sents the obscuration of Sirius between the *ascending* and *descending* nodes of the moon (represented as the *head* and *tail* of the dragon in *Blundevil's Astronomy*^{*}) in Taurus and Leo respectively.

The constellation of *Rhinoceros*, standing just above Canis Major on the celestial globe, will shew that the death of Adonis by a wild boar, and of Osiris, as otherwise reported, by a hippopotamus, are merely variations of the above myth occasioned by reference to *different symbolic emblems* for the same season of the year.

The 4th avatar was that of *Nara-Singh*, or the man-lion. This evidently symbolises the beginning of Manu's *lunar* reign, renewed with that of Sirius in the solar year when the sun entered into Leo. For then the reign of Osiris as Serapis ceased, when that of Osiris as Sirius commenced.†

The 5th avatar was the *Vamuna*, or the *dwarf* avatar. This probably symbolises the *mythic* relation between Musca, as rising in Taurus, and Hydra (or the *giant-serpent Aphophis*) as extending from Leo to Scorpio.

This symbolism, therefore, introduces the beginning of the reign of Osiris as *god-king of the dead*. For in this character he added to his dominion over the seven upper worlds that of the seven lower worlds, and completed the mythic triad of the three oldest gods of Egypt, who divided the solar year between them, when (as at first) numbering only three seasons to the year.

The 6th avatar was that of *Parassu Rama*, a youthful hero claiming admiration for his filial piety, and undaunted prowess in exterminating the Ketries, or warrior tribe of India.

This apparently symbolises *Indus and his peacock* as one with *Kartikeya*, the god of the celestial armies of the Indus, yet not their god of war, whose name was *Mungula*, having a *ram* for his vehan, or cherubic symbol, even as March was by the Romans dedicated to Mars.

His position on the celestial globe just below Capricorn, or the sun's first eastern gate, and the beginning of his ascending course in the ecliptic, symbolises the opening of a new order of things, with progress of the science of agriculture, superseding that wilder condition of uncivilised life when war and the chase were almost the only pursuits of men for a livelihood.

* See note on Aphophis, with its diagrams.

† See further under note on Aphophis.

The 7th avatar, or that of *Rama Chandra* or the *exalted moon*.

This may perhaps symbolise the transition of the moon, in its relation to the yearly orbit of the sun, when passing from the western gates of its descending course to the eastern gates of its ascending path in the ecliptic.

Here, as in the Etruscan or older form of the western mythology, the moon is deified in male form, and not as a goddess, after the fashion of Diana and Isis. These, however, were not simply mythic impersonations of the moon, but of the goddess of nature, or the "*Cybele*" of the mysteries.

The epithet whereby this goddess was designated was "*triformis*," or the moon in heaven; *Lucina*, or the goddess of the human race on earth; and the daughter of Ceres, called Proserpine or Hecate, as preserving the germs of renewed vegetable life below the earth until return of the fit time for rendering them to man in due season.

Hence the mystic triad of heathen mythology shews vestiges of a relation to the true doctrine of the trinity when worshipping God for the creation and preservation of the human race, though for a preservation the laws of which are a mystery. For they have reference to a continuous decomposition and recomposition of everything that is mortal, until ultimately mortality shall be swallowed up in life in regard to all flesh.—1 Cor. xv.

The 8th avatar was as *Krishna*, whom Sir W. Jones designates as the Apollo *nomios*, or pastoral god of the Greeks, and as impersonating the traditions of the heathen respecting Moses.

The reference to *pastoral life* may be figurative, and represent Moses as giving the sanction of Divine authority, when legislating for the Jewish nation, to the use of the *bull* or the *ox* as the cherubic emblem of God's providence for good amongst them in the days of their own nationality, as it had been previously to the Egyptians.

The 9th avatar was as *Buddha*. But the Hindu mythology speaks at other times of four principal Buddhas or inspired prophets, viz.—

1st. The son of the self-existing, or *Adam*.

2d. The son of *Máyá*, or divine delusion, meaning (I apprehend) a more perfect incarnation of deity than those subjected to the common laws of humanity. Thus Enoch may have been called the son of *divine delusion* as a being superior to the common laws of humanity, in not having been subjected to death like other mortals.

3d. Buddha, the son of *Jina*, who was born for the confusion of Damons (idolaters). This was Noah, the son of Lamech.

4th. Buddha, the son of Devica, or *Moses*.

N. B.—"The one recorded in the *lunar* dynasties is Buddha, the son of Atri," or Enoch, the son of Cain.—*Key to the Chronology of the Hindus*, vol. ii.

The Buddha, therefore, of Brahma's ninth avatar I think symbolises no individual prophet, but that spirit of prophecy which continued to bless the Jewish people, and make them a terror to their heathen neighbours, from the beginning to the ending of the Mosaic or typical dispensation of God's purposed mercy for the regeneration of man from a state of spiritual death to one of spiritual life on earth, as the beginning of his promised restoration unto eternal life in heaven.

The 10th and last, called the *Kalki* avatar. This was to be an incarnation of Vishnu as the judge of mankind in the end of the world, and therefore as the Messiah, or *last* prophet of God, according to the expectation of the Jews. But the expectation of some such divine advent in the end of the world prevailed amongst the heathen equally as amongst the Jews at the beginning of our Christian era in the Augustan age. It is impossible to say whether this proceeded from *any prior* corruption amongst the heathen of truths divinely revealed to the posterity of *Seth*, or whether only from their connecting *the words of Moses to Israel* (Deut. xviii, 18) with the mythology of their own superstition respecting judgments of recurring floods for the ultimate regeneration of man on earth from subjection to the power of evil.

One thing is evident, viz., that there continues now, even as in the Augustan age, and prior to the advent of Christ, to be a general expectation amongst the heathen, as amongst Christian nations, that man's human will must be sanctified of God, and thus brought more fully into subjection to the will of his heavenly Father than it was amongst the nations of heathen antiquity, and more than as at present amongst Christian nations, for the happiness of the human race on earth, as contemplated of God when creating man in His image, and subjecting the other forms of animal life to the power of man, that He Himself might be glorified over all.

These features of this last avatar invite our attention to those symbols of the apocalyptic vision which evidently have respect to the mythic teaching of heathen superstitions as about to be superseded

by the teaching of a purer faith, wheresoever Christianity prevails in spirit and in truth.—John iv, 21-27.

The Symbolic Teaching of Heathen Superstition as the Teaching of a Faith which looked for health and salvation to the Ordinances of a Ceremonial Law of Righteousness or Justification with God.

1st. The palm tree was made in the Egyptian writings to symbolise the year, "because," says Horapollon, "the palm tree puts forth twelve shoots yearly, one every month."—Osborne's *Monumental Egypt*, vol. i, p. 217.

Such was probably the origin of the symbolic tree at Khorsabad, described, amongst other sculptures found in the palace of the kings of Assyria, thus.—See *Bonomi*, p. 160.



Symbolic Tree at Khorsabad.

"In the corner of the room is sculptured an ornament somewhat resembling that interlacing of the two aquatic plants of Egypt* depicted on the thrones of the Pharaohs, and holding among Egyptian emblems the same rank and importance that this emblem does among the Assyrians. The centre stem occupies the corner of the room, its branches extending equally on both sides of the angle. The stem is interrupted at inter-

The parallel Doctrine of Christianity making the Symbol of Pagan Superstition the basis of a true Religious Instruction unto Spiritual Life.

1st. "In the midst of the street of it" (viz., the new Jerusalem), "and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Rev. xxii, 2.

The spiritual instruction of this apocalyptic symbol is to be explained by reference to Rev. vii, compared with Matt. xix, 28. The interpretation reminds us that there was sealed unto God, in the then apostolic age, an election of grace from all the twelve tribes of Israel (viz., from both the Jews at Jerusalem and the dispersion of Israel in all lands), under judgment on the blinded remnant (Rom. xi, 7) by the mission of Christ's twelve apostles, confirmed of God in the power of the Holy Ghost.

For then the monthly typical ordinances of the Levitical law (Num. x, 10) began to be spiritually and truthfully apprehended by that election of grace. Hence the redemption of their souls from the desolating effects of reliance on the atoning sacrifices of the ritual law, in unhallowed form, as when unassociated with regeneration of heart and life, through sanctification of man's human will by gifts of the Holy Ghost.—John iii, 3.

* The lotos was the national symbol of Upper Egypt, the papyrus of Lower Egypt.—*Bunsen*, vol. i, p. 522. Hence the myth of Brahma's lotos-creation may have originated in Upper Egypt.

vals by transverse *scroll-like ornaments*,* and has large spikes or points all the way up to the top, which fans out something like a palm tree, and every interweaving of the branches terminates in the Greek honeysuckle."

2d. The heathen *triad* was a symbolic instruction from the earliest division of lunations and years into three seasons. It symbolised the perpetual renewal of life, in its earthly combinations with a material body, as an instruction ordained of God for man's benefit (if only he could read it aright) in the continuous alternation of destruction and reproduction, ever renewing the beauties and bounties of creation, that God's original design therein may be unceasingly manifested as made by eternal laws to triumph over all the *obscuring* tendencies of human corruption.

In the 15th chapter of his First Epistle to the Corinthians, St Paul evidently makes this symbolism of heathen superstition the basis of his appeal to their intelligence in favour of the Christian revelation, shewing that there is a parallelism between the ordinances of God for renewing yearly the bounties of His providence for the material comfort of man on earth, and for renewing, through the ordinance of natural death, the redemption of his soul from that corruption and the worm which claim in death the fleshly tabernacle of our spirit's earthly lot.

2d. The doctrine of the trinity as taught in the Christian ordinance of baptism, Matt. xxviii, 19, 20; and in that beautiful form of Christian benediction which begins, "The grace of our Lord Jesus Christ," &c.

This converts the heathen symbolism of the *triad* into an instruction of spiritual life, by proclaiming to all flesh the necessity of a regenerated human will before man can in any measure know the comfort of communion with God on earth, restored to man (for Christ's sake) through "the obedience of faith."—Rom. xvi, 25, 26.

It teaches us that our redemption from the power of sin (in its struggles to bring us into bondage thereto, through the deceitfulness of our own hearts) lies in the imparted grace and gift of Christ's spirit, as that of His second advent in oneness with the Holy Ghost, as the Lord and giver of life; being also the judge of quick and dead, on earth as in heaven.

Thus, the sinner's expression of faith in Christ amounts only to a vain and profitless superstition (Matt. vii, 22, 23,) until confirmed of God unto salvation by gifts of redeeming grace. For, though Christ has opened the way of life for the salvation of sinners, it is only under these qualifications which make the completion of man's spiritual restoration to the likeness of his Creator the work of a mystic trinity.

3d. The mystic and incommuni-

3d. The incommunicable name of

* Compare the scroll-like ornament (as for the cycle of the year's vegetation from the entrance of the sun into Pisces until its anniversary) on the Chinese amulet, which was worn *superstitiously*, as the Jews wore their *phylacteries*.

cable name. This was composed of the three letters A O M, or A U M, according to the mythology of the Hindus and Egyptians.

Hence, probably, the cabalistic and superstitious teaching of the Jewish rabbis connected with the "I AM," or אֲנִי of Exod. iii, 14.

revealed truth is the confirmation of the Christian's faith unto the saving of his soul by gifts of divine grace, or in the power of the Holy Ghost, as called therefrom the Comforter.

Hence the doctrine of Rev. ii, 17—
 "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it"—proclaims the salvation of God as incommunicable from man to his fellow-man. Man's province is only as a preacher of the gospel. Its confirmation unto the salvation of souls is made dependent upon gifts of the Holy Ghost, as gifts of God in Christ. This is the doctrine of Psalm xlix, 6, 7 ; xxii, 30 ; Galat. vi, 5. And this is the meaning of St Paul's quotation from Isaiah in Heb. viii, 11—"They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord ; for all shall know Me, from the least to the greatest." These words do not mean that man's ignorance as to spiritual truths needs no human means of instruction ; but that no such means will ever be effective until a living faith be quickened of God in the heart of man by the gift of His spirit. This was the experience of Job, xlii, 5—"I have heard of thee by the hearing of the ear, but now mine eye seeth thee."

The Sectarial Marks of Brahminism in their Relation to the Number and Sectarian Signs used by the Idolatrous Nations prophetically called Followers or Worshipers of the Seven-headed Ten-horned Dragon.—Rev. xiv, 9, 10.

Thus the *true sign* of God's presence on earth, or as the Emmanuel of His people, is the gift of the Holy Ghost for the sanctification of man's human will to bring it into harmony with the will of God, that the "obedience of faith" on earth may realise to his soul the bliss of Christ's

redeemed in spirit at the dissolution of their mortal body in natural death.

In this Christ has appointed a sign everlastingly at variance with that superstition of heathenism which adopted, as it were, the *vain gods* of the salvation it looked for, when devising the system of *sectarian marks* to make prominent to their fellow-men the characteristics of the God to which they looked for salvation.

Sectarial Marks, copied from Coleman's Hindu Mythology.

These symbols are made of ashes, cow-dung, earth of the Ganges, turmeric, sandal-powder, chunam (a sort of lime), &c., and are commonly of yellow, red, black, and ashen colours. I do not recollect any of either blue or green. The Hindus mark their foreheads, arms, and breasts with various devices of three colours, which denote the sect to which they belong. These marks are numerous, but upon the many images in my possession a few of them only have been drawn; and indeed I am disposed to think that a large part of those occasionally seen are merely varieties of a smaller number of originals, according to the fancy of individuals or families.

Thus No. 1, in the lower part of the Plate on the Trimerti, is a single *perpendicular* line, which denotes the sect of Vishnu, as will two or more *perpendicular* lines either without or with (as in Nos. 2 and 3) a small dot or circle between them, or (as in 4) under them, or a wheel (*chuckra*) or discus (5, 6), a cone, or triangle, or shield (7, 8, 9), or any similar form, having the apex, or oval, or smallest parts downward, or with or without dots (10, 11, 12) or anything else between or under them, are indicative of Vishnu, and are typical, by pointing downwards, of water (the symbol of that deity), whose property it is to descend, as it is that of fire, the symbol of Siva, to ascend; therefore a cone, or triangle, or other form (13, 14, 15, 16, 17, 18), having the apex, or oval, or smallest parts pointing upwards, either with or without dots or other marks between or under them, denote the sect of Siva, as do two or more horizontal lines (19, 20), either without or with (21, 22, 23) a single dot or small circle (called *putta*) between or under them, or the circle alone (24), or an oval, with or without a smaller oval or semi-oval or *putta* within it, also denote Siva. The latter are typical of the third eye in the centre of the forehead (25, 26, 27, 28) of that deity. The crescent

(29), either with or without circles or ovals, distinctly indicates Siva, as does (30), which Bartolomeo calls his *trisula* or trident. Two triangles crossed (31) denote the two sects, which will be seen in Fig. 1, Plate XXI (a form of Durga), with the addition of *puttas* on the legs of the triangles (32). A circle within a triangle, or a triangle within a circle (33, 34, 35), are said to be typical of the three sects, or of the Hindu triad or trinity.

The images of Brahma have usually the sectarial marks of Siva, but they have sometimes those of both that deity and Vishnu. Ganesha, Kartikeya, and the *avatars* and forms of Siva and Parvati, have also the marks of Siva, whereas Indra, Chandra, Agni, Kamadeo, Hanuman, and the avatars of Vishnu, have the sectarial signs of Vishnu. The Buddhas (except the Brahminical Buddhas, or ninth *avatar* of Vishnu, who have the marks of that deity,) and the Jainas have not sectarial distinctions, but the images of the Buddhas and Tir'thankaras of these heterodox sects are frequently marked with the *chuckra* (or wheel) on the palms of the hands and soles of the feet, and sometimes with a lozenge on the breast.

According to Bartolomeo the two marks under No. 10 denote the *Medhra* of Bhavani, and are used by the two sects of Siva and Vishnu. The same author describes (No. 36) the *villa* or bow as the mark of Rama, but I do not recollect to have elsewhere seen it.

CHRONOLOGY

No. I.—*The Antediluvian and Postdiluvian*

PART I.—PATRIARCHAL GENEALOGIES,

N.B.—The numbers for the Samaritan Pentateuch and Josephus are those of

	Lived before the birth of the <i>Seed</i>, which was to be counted for the generation in whose line the promised Redeemer was to be manifested; or as the first-born of the same historic times. Thus, Abram, Nahor, and Haran, are all numbered to Terah in his <i>seventieth</i> year; though Abraham could not then have been born, or Terah could not have lived 205 years. Similarly then, Ham and Japhet are numbered to Noah, under the date of Shem, though Japhet seems to have been the elder.			
	Heb.	Sam.	Sept.	Joseph.
Adam to Seth	130*	130	230	230
Seth to Enos	105*	105	205	205
Enos to Cainan	90*	90	190	190
Cainan to Malaleel	70*	70	170	170
Malaleel to Jared	65*	65	165	165
Jared to Enoch	162*	62	162	162
Enoch to Methuselah	65*	65	165	165
Methuselah to Lamech	187*	67	167	187
Lamech to Noah	182*	53	188	182
Noah's age at the flood	600*	600	600	600
Do. after the flood	...	...	...	...
TOTAL	1656	1307	2242	2256

^a Thus the Septuagint would make it appear that Methuselah outlived the flood by 14

* The figures marked with asterisks in column first, are those of our authorised version, verified Cambridge collation of the very ancient MS. of the Pentateuch, written on

OF THE BIBLE.

Genealogies of Mosaic Record.

FROM ADAM TO THE FLOOD.

Jackson, Russell, &c. The Hebrew and Septuagint have been collated by myself.

Lived after the birth of the *on*, first prophetically counted to him for the new generation.

The addition of this date is quite sufficient for determining the length of life in this case, as it is one of simple addition obvious to the eye, without other calculation than that which can be mentally followed out. I have therefore, in the 3d division of this table, substituted a new arrangement.

The date A.M. at which each died.

This associates the sum of the years of each generation (as gathered from the two previous divisions of this table), with the age of the world at which each died, and from which the corresponding date B.C. may easily be calculated.

To the deaths of the patriarchs are here added the date of the flood, also that of Terah's first-born, and those for the birth and calling of Abraham.

Heb.	Sam.	Sept.	Joseph	Heb.	Sam.	Sept.	Joseph.	
800	800	700	700	A. M. 930	A. M. 930	A. M. 930	A. M. 930	Adam died.
807	807	707	707	1042	1042	1142	1142	Seth died.
815	815	715	715	1140	1140	1340	1340	Enos died.
840	840	740	740	1235	1235	1535	1535	Cainan died.
830	830	730	730	1290	1200	1690	1690	Malaleel died.
800	785	800	800	1422	1307	1902	1922	Jared died.
300	300	200	200	Translated 987	887	1487	1487	Enoch translated into heaven.
782	653	802	782	1656	1307	2256 _a	2256	Methuselah died.
595	600	565	595	1651	1307	2217	2251	Lamech died.
...	...	...	...	1656	1307	2242 _a	2256	Date of the flood.
350	...	350	...	2006	...	...	...	Death of Noah.

years, a blunder first detected, I believe, by Origen, in the second century of Christianity.

by collation with the text of Van der Hooght's Hebrew Bible, and by comparison with Yente's skins, and brought by Dr Buchanan from the coast of Malabar A.D. 1806.

PART II.—PATRIARCHAL GENEALOGIES, FROM

	Heb.	Sam.	Sept.	Joseph.
Shem 100 years old on the birth of Arphaxad } two years after the Flood, and died at age } of 600	2*	2	2	2
Arphaxad ... { to Cainan, Sept. } { to Salah, Heb. }	35*	135	135	135
Cainan to Salah (Sept.)	...	...	130	...
Salah to Eber	30*	130	130	130
Eber to Peleg	34*	134	134	134
Peleg, or Phaleg, to Reu	30*	130	130	130
Reu, or Ragan, to Serug	32*	132	132	130
Serug to Nahor	30*	130	130	132
Nahor to Terah	29*	79	179	120
Terah to the first-born of the three, Abraham, } Nahor, and Haran	70*	70	70	70
	292	942	1172	983
Add for the birth of Abraham in the 130th } year of Terah's age	60			
	352	...	...	...
From the birth of Abraham to this migration } from Charræ in the 75th year of his age, } and on the death of Terah in the 205th } year of his age	75			
	429	...	...	...

a It may be said I have no authority for these dates, since Josephus dates the birth of
reckons it the 75th

* The figures marked with asterisks in column first, are those of our authorised versions, verified
Cambridge collation of the first ancient MS. of the Pentateuch, written on

THE FLOOD TO THE CALL OF ABRAHAM.

Heb.	Sam.	Sept.	Joseph.	Heb.	Sam.	Sept.	Joseph.	
				A. M.	A. M.	A. M.		
500	500	500	Deficit.	2158	1809	2768	Deficit.	Death of Shem.
403	303	400	...	2096	1747	2799		Do. of Arphaxad.
...	...	330	...	Deficit.	...	...		
403	303	330	...	2126	1877	2859		Do. of Salah.
430	270	270	...	2189	1979	2933		Do. of Eber.
209	109	209	...	1966	1817	2872		Do. of Peleg.
207	107	207	...	1996	1947	3002		Do. of Reu.
200	100	200	...	2019	2071	3125		Do. Serug.
119	69	125	...	1867	2118	3229		Do. Nahor.
135	75	135	...	1918	2119	3174		{ Birth of HARAN or NAHOR (certainly not of Abraham), as Terah's first- born.
...	...	..	...	1978	2179	3234 ^a		{ Birth of Abraham to Terah in the 130th year of his age.
...	...	..	...	2053	2254	3309 ^a		{ The calling of Abra- ham, from which the 430 years of Exod. xii, 40, 41, are to be counted.

Abraham from the 70th year of Terah's life. But he says that Terah died 205, and year of Abraham's life.

by collation with the text of Van der Hooght's Hebrew Bible, and by comparison with Yeate's skins, and brought by Dr Buchanan from the coast of Malabar A.D. 1806.

Note on Josephus' Chronology.

In regard to the second Table of Genealogies, their sum amounts to 983 years, though professing to number only 292 years from the flood to the birth of Abraham.—*Antiq.* i, vi, 5.

Again, whilst in *Antiq.* viii, iii, 1 numbering 582 years as the interval between the Exodus and the building of the temple by Solomon, he gives 612 years in *Antiq.* xx, 10 as the measure of the same interval when estimating it by the succession of high priests.

Yet the Hebrew text of 1 Kings vi, 1 gives 480 years, and the Septuagint (as if excluding from its count the 40 years of Israel's wandering in the wilderness) gives only 440.

Finally, in *Wars*, vi, x, 1, Josephus dates the destruction of Jerusalem by Titus as in the 2177th year from the building of the first temple by Solomon, which in *Antiq.* viii, iii, 1 he dates as 3102 years from the creation of Adam. Now 3102 years + 2177 years number 5279 years from the creation of Adam to the destruction of Jerusalem by Titus, whereas the 2177 years between that event and the building of the first temple increased by 4336 years (as the sum of the years enumerated in detail between the creation of man and the building of the first temple) number 6513 years.

From these deducting the 73 years historically numbered, from the incarnation of Christ to the end of the typical dispensation, on the destruction of Jerusalem by Titus, A.M. 6440 will represent the beginning of the Christian era according to Josephus, though (as shewn above) his chronology is not trustworthy.

Note on the Chronology of the Modern Jews.

The difference between 4004 and 3760 years is 244 years, by which the historical chronology of the Jews is defective on comparison with our own, though each professes to follow the Hebrew text of the Jewish scriptures.

In pages 21 and 41 of Tract Third I attempted to shew that the Jews may incidentally have lost count to the extent of 174 by following the old Egyptian chronicle, which is defective to the amount of 178 years about the time of the Exodus.

On now recurring to that, I perceive an error in my reckoning. For the Jewish A.M. 2448 is, as shewn in this Table, our B.C. 1312, and the difference between our B.C. 1490 and their B.C. 1312 is 178 years.

Again, in accounting Abraham as born to Terah in the seventieth year of his life, and reckoning that Abraham departed from Charraë or Haran on the death of Terah, and in the seventy-fifth year of his own age, the Jews only allow 145 years to the life of Terah, though in the Hebrew text of their scriptures he is said to have lived 205 years.

Abraham therefore could not have been born to Terah in his seventieth year, but in his 130th. In other words, Abraham was not Terah's first-born.

Again, between their date for the calling of Abraham and that of the Exodus there is only an interval of 425 years, which we reckon as 430 according to Exod. xii, 40, 41.

The Jews begin to count the 430 from their A.M. 2018, or by 5 years earlier than his migration from Haran.

But $178 + 60 + 5$ make up 243 years of the 244 deficient.

	Hebrew Version.		Septuagint.		Josephus		Modern Jews.	
	A.M.	B.C.	A.M.	B.C.	A.M.	B.C.	A.M.	B.C.
Add 405 years to the time when Daniel and his companions were carried captive to Babylon, in the 11th year of Jehoiakin.—2 Chron. xxxvi, 6.....	3398=	606	...	...	...	...	3319= 441 Take 8 yrs.	
Add 7 years to the beginning of the reign of Jehoiakin, when Nebuchadnezzar returned against Jerusalem. This probably dates the beginning of Ezekiel's captivity	3405=	599	...	...	...	...	3327= 433 Take 11 yrs.	
Add 11 years to the burning of the city and temple in the 11th of Zedekiah's reign.—2 Chron. xxxvi, 13-22. In Jerem. lli, 28-31 these three expeditions of Nebuchadnezzar against Jerusalem date from the 7th, 18th, and 23d years of his reign..	3416=	588	4782= 588 Take 70 yrs.	...	4806=1634 Ending 1062 yrs after the exodus. Add 70 yrs. to first of Cyrus.— <i>Antiq.</i> xi, i, 1.	...	3338= 422 Take 52 yrs.	
Add 2 years to the beginning of the siege of Tyre, as mixed up with the fate of Jerusalem in the prophecies relating to the mystic Babylon.—Ezek. xxviii, 2-3, with Dan. xi, 36	3418=	586	...	...	...	...	Not named in Jewish calendar.	
Add 50 years* for the 7 weeks (as weeks of year-days) in Daniel's prophecy of the 70 weeks.								
These terminate at the beginning of the predicted restoration under Cyrus, at the expiration of 70 years from the beginning of the captivity, B.C. 606	3468=	536	...	...	4876=1564 Thus Josephus leaves an interval of 1637 yrs. between the return from the Babylonian captivity, in 1st yr. of Cyrus, and the destruction of Jerusalem by Titus, A.M. 6513.	...	1st of Cyrus 3390= 370 Add 18 yrs.	

* A fatal mistake seems to underlie all the interpretations of Daniel's 70 weeks, which profess to look for some one chronological fulfilment, and no more. *For they all forget that the prophecy was eminently typical, and therefore of continuous effect*, even as the ingathering of God's spiritual harvest, which commenced with the ingathering of Israel out of all lands, to be replanted as it were in their own, Ezek. xxxvii, 12. Then commenced the time of the end, limited over the power of the world, as given to the heathen in and from the days of Nebuchadnezzar to the establishment of Christ's kingdom; *by gifts of the Holy Ghost rebuilding Jerusalem "unto the Lord,"* Jerem. xxxi, 38. For "except the Lord build the house, their labour is but lost that build it." Compare Ps. cxxvii, 1 with John xiv, 22.

	Hebrew Version.		Septuagint.		Josephus.		Modern Jews.	
	A.M.	B.C.	A.M.	B.C.	A.M.	B.C.	A.M.	B.C.
Add 18 years to the date of Zechariah's prediction (viii, 19) respecting the then arrival of the time for Israel's sorrows of B.C. 588 (Jerem. lii, 4, 6, 12) to be turned into joy, at the expiration of 70 years to be numbered over the Babylonian captivity, after the burning of the city and temple of Jerusalem..... The fast of the <i>seventh</i> month (or that of the great atonement) refers to the atonement as accomplished when the 70 years were ended.—Compare Ezra iii, 4-8; Nehem. viii, 1-18	3486=	518	4852=	518	Wanting.		Date of Haggai's prophecy. 3408=	352
			Take	61 yrs.			Take	5 yrs.
Add 61 years, terminating at the mission of Ezra, in the 7th year of Artaxerxes Longimanus.—Ezra vii, 8. <i>N.B.</i>—70 weeks of years, or 490 years from this, terminate A.D. 33.—Dan. ix, 24-27	3547=	457	4913=	457	Wanting.		3413=	347
			Take	12 yrs.			Take	13 yrs.
Add 12 years to the 20th year of Artaxerxes Longimanus as the date of Nehemiah's first mission.—Nehem. i, 1; ii, 1	3559=	445	4925=	445	Wanting.		Rebuilding of the walls by Nehemiah. 3426=	334
			Take	11 yrs.			Take	196 yrs.
Add 11 years to the 32d of Artaxerxes Longimanus as the date of Nehemiah's second and last mission.—Nehem. xiii, 6	3570=	434	4936=	434	Wanting.			
			Take	269 yrs.				
Add 269 years to the close of the Maccabean struggle against the idolatrous faction of the nation in the times of Antiochus Epiphanes. For the cleansing of the sanctuary (at the end of 62 weeks of years from the beginning of Ezekiel's captivity, B.C. 599) fulfilled the prediction of Haggai ii, 18, 19, when fulfilling Dan. ix, 25, over the then rebellious faction of the nation	3839=	165	5205=	165	Josephus, in <i>Antiq.</i> xii, vii, 6, dates this from the 148th of the era of the Seleucidæ, or the 154th Olympiad, and therefore circ. B.C. 164.		3622=	133
			Take	165 yrs.			Take	138 yrs.
Add 165 years to the date of Christ's incarnation	4004=A.D.		5370=A.D.		{By inference} {A.M. 6440.}		3760=A.D.	

	Hebrew Version.	Septuagint.	Josephus.	Modern Jews.
Add 30 years for a mystic reference to the month of the cutting off, otherwise numbered typically over Israel's history as a month of 30 days.—Hosea v, 7; Zech. xi, 8. The close of these 30 years fulfils the first half of a sabbath of years, and identifies the time of Christ's crucifixion with the martyrdom of God's two witnesses (His word and His works) as personified in Christ.—Rev. xi, 1-8. But the resurrection and ascension of the witnesses (as rising again at Christ's resurrection) represent the opening of the ark of the testimony in heaven at the sounding of the <i>seventh</i> trumpet of Levitical ordinances. For the typical instruction thereof was then finally realised with spiritual and everlasting effect in Christ.—1 Cor. xv, 23, with Heb. ix, 26-28.....	A.D. 30	Wanting.	Wanting.	Wanting.
Add 40 years for the days of grace appointed over Jerusalem, according to the prediction of Ezek. iv, 6, with Nineveh for a type; and compare the 40 days limited over the interval between Christ's resurrection and ascension into heaven.—Acts i. <i>N.B.</i>—The close of the above 40 years identifies the times foreordained for the outpouring of the seven vials (after the opening of the temple of God in heaven, Rev. xv, 8), with the $3\frac{1}{2}$ years, or 1260, 1290, and 1335 days, limited, under a slight variation in the instruction of this typical prophecy, over the judgment predicted against the Jerusalem of the apostolic age, and thus limited for the elect's sake.—Matt. xxiv, 22. Hence "<i>the end</i>" in 1 Cor. xv, 24, is that of Matt. xxiv, 3, 14, with Dan. xii, 7, 12..	A.D. 70-73	Wanting.	Josephus dates the destruction of Jerusalem by Titus as 2177 years from the building of the first temple by Solomon. — Wars, vi, x, 1. To A.M. 4336 Add ... 2177 yrs. A.M. ... 6513 Take ... 73 yrs. A.M. ... 6440 will thus date the beginning of the Christian era according to Josephus.	A.D. 68 Destruction of Jerusalem.

The Antediluvian Traditions of the Phenicians, Chaldeans, and Egyptians compared with one another, as limited to a Cali-age of Hindu Chronology between the return of Cain and his Posterity to the Settlement of Seth, and the Flood of Noah's day, as between the end of the first Golden Age and the Antediluvian Age of Sin in the History of Man.

The Phenician Genealogies of Ten Antediluvian Patriarchs. From Sancho-niatho.	The Ten Kings who lived in Chaldea before the Flood, according to Berossus.	The Gods and Demigods of Egypt according to Manetho. From Jackson's Chronological Antiquities.
1. Protoponus, or the first-born..... = Adam.	Duration of reign.	Duration of reign. Lunar yrs.
2. Genus, or the offspring of Pro-togonus = Cain.	1. Alorus* (אלור), god of light } 100 yrs., or 10 sari.	1. Vulcan 750 yrs. = 9,000
3. Ur (as אור, light), called Phos in Greek. Cain's offspring, and the reputed instructor of his generation in astronomical knowledge = Enoch.	2. Alaparus, otherwise Alaparus (אלפאר), or the god of letters, i. e., of numbers, being to the Alorus of the Babylonians what Thoth or Hermes was to the Osiris of the Egyptians }	2. Helius, son of Vulcan 87½ = 1,053
4. Cassius, a personification of the Mons Cassius in the north of Palestine, and the son of Phos, or light = Irad.	30 or 3	3. Saturn..... 56½ = 678
		4. Jupiter, son of Saturn 40 = 486
		5. Osiris and Isis 25 = 420
		6. Typhon, their brother 29 = 348
		998½ 11,985

5. Hypsuranius, or the heavenly,
the son of Cassius, represent-
ing as it were the dawn of
morning; first seen from the
mountain, as the natural ob-
servatory of the primitive
astronomers } = Mehujael.
6. Anonymous, the son of Hyspu-
ranius..... } = Methusael.
7. Agreus, an epithet of Pan, and
meaning a hunter or fisher... } = Lamech.
8. Chrysor (חורשִׁיזר), or worker
in fire. The son of Agreus.
For the pursuits of the hunts-
man needed the help of me-
chanical contrivances and wea-
pons of defence } = Tubal Cain.
9. Technites, or the artificer, the
son of Chrysor } = None of Mo-
saic record.
10. Agroverus, or the watcher of the
field, and therefore tiller of the
ground. He was the son of
Technites * } = Noah.

* The above names shew the relation of the Phœnician to the Greek language. They were evidently given to indicate the progress of man's early advancement in civilization, through the light of religious and scientific knowledge.

3. Amelon 130 / or 13 /
4. Amenon 120 / or 12 /
5. Metalarus 180 / or 18 /
6. Daonus 100 / or 10 /
7. Eucdorachus 180 / or 18 /
8. Amphis 100 / or 10 /
- 9 Otiartes, a Chaldean ac-
cording to Apolodorus } 80 / or 8 /
10. Xisuthrus, the Noah of
scripture..... } 180 / or 18 /
- 1200 / 120

* This Alorus is evidently the same as the Brahma of the Hindus, or a mythic impersonation of the sun for 100 years of *historic* time. Hence the call-age, or historic cycle of Hindu chronology, numbers mythically as *years* the 432,000 hours in 36,000 days of 12 hours. Note also 1200 years of 360 days each number 432,000 *days*, as another chronological equivalent for the mythic years of the call-age of the Hindus.

Compare Appendix B, 2, p. 120 of this Tract, on the relation of the ten avatars of Vishnu to the ten weeks of Enoch's prophecy, as predicting the recurrence of a similar judgment under reference to the flood of Noah's day.

DEMIGODS.

1. Orus or Horus, son of Osiris } 25 yrs.
and Isis
2. Mars 23 /
3. Anubis 17 /
4. Hercules 15 /
5. Apollo..... 25 /
6. Ammon 30 /
7. Tithoes 27 /
8. Sosus 32 /
- 194
- Add 998 $\frac{3}{4}$
- 1192 $\frac{3}{4}$ *

* By certain alterations Jackson reduces the solar years of this reckoning to 1183, and remarks that these are nearly the same as 1200 old Chaldean years.

Whatever be the cause and extent of any error in the numbers, there is therein sufficient evidence that Manetho's myth followed the tradition of the Chaldees respecting the chronology of man's antediluvian history.

For a further, and perhaps more accurate description of these mythic times, see the Chronological Table of Manetho's Dynasties, according to Ptolemy of Mendes.

The Prophetic Times of the Hindu Mythology.

These comprehend the successive reigns of 14 Manus, each Manu reigning only in the satya-yug, or golden age, of Brahma's divine age.

But the *divine age* of Brahma is a phrase applicable to any cycle of time reckoned by decades, upwards from the cali-age of 432,000 matires or tenths of an English second in half a day, or in the symbolic and prophetic day of 12 hours, which excluded any reckoning of night. Compare the imagery of Rev. xxii, 5.

The divine age which represented a decade of the above cali-ages was the oldest Hindu cycle of 5 days, for years.

Seventy such divine ages made up the 350 *mythic* years ($= 5 \times 70$) of Typhon's reign—and 71 made up the lunar year of 355 days, or the original menuantara of the Veda; the year of 360 days representing its *prophetic* menuantara or year.

Hence, when the menuantara, or the antara (*i.e.*, the age of *one* manu) represented either one solar or lunar year, that of the 14 manus represented 14 years, or half the solar cycle of 28 years, as constituting the calpa, or great day of Brahma. This symbolic division of the great solar cycle into two parts seems to divide it into 14 years of day time and 14 years of night time, even as the symbolic and prophetic day excluded any idea of night when numbering only 12 hours, or representing in fact but half a day.

Again, the 28 years of the solar cycle were symbolised in the 28 days of a lunation numbering 4 weeks or 4×7 days.

Hence, seemingly, the symbolic structure of Enoch's prophecy respecting the 10 weeks, every day of which represented 100 years of mortal life. This was as the cali-age to the divine age of Brahma's millennium, which represented the sum of the four human ages, thus:—

1st. The satya-yug, or golden age, numbering <i>historically</i> 400 years.		
2d. The treta-yug, or silver age,	do.	300 "
3d. The dwapa-yug, or age of brass,	do.	200 "
4th. The cali-yug, or age of iron,	do.	100 "

Their sum, or Brahma's divine age,	1000 "
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The symbolic relation of the four human ages to the divine age of Brahma, reckoned upwards from a cali-age of one week or seven days, to the seventh divine age of Brahma, as the Sabbath of Brahma's millennial week, each day of which represents 1000 years.

1st. Satya-yug	28 days or yrs.	1st. Satya-yug($28 \times 10 =$)	280 days or yrs.	1st. Satya-yug($28 \times 100 =$)	2,800 days or yrs.*
2d. Treta-yug	21 "	2d. Treta-yug ...	210 "	2d. Treta-yug	2,100 "
3d. Dwapa-yug	14 "	3d. Dwapa-yug	140 "	3d. Dwapa-yug	1,400 "
4th. Cali-yug	7 "	4th. Cali-yug	70 "	4th. Cali-yug	700 "
Brahma's divine age as 5 calpas of 14 days, in sub- stitution for the 5 years' cycle ...		The week of Enoch's prophecy as Brah- ma's divine age ...		The 10 weeks of Enoch's prophecy as Brahma's maha divine age.....	
}		} 700		} 7,000	

* In this form we can readily trace the relation between the myth which numbers 100 years to the life of Brahma, and sometimes measures that life by 7,000 years, and at others by 12,000 *month* years, or by a millennium of solar years. For the satya-yug of 2800 days numbers 100 lunations of 28 days. Similarly 2800 years number 100 solar cycles of 28 years for a comparison of Manu's reign (as limited to the satya-yug) with Brahma's *maha* divine age of 700 years, or 100 times the cycle of 70 years.

Again, for the symbolic relation of the 7000 days (as also days of years) to the great sarus, or lunar cycle of the Chaldeans, which numbered 223 lunations, we have—

The satya-yug	of 2800 days = 100 lunations of 28 days.
The treta-yug	of 2100 days = 75 "
The dwapa-yug	of 1400 days = 50 "
The cali-yug	of 700 days = 25 "
Hence $\overline{7000 \text{ days} = 250}$	
Also $7000 \text{ yrs.} = 250 \text{ solar cycles of 28 yrs.}$	

Again, the lunation of 28 days was $\frac{1}{13}$ of the solar year of 364 days, which was the true solar year of Enoch's astronomy.

Hence $\frac{250}{13}$ such lunations number 19 years 3 months.

Also the Chaldean saros of 223 lunations, each numbering 30 days, reckoned 18 years 4 months and 18 days, in years of 364 days to the year.

Also $223 \times 28 = 6244$ days, and 7000 less 6244 days leave 756 days, or the days of the years mythically numbered to the reign of Vulcan as $750 + 6$ days, as those of annual difference between the lunar year of 354 days and the old solar year of the Chaldeans, which numbered only 360 days.

But the *four* incarnations of Buddha, viz., as Adam, Enoch, Moses, and expected as Messiah, with the *ten* principal avatars of Vishnu (as those of chief prophetic import),* span the same cycle of time as Enoch's prophecy of the ten weeks numbering 7000 years.

If, therefore, these 7000 years be regarded as a maha divine age of Brahma, representing (like all the other forms of the divine age) the sum of four human ages, following each other in the decreasing† ratio of 4, 3, 2, 1, they must be considered as representing the same number of true solar years, to ascertain the historic times which pertain symbolically to each.

This prophetic cycle of 7000 years will then resolve itself into the following subdivisions of time :—

1. The satya-yug of 2800 years from B.C. 4004 to B.C. 1204.
2. The treta-yug of 2100 years from B.C. 1204 to A.D. 896.
3. The dwapa-yug of 1400 years from A.D. 896 to A.D. 2296.
4. The kali-yug of 700 years from A.D. 2296 to A.D. 2996.

The maha divine age of }	7000 years from B.C. 4004 to A.D. 2996.
Brahma..... }	

But Brahma's millennium, consisting of 12,000 month years, numbers 360,000 days, and contains 4,320,000 hours, numbering only 12 hours to the prophetic and symbolic day, which excludes the idea of night. The cali-age of Hindu historical chronology is one-tenth of Brahma's millennium, or 100 years, i.e., 36,000 days of 12 hours, or 432,000 hours. These 36,000 days may, however, represent as many old solar years, containing 432,000 month years; in which case the 100 mythic years of Brahma's life will represent the zodiacal cycle of 36,000 years.

Again—If the satya-yug = 144 days.

The treta-yug = 108 days.

The dwapa-yug = 72 days.

The cali-age = ‡ 36 days (or $5 \times 7 + 1 = 6 \times 6$.)

Hence—The divine age = 360 days, or the old solar year of the Chaldeans, and the prophetic menuantara of the Hindus.

Also, 1000 divine ages make up the calpa or great day of Brahma. Hence the following comparison of solar and lunar time until their difference amounts to 6000 days, made prophetically symbolic of as many years preceding the mil-

* See Appendix B, 2, p. 120.

† Compare Horace, Carm. yi, lib. iii, 45, 49, with the colossal image of Dan. ii, 32, 33.

‡ Compare Spineto, p. 356, on the 36 Egyptian nomes, according to the number of which Mæris limited the Courts of the Labyrinth to 36: viz. 18 to the north, and 18 to the south.

lennial Sabbath of Brahma. This is to represent the last day in his week of 7000 years, as the same with Enoch's prophecy of the ten weeks, each of which numbered 700 years for its 7 days.

	Days.	Days.
12×30	= the divine age of 360 ; and 1000×360	= the calpa of...360,000.
$12 \times 29\frac{1}{2}$	= the lunar year of 354 ; and 1000×354	= of lunar time 354,000.
		Difference, 6,000

Thus it appears that the calpa or great day of Brahma is not merely the divine age of his millennium, but more especially that of his seventh millennium, as terminating his Sabbath or week of millennial days.

Hence the Hindu personification of the sun under the name Brahma is, in their mythic chronology, idolatrously invested with that attribute of self-existing life which in the Jewish scriptures designates the High and Holy One that inhabiteth *eternity* ; as a being with whom "one day is as a thousand years, and a thousand years as one day."

Yet this millennium of Brahma has been, by traditions of man nullifying the word of God, substituted (in the popular teaching of that school of the prophets which Dr Cumming represents) for the true scriptural millennium of the apocalyptic vision as explained in Appendix B, 1, p. 111-115 of this Tract.

The time at which the end of the world—in a literal and material sense—is to take place no man knoweth ; nor is it anywhere in Scripture made the subject of a prophetic instruction, like that claimed for it by Dr Cumming. The end of the world, which characterises the prophetic instruction of the Jewish Scriptures respecting *Messiah's Day*, had figurative reference to the events of the apostolic age, as fraught with spiritual effects of ever expanding influence for good, until all things shall be subjected unto God in Christ on earth as in heaven. The end of the world, in regard to man individually, is that uncertain end of human life, the day and hour of which no man knoweth.

To teach men (without the clearest evidence of scriptural authority) to do and dare anything so that they may realise within six years from this time a millennium of their own political device throughout all the nations of Christendom, is to agitate for a crusade of conflicting worldly interests, adding the horrors of civil war to that of international strife throughout the world.

This doctrine is the inspiration of antichrist, whereas *the prophesying* of Christ's everlasting gospel, for the salvation of souls thereby, requires of its authorised ministers (amongst whatsoever denomination of Christians they may class themselves) that they teach men to have faith in the existence and power of holiness, as a living principle and quickening spirit of good to man, by which, if its aid be sought aright, he may have regeneration of heart from the corruption of sin, and thereby redemption from the power of evil. Also that disbelief in this eternal truth brings its own *Nemesis* sooner or later ; for they who will not thus spiritually come unto Christ must finally reap as they sow.

Hours called years.	Days of 12 hours.
1st. Vulcan reigned 90×100 , or 9000 30×300 10×900 ($= 30 \times 30$ or 3×300)	$750 = \begin{cases} 360 + 15 \text{ days.} \\ 360 + 15 \text{ nights.} \end{cases}$
2d. Helios (10×100 , or) 1000	$= 83\frac{1}{2}$.
3d. Cheph or Agathodæ- mon, the sabbath- god.. .. 7×100 , or 700	$= 58\frac{1}{2}$.
4th. Saturn (5×100 , or) 500	$= 41\frac{2}{3}$.

$= 4 \times 9$, or 36 times 250 hours for the 36 *nomes* into which the temple of Vulcan was divided by the Egyptians. Also 250 hours = 20 times 12 days of 12 hours + 10 days remaining.
 $= 25$ (or $\frac{1}{4}$ of 100) $\times 360$, or one-fourth of the cycle of Brahma's life (as that also of the Egyptian Apaphus) multiplied by 360 hours.
 $= 25 \times 350 + 250$ hours.
 $= 20 \times 450$.
 $= 18 \times 500$.
 $= 12 \times 750$.
 $= 12 \times 700 + 600$.
 $= 9 \times 1000$.
 $= 3 \times 3000$, * or $3 \times 4 \times 750$.
 $= 6 \times 1500$. *

$= 1$ -9th (or 1-3d of 1-3d) of 9000 hours.....
Hence the reign of Helios divided the solar cycle or reign of the six gods into *nine* parts, or 9 times 83 1-3d days, for *nine* times one-fourth the 332 years numbered in the old chronicle over the reign of the 12 gods. But *nine-fourths* are 24 cycles. This 4th of the stellar year added to the old solar year of 360 days marks the origin of the number 443 years during which 15 generations (viz., 12 + 3 months) of the cynic circle reigned.

$= \frac{9000 \text{ less } 600, \text{ or } 8400}{12}$ hours

This harmonises the old division of time into *twelfths*, with a new division into *sevenths*.

$= \frac{9000}{18}$ hours. These mark the origin of the myth respecting the 18 Ethiopian kings which the Egyptian priests told Herodotus, when enumerating Queen Nitocris (as the new moon of the summer solstice, or the moon in the sun's *sixth* gate, and when in conjunction with the sun) as one of them.

5th. Osiris (15 x 30, or) 450

= 3000 hours. These mark the origin of the myth recorded of Mycerinus, and the twenty statues of his making, whose hands Isis cut off.

This myth evidently indicates an artificial structure (like that of the Clepsydra or hour-glass) to note the passing of time divided into 20th parts, possibly because the 5 days of annual difference between the solar and lunar years of the ancients amounted to 20 days in the lustrum of 4 years, or because 20 in 18 hours or months = 12 x 30, or 360 days or years.

For the day of Enoch's astronomy numbered 9 hours of day and 9 hours of night, or 18 *nycthemera* at the equator.

$$= 37\frac{1}{2}$$

6th. Typhon (5 x 7 x 10, or) 350
 a symbolic impersonation of lunar time, or of the sun in his western gates. Hence Typhon and Apophis are sometimes spoken of as Osiris.

= (3000 less 250 or) 8750 hours
 25

This forms a harmony between the *oldest* lunar cycle of 5 years with the lunar sabbath of 7 days or years and decadal week of 10 days, 3 of which completed the soli-lunar month of 30 days.

Thus 50 x 71 = 355 days, or the old lunar year of the Veda of the Hindus. The mythic years of Brahma's divine age being 100 times 12 sari, or decades of hours, days, months, or years.

12,000 hours = 1000 days.
 12,000 months = 1000 years.
 12,000 days = 400 months of 30 days = 33 years.
 12,000 years = The *maha* divine age of Brahma's life as the ordinary 100 years cycle of his life multiplied by 12.

Thus we trace the Egyptian origin of the Hindu mythic chronology.

For 100 x 360 = 360,000 mythic years.
 And 12 x 360,000 = 4,320,000

* This explains the symbolic character of the labyrinth which Meris is said to have built after the fashion of the temple of Vulcan, when he divided it into 36 courts, or nomes, and built 1500 chambers above ground, which he dedicated to the gods above, with 1500 chambers under ground, which he dedicated to the crocodiles, or god-kings of the dead, who reigned in the sun's six western gates.

Hence the fables of the Dragon and Cerberus keeping watch before the rising of Hydra, as Apophis, in Leo, or the "Diespater" of the great pyramid, called the pyramid of Cheops, which took fifty years in building, or half the hundred years cycle of Brahma's life.

For the building of the pyramids was symbolic equally as that of the labyrinth. Hence we see how the inverted cone of the Su-Meru was made to symbolise the abode of the gods above who reigned in the sun's six eastern gates, as the gates of his ascending circuit from Capricorn to Cancer.

The character of this symbolism may be readily exemplified on the celestial globe by bringing the autumnal equinox to the meridian of the northern hemisphere, or depressing the north pole to the vernal equinox, to mark the period of equal day and night as that wherein the new moon of the autumnal equinox is in the sun's sixth western gate, or Cancer, and therefore lying immediately under the meridian, which was the place of Nitocris at the summer solstice.

Such is the symbolic character of the late Emperor of China's Jos or Father-God, answering to the Diespater of classical mythology. It represents the conjunction of the sun and moon in Leo, as does the symbolic dragon of Blundeville's *Astronomy*, and the cat and bell of the Irish variations given to this oriental symbolism.

$$= 29\frac{1}{6}$$

*Manetho's Six Dynasties of Demigods, according to Ptolemy
of Mendes.*

1st. Beginning with Horus, and ending with Bitus, who stands thirteenth in the variation of this dynasty, as quoted from Lepsius in Osborne's *Monumental Egypt*, vol. i, p. 199.

This dynasty reckons 7 + 6, or 13 lunar demigods, as *sari*, or princes whose reign was in the division of time into decades of hours, days, weeks, months, or years.

The first of these was	Horus, who reigned	10×30	= 300 days.
2.	-	10×28	= 280 "
3.	-	10×20	= 200 "
4.	-	10×18	= 180 "
5.	-	10×12 twice	= 240 "
6.	-	10×10 six times	= 600 "
7.	-	10×7	= 70 "
			Total, <u>1870</u> "

But $\frac{1870}{70} = 26$ cycles of 70, with remainder of 50 days.

Or $\frac{1870}{35 (= 5 \times 7)} = 53$ cycles of 35, with remainder of 15 days.

Can these be the 53 god-kings who formed
the second part of the canon of Eratos-
thenes, which Syncellus would have nothing
to do with?

Or $\frac{1870}{130 (= 13 \times 10)} = 13$ cycles of 130, with a remainder of 180 for the 18 *sari* or decadal *nomes* given to the crocodiles, or god-kings of the dead, in the subsequent age, as that of the hero-worship connected with the building of the pyramid of Cheops. Hence probably the desecration

of his name as impious by those who worshipped the hosts of heaven only as gods of the upper world.

For the temple of Vulcan, in its relation to the inverted cone of Su-Meru, was symbolically shut up by the form of the pyramid, as well as making the hosts of heaven to symbolise the reanimation of the dead in association with varied forms of animal life below the earth, and having for the symbol of its greatest power "Leviathan of the great deep," "The Aphophis of the waters."

But Ptolemy of Mendes numbers 1900 mythic years to this dynasty, and does not specify any particular number of kings. Regarding, therefore, all as *decadal* princes, or *sari* of days and years, we have $\frac{1900}{10} = 190$.

This represents the mythic chronology in the canon of Eratosthenes from Menes to Pemphos inclusive, as that which limited the times preceding the heroes of the cynic circle.

For $190 + 2 \times 443$ make up the 1076 years of that chronicle, whether of mythic or historic account.

2d Dynasty, or first of heroes.—This, therefore, represents the 15 generations of the cynic circle in the old Egyptian chronicle. Its symbolic relation to the reign of Aphophis is verified by the mythic years of its duration. For $\frac{1255}{15} = 83\frac{2}{3}$, or the days of the reign of Helius.

3d Dynasty.—Other kings, who ruled 1817 mythic years. Palmer, in brackets, suggests other heroes and 30 kings—Diospolites. The hero-worship of the crocodile-gods, as next merging into that of the gods of the solar year, may be the thing here symbolised. Our names of *July* and *August* thus commemorate the idolatrous flattery of the Romans to the Emperors Julius and Augustus Caesar, whilst our month of *February* commemorates the beginning of the worship idolatrously paid to the spirits of the departed by the ancient Romans.

But $\frac{1817}{30}$ days = 60 months + 17 days, or the 5 years cycle + 17 days for the days which followed the reign of *Nitocris*, as the new moon in the sun's *sixth* gate to the end of the reign of the 18 Ethiopians referred to by Herodotus.

4th Dynasty.—"Then other 30 kings, Memphites"—1790 mythic years.

But $\frac{1790}{30} = 59$ days, for 59-30ths of a month + 20 such 30ths.

But $\frac{59}{2} = 29\frac{1}{2}$ for the days of the month in this form, doubly counted as for day and night.

5th Dynasty.—"Then other 10 kings, Thinites," reigned 350 mythic years.

These, therefore, were *sari* or decadal princes, and the aggregate years of their reign shews that they were also connected with the oldest cycle of 5 days or years, and with the sabbatical lunar cycle of 7 days.

6th Dynasty of demigods, or 7th of gods and demigods reckoned together.

This is called the dynasty of *manes* and *heroes*, whose number amounted to 1106 kings, and the years of their reign to 5813.

Here $\frac{5813}{106} = 54$ (or 6×9), with a remainder of 89.

It may also be observed that the worship of the hosts of heaven was only superseded by that of the hero-worship connected with the building of the pyramids during the reigns of Cheops and Chephren.

But the first of these reigns 50 years, and the latter 56, together making the number of 106 for as many days or impersonations of "Dies-pater," in association of the reign of Aphophis or Hydra with the crocodile symbolism for the hero-worship of the dead.

The summary of the times of the demigods therefore stands thus :—

1st Dynasty reigned 1900 mythic or symbolic years.

2d " 1600 "

3d " 1255 "

4th " 1217 '

5th " 1290 "

6th " 350 "

Total, 7612 "

But $\frac{7612}{360}$ days = 21 years, according to the days of a lunation from

the new moon to the beginning of its third and last quarter, viz., to the end of the half-month or lunation of 15 days from horning to horning of the moon.

The Chronology of the Dynasties of Manetho's First Book analysed.

	No. of kings to each dynasty.	Days for years of reign.	Yrs.	Equivalent in Mos.	Days.
1st Dynasty,	- 8	in 263	= 0	8	23
2d "	- 9	in 302	= 0	10	2
3d "	- 9	in 214	= 0	7	4
4th "	- 8	in 284	= 0	9	4
5th "	- 9	in 218	= 0	7	8
6th "	- 6	in 203	= 0	6	23
7th "	- 70	-	= 0	0	70
8th "	- 27	in 146	= 0	4	26
9th "	- 19	in 409	= 1	1	19
10th "	- 19	in 105	= 0	6	5
11th "	- 16	in 43	= 0	1	13
Add	1 for Amenemes,		0	0	16

Total 201, or $\frac{2}{3}$ of the 6 5 17, or 7
300 days numbered to the reign of years of 330 days +
Horus, each day being an impersona- 7 days.

tion of "Diespater," as in the case of the

330 kings numbered by Herodotus from Menes to Mœris inclusive.

Note also $\frac{200}{15} = 13$ full moons, with remainder of 5 days.

Also $\frac{201}{30} = 6$, with remainder of 21.

And 21 = 16 + 5.

The Chronology of Eratosthenes analysed.

It is clear that the 100 years of the reign of Apappus (as the last king of the twelve from Gosomies, who impersonated the solar year) represent the reign of the Egyptian Apappus as that of the Hindu Brahma; and the one year numbered only to his immediate successor, symbolises a cycle continuously renewable as that of the solar year in anniversary form.

The next longest reign is that of Tagar, or Momcheiri, viz., 79 days. These represent 4 cycles of 18, or 2 of 36 + 7 days for the moon's sabbatical cirenit, added to twice the 36 nomes or divisions in the temple of Vulcan.

The next longest is that of Amunthantous, the last or 38th king of the canon. It numbers 63 years for days, or 8×8 less 1, being only 2 in excess beyond the 61 kings ranged in rows of 8 or 7 at Karnak. Similarly the 38 kings represent 3 cycles of 12 with the addition of 2 kings (perhaps) for two dynasties, to indicate the relation of the cycles to two different dynasties, viz., solar and lunar kings.

The next longest reigns (viz., Menes 62, Ancunius Ochu 60, and the first Athothis 29) are only slight variations of the above, representing perhaps 31 days for the god-kings of Lower Egypt, and 31 nights for the Ethiopian god-kings of the Upper Egyptians, as the symbolic basis for the arrangement of the kings at Karnak, in rows of 7 or 8 together.

The kings, therefore, of this first book may be 6 lords of 30 ruling in the dominion of the six gods. Also 2 sun-Pharaohs of the 8th region, as representing $\frac{1}{4}$ of a lunation, like Psemempses, for the relation of the first mortal kings to the 8 gods who preceded the 12 in Egypt.

The remaining 5 kings may represent the epact of 5 days to the old solar year of 360, in its relation to the 5 days of difference between solar and lunar time on comparing the year of 360 days with that of 355, or 5×71 ; whence originated the celebrated cycle of 5 days as 5 years.

Analysis of the Chronology of Manetho's Second Book, viz., from Dynasty XII to Dynasty XIX inclusive.

	No. of kings to each dynasty.	Days for years of reign.	Yrs.	Equivalent in Mos.	Days.
12th Dynasty,	- 7	in 160	= 0	5	10
13th "	- 60	in 453	= 1	3	3
14th "	- 76	{ ^{26, 30, 7} or 36 }	184	= 0	6 4
15th "	- 6	in 284	= 0	9	14
16th "	- 32	in 518	= 1	5	8
17th "	- { ⁴³ Shophra { ⁴³ Thothmes	151	= 0	5	1
18th "	- 16	Diospolis.	262	= 0	8 22
19th "	- 6	in 204	= 0	6	24
289		2216	= 6	1	26

The 289 kings of this period will number 9 lords of 30 days + 19 for the 15 heroes of the cynic circle who reigned as the 3

Sistosichermes, or the Strength of Hercules, with whom the year of the 12 gods commenced, reigned 55 years, or $4 \times 12 + 7$ mythic years.

This indicates the formation of the lustrum of 4 years, as following the division of the solar year of 12 months; and also the week of days and years in its relation thereto.

The 42 years numbered to Penteathyris, and the 43 years to Mares, are only variations for 5×8 to indicate 8 anniversaries of the four seasons, continually recurring with the fifth, as between Menes and Pemphos; also between Pemphos and Mares, &c., considered as conductors of the seasons.

The 35 of Pannus numbers 5 sabbatical circuits of the moon, for 5 out of 6 dynasties of gods, as reigning in five gates of the sun.

The 33 numbered to Mosthis seem to represent 11 times 3 days, for 11 times 3 seasons of decadal weeks in the year of 11 months counted for 12, by making the last month of the old cycle stand as the first of the new cycle.

For Herodotus does this when he numbers only 341 piromis as the equivalent for 330 (or 11×30) kings + 12 kings.

The 32 numbered to the second Athothis may symbolise approximately half the reign of Menes, or 4 times 8 impersonations of "Diespater."

The 31 numbered to Moscheris Heliidotus, the 30 to Gusormies, the 29 to Saophis, and the 27 to Sen-Saophis are all merely variations for the month of 30 or 31 days, considered as two months of 15 or 16 days.

quintuples of solar light to each full moon in the astronomy of Enoch, when lunations and years were (as at first) divided into only 3 parts or seasons.

The remaining 4 (to make up the 19) may represent the four conductors of the seasons, after that lunations and years began to be divided into 4 parts.

Analysis of the Chronology of Manetho's Third Book up to the end of Dynasty XXVI, as that of the Psammetichi, which closed with the conquest of Egypt by Cambyses under Amasis; for according to Herodotus the history of the kings of Egypt seems to have been mixed up with fable until the era of the Psammetichi.

	No. of kings to each dynasty.	Days for years of reign.	Equivalent in Yrs. Mos. Days.	
20th Dynasty, -	12 Diospolites	in 135	= 0 4 15	
21st " -	7 Tanites	in 114	= 0 3 24	
22d " -	9 Bubastites	in 116	= 0 3 26	
23d " -	4 Tanites	in 89	= 0 2 29	
24th " -	1 Saite,			
	Bocchoris,	in 6	= 0 0 6	
25th " -	3 Ethiopians, viz.—			
	Sabbacus,	in 8	= 0 0 8	
	Sevek,	in 14	= 0 0 14	
	Tarkos,	in 18	= 0 0 18	
26th " -	9 Saites	in 150 $\frac{1}{2}$	= 0 5 0 $\frac{1}{60}$	
	—			
45		650 $\frac{1}{2}$	= 1 9 20 $\frac{1}{60}$	

The 25 to Thynillus and the 26 to Mares may represent two cycles of 12 + 1 for the solar dynasty of Thynillus, or + 2 for a reference to two dynasties, solar and lunar, in the case of Mares.

The 23 numbered to Stamenemes the Second (viz., as the Amenemes belonging to a second cycle, or to two cycles) seems to represent the combined number 8 + 15, as a symbolism associating the name of Amenemes either with two cycles of 12, or with 8 older gods, and with the 15 generations of the cynic circle.

The 22 numbered both to Cnubos-Guurus (No. 12), and to Myrteus (No. 23), may symbolise two cycles of kings, viz., one of 12 for the monthly god-kings of the year, and one of 10 (see the introduction to Manetho) for the god-kings of the decadal week.

The 20 to Anopyhes are, as Manu's reign of light, for 20 days in each satya-yug, or as the decadal week doubled for one-third the month of 60 days, or 30 days of 12 hours + 30 nights of 12 hours.

The 19 to Diabics or Miabics may be the decadal week, as one-third the month of 30 days + 9 days, as one-third the month of 27 $\frac{1}{3}$ days.

The 18 years to Pemphos, No. 5—to Sirios, No. 11—and to Semphrocrates, No. 26—represent half the 36 nomes into which the temple of Vulcan was divided by Mæris when building the symbolic labyrinth, with 18 courts or nomes to the north, and 18 to the south.—See Diodorus, as quoted by the Marquis Spineto in his *Lectures on the Egyptian Hieroglyphics*, p. 356.

It is said also to have had 3000 chambers, of which 1500 were

The 45 kings of this period will number 30 + 15, or 1 lord of 30 for 1 complete lunation, and 15 generations of the cynic circle to the half moon, as from the new to the full moon, or from horn-ing to horn-ing, divided by the new moon at the change.

Thus the 3 Ethiopians of dynasty 25 seem to represent in Sab-bacus (as Pseumaphis) a lunar reign of 8 days.
 Sevek, the full moon of - - - 14 "
 Tarkos completes the reign of the 18 Ethiopians, answer-ing to that of the 18 between Menes and Mæris, according to Herodotus, in - - - 18 "

The 12 Kings of Herodotus, from Menes to Sethos, who were all priests of Vulcan, enshrined as kings of mythic history in the temple of Vulcan, or as 12 monthly god-kings of the solar year. Compare the title of Ptolemy Philopator on the Rosetta stone, as Lord of 30 years (days?) as a soli-lunar god in the solar year.

1st. *Mæris* is built the north entrance of the temple of Vulcan, and sunk the lake named after him. The labyrinth (Herodotus says, lib. ii, c. 148) was built by the 12 kings who followed Sethos, and of whom Psammetichus was one.

Mæris or *Mæris* is the Coptic name for Upper Egypt, as Chemi (whence Amun for Ham) is for Lower Egypt. The myths, therefore, that Mæris built the north entrance of the temple of Vulcan, may perhaps represent the dedication of Amun in Lower Egypt, or to the north, as derived from the south, or from Upper Egypt. Thus Menes, the Thinite, and other Lower Egyptian

above ground, and dedicated to the gods above, but 1500 were underground, and dedicated to the crocodiles.

But each 1500 represented twice 750, or 4 times 360 + 4 times 15 days, to the reign of Vulcan in the lustrum of 4 years, and in the soli-lunar month of 30 days + 30 nights.

The 14 of the anonymous reign, No. 36, represent the interval of 14 days between the new and full of the moon.

The 13 numbered to Raousis, or the prince of stout men, may number 13 days or years for 13 lunations or mythic years to the solar year of 364 days. The interpretation of the word Raousis confirms the identity of this king with the Osiris of the Egyptians, as the Rama Chandra or lunar-god of the Hindus.

The 12 numbered to Thyosinavus, No. 24, and again to Meures, No. 28 (with only an interval of 4 kings), mark these similar names as beginning and ending the solar year of 12 months, divided into 4 seasons of 3 months each. For they seem to indi-cate the return of the yearly cycle with an intervening reign of only 4 kings.

The 11 numbered to To-mæ-phtha (the world-beloved of Phtha), indicate the times numbered by Herodotus as those of 330 kings, or 11 lords of 30 days, for so many impersonations of Diespater from Menes to Mæris.

The 10 numbered to Birnis identify him as king of the decadal week.

The 7 also numbered to Chnther (or the royal bull, with refer-ence to Apis), identify the beginning of the division of lunations

into sabbaths, or lunar circuits of 7 days, with the worship of the bull Apis as that of the sun in Taurus, the new moon of which fulfilled its first sabbatical circuit in Leo, and became full on the completion of its second in Scorpion, as the full moon which marked the termination of the reign of Aphophis as Hydra in Leo.

The 6 years numbered to Stoichos, No. 7 (son of Tegar or Momechini), called foolish Mars, and to Nitocris, No. 22, may not only symbolise both with the reign of the six gods, but may also represent an arithmetical symbolism underlying the old fable of Mars and Venus as the contiguous months of March and April, for the month of March was the first month in the oldest Roman year of 10 months.

Lastly, the 5 years numbered to Siphos, No. 35, and to Phuron or Nilus, No. 27, may symbolise the combination of the oldest oriental cycle of 5 days or years (which divided time into decades) with that of the sabbatical lunar circuit, or week of 7 days, by the multiplication of $5 \times 7 = 35$.

Thus Siphos (or Si and phtha = son of Vulcan) and Phuro (= ioro, the river) for Nilus, may be names coined to claim for the Egyptians the invention or early adoption of these modes of reckoning time.

Hence the fable of Danaus and Egyptus, with their 50 sons and 50 daughters, may divide the 100 years of the life of Aphophis (or great cycle of Vulcan) into 50 impersonations of day and 50 of night, carried westward into Greece from Egypt.

kings, are chronicled amongst the kings of Thebes in Upper Egypt by Eratosthenes.

2d. *Sesostris*.—He made the canals by which the inland parts of Egypt were supplied with water. He also made a regular distribution of the lands of Egypt, and assigned to each Egyptian a square piece of ground, the rents of which formed his own revenue. In case of any suffering by the inundation of the Nile, they were entitled to compensation for their loss. To this Herodotus attributes the origin of geometry, since the confusion of boundaries annually made by the inundation of the Nile had to be readjusted by geometry.

The monumental notices of the inundation of the Nile at Semne were confined to the reigns of Moeris and his two immediate successors, according to Lepsius.—See p. 509 of the Appendix to his *Egypt, Ethiopia, and Sinai*.

He tells us that 18 markings still remain, of which 13 were made in the reign of Moeris, and 5 in the time of his two next successors.

These last kings discontinued the observations; for, in the meantime, the irruption * of the Asiatic pastoral tribes into Lower Egypt took place, and well-nigh brought the whole kingdom to ruin.

These notices of the Nilometer being restricted to three reigns (*i.e.*, of monthly god-kings), prove the mythic character of the chronology, with which the historical traditions of these early Egyptian kings stands eternally associated. For the overflow

* Hence we seem to trace a myth in the history of the so-called shepherd-kings, symbolising them with the crocodile god-kings of the south advancing northward from the vernal equinox in the cycle of the solar year.

(*Manetho--continued.*)

continued only for a limited period of the four months called the season of the overflow; which is here reckoned as the first instead of the third and last season of the solar year of the Egyptians.

That the traditional history of Sesostris should have been appropriated to different kings in widely differing chronological epochs, is only a natural sequence, from the mythic deification of Sesostris as the second Lord of 30 days, or second monthly god-king in a renewable cycle of 12 such, by a continual apotheosis of the mortal kings of Egypt into one or other of the soli-lunar gates of Enoch's astronomy.

The remark also of Herodotus, that, "except Sesostris, no monarch of Egypt was ever master of Ethiopia," may also refer to the Egyptian myth of the 18 Ethiopian kings, of whom one was a female, and a native of the country named Nitocris, or the solstitial new and full moon. But the new and full of the moon date the times of the highest floods. Hence the brand of infamy which Sesostris is said to have attached to the names of those people who yielded without a struggle to his conquests may be a myth, implying his contempt for those people who were wanting in energy and industry to guard the stock on their lands from periodic desolation by floods, as the Egyptians did. In this sense the priests may have regarded the conquests of Darius, as by no means entitling him to the same divine honours as Sesostris; and consequently that his apotheosis should be reserved for some other place in the heavens than that of Sesostris (seemingly) in symbolic identity with the new and full moon of the summer solstice.

This supposition is confirmed by the hieroglyphic on the tablet from the rock of Hamamat, copied in vol. ii, p. 75, of Osborne's *Monumental Egypt*. The monument is valuable, though I cannot, with Osborne, regard its character as historical. On the contrary, I consider it a kind of Janus-Bifrons; by which the Egyptian priests symbolised to the people the beginning of their solar year with the lunation in which the Dog-star gave notice of the coming flood at the new and full of the moon. For we must remember that the oriental impersonation of the moon was sometimes as a powerful and destructive god, at others as a benignant goddess.

3d. *Pheron*, as a lunar god, or lord of 30 days in Pisces. This, perhaps, will explain the myth of his blindness for 10 days, or one-third of a lunation made to symbolise one-third of the solar year.

For the lunation of 30 days was mythically reckoned by the Orientals

as a prophetic or soli-lunar year. But $\frac{1}{3}$ of 360 = 120 days, as between the Matsya or fish avatar of Vishnu and the season of the flood.

4th. *Proteus*, a Greek name given to a citizen of Memphis, as king of Egypt, at the outbreak of the Trojan war. Thus the abduction of Helen in his times may have mythic reference to the full moon of Virgo, as that of the moon's opposition to the sun in Aries.

5th. *Rampsinitus*, the miser, who hid his riches below the earth, even as the harvest gifts of a bounteous Providence seem to be hidden for the winter months after the ingathering, as completed about the time of the autumnal equinox. "He built the *west* entrance of the temple of Vulcan; in the same situation he also erected two statues 25 cubits in height.* That which faces the north the Egyptians call the summer, the one to the south the winter. This latter is treated with no manner of respect; but they worship the former, and make offerings before it."

He is said to have descended alive beneath the earth to what the Greeks call the infernal regions, where he played at dice with the goddess Ceres, and alternately won and lost. On his return she presented him with a napkin embroidered with gold, viz., the earing of the barley harvest at the vernal equinox. The period of his return was solemnised as a religious festival. This Rampsinitus is therefore another name for Osiris and Bacchus, in the myths relating to Osiris and Isis—Bacchus and Ceres. But, according to the symbolic temple of Vulcan, Rampsinitus reigned in Taurus, viz., when the obscuration of the Dog-star had commenced. His descent may therefore be that referred to in the myth of the Syrian women weeping for the loss of Thammuz or Adonis, which dated from the fourth month, or sun's fourth gate.

6th. *Cheops*.—The account of his impiety, that "he barred the avenues to every temple, and forbade the Egyptians to offer sacrifices; proceeding next to make them labour servilely for himself," may mean that he forbade the human sacrifices connected with the Baal-worship of his predecessors, who had worshipped the hosts of heaven from unroofed temples, labouring only to secure immortality for himself by the great pyramid of his building for a mausoleum; thereby substituting the worship of the dead for the worship of the hosts of heaven, as symbols of living power. Thus, by reversing the shape of the pyramid, we have the inverted cone of Mount Meru, or the heaven of the Hindus.

* These 25 cubits are a symbolic measurement, equivalent to the quadrant or arc of 90° in a circle. For the square was a symbolic measurement of 100 cubits, as the circle was of 360°.

The worship of the embalmed Apis and the embalmed heifer, under roofed temples like the pyramids, may have been scornfully described by the votaries of the older superstition as prostituting the worship of Isis by making death instead of any living power the symbol thereof.

The middle pyramid thus raised had, we are told, an elevation on each side of 150 feet. If the base were of the same measurement, this symbolic pyramid would represent a triangle whose sides measured 450 feet, according to the years mythically assigned to the reign of Osiris. But the triangle formed by two lines drawn from the centre of a circle to the extremities of an arc of 60° (measuring two lunations) is an equilateral triangle.

The 50 years reign of Cheops is a symbol from the form of the pyramid, dividing in half the square which symbolised 100.

7th. *Chephren*, brother of Cheops.

8th. *Mycerinus*, a priest of Osiris and Isis.—The reading of his name in the temple lists is Moscheres or Menchares.* The Coptic name Manchora means the north-west wind, and the base of his pyramid terminates between Gemini and Cancer, being, in fact, the solstitial colure. Passing over the myths relating to him, which have been explained, I have only here to notice the prediction that he should live but six years and die in the seventh, with the means he devised to falsify the prophecy, “apparently multiplying his *six* years into *twelve*.”

For this purpose we are told “he caused an immense number of lamps to be made, by the light of which, when evening approached, he passed his hours in the festivity of the banquet; he frequented by day and by night the groves and streams, and whatever place he thought productive of delight.” By thus changing night into day he thought to multiply his six years into twelve.

The object of this myth is clearly to inform us that he caused the Egyptians to return to their worship of nature in the open air, and as a living power. But, as the structure of the pyramids had introduced an essential change in the ancient worship of the sun and moon and starry hosts from unroofed temples, by lighting up the chambers of these roofed temples he thought to enliven the sepulchres of the dead with symbolic substitutes for the quickening light of heaven.

This turning night into day, that he might prolong 6 into 12 months, commemorates mythically the change which then took place in numbering the gods of the solar year as 12 instead of 6, as formerly

* But in the symbolic temple of Vulcan the place of Mycerinus is that of the sun's lunation in Leo, with Sen-Saophis or Soris and To-mæ-phtha.

reckoned. For the Sun's eastern gates of his ascension from Capricorn to Cancer were *six*, and the kings from Menes to Psemempses (the first sun-Pharaoh) in the first dynasty of Manetho were *seven*.

9th. *Asychis*.—"He erected the *east* entrance to the temple of Vulcan, which is far the greatest and most magnificent." His name may probably be derived from Suchos, the Greek form of Suchi, the Coptic name for the crocodile.

10th to 12th. *Anysis*.—"In his reign Sabacus, king of Ethiopia, overran Egypt with a numerous army; Anysis fled to the morasses, and saved his life, but Sabacus continued master of Egypt for the space of 50 years," viz., for half the cycle of Brahma or Vulcan, when limited to 100 years, the *symbolic* number of the square, as 360 was of the circle. This Sabacus stands *first* in Manetho's dynasty xxv, which numbered 3 Ethiopian kings, whose reigns are severally recorded in symbolic numbers, the sum of which being 40, leaves Anysis the survivor of this dynasty by 10 years. The name of Sabacus (the *first* of these), is evidently the same with Sevek, the crocodile-god of the Egyptians; and his reign of seven years, symbolised as days, extends over one-fourth of a lunation. That of Sevehus, his son (the Sethos of Herodotus), numbering 14 days for years, represented the Hindu parouvan, or half month from horning to horning of the lunation in which he tyrannized. *Lastly*, The reign of Tarkos, numbering 18 mythic years, terminated the times symbolically numbered over the subjection of the Lower Egyptians to the crocodile-gods of Upper Egypt. But the seven days reign of Sabacus, in one-fourth of a lunation, may be symbolically measured by an arc of 90°. This, beginning at Aries, would terminate between Gemini and Cancer, or at the place in which his dynasty would symbolically terminate with the reign of Tarkos, in the 18th of the nomes dedicated to the superior gods of Upper Egypt in the temple of Vulcan, according to the description of its form, as followed by Mœris (or the 12 kings who followed Sethos),* when building the labyrinth.

* The story told by Herodotus of Sethos, that "he treated the military of Egypt with great contempt, and among other indignities, he deprived them of their arouræ, or fields of 50 feet square," is most probably a myth, in which the military mean the hosts of heaven. The defrauding them of their arouræ will refer to a change in the form of the geometric symbolism for the solar year, when divided amongst 12 gods reigning in three seasons of 4 months each, contrasted with its original division of only *two* parts, each of which represented half the symbolic square which measured the 100 years of Brahma's life, and 100 arouræ geometrically.

For when Mœris reigned in the sun's *sixth* gate, the square described about

The 1500 underground chambers of the labyrinth, with their 18 nomes, were those especially dedicated to the crocodile-gods of Upper Egypt by Mœris when he built the north entrance of the temple of Vulcan, viz., when he made the western gates of heaven as those of sunset (beginning from Cancer in the north, and terminating with Sagittarius in south), symbolically associate the garden of the Hesperides, with the spirits of the departed transmigrated into those forms of animal life which abound below the earth and in the seas. Of these, Hydra, rising in Leo, and continuing above the horizon until Scorpio, symbolised the amphibious crocodile as a sea serpent, the leviathan of the waters, and all-powerful god-king of the dead. Hence, their apotheosis of a defunct mortal king as the “Diespater of their nation in Hydra.”

CONCLUDING REMARKS

ON THE

Chronology of the Jewish Scriptures, as reclaiming (on the authority of the Divine Legation given to Moses) the earliest traditions of the human race from the fabulous genealogies of the heathen, to become the eternal basis of veritable history in all lands.

The introductory portion of Manetho's dynasties, as already explained, may perhaps afford us a satisfactory clue for investigating the true value of their historic pretensions onwards to the end from the eighth, which begins with Menes.

The result of the investigation will (I am satisfied) prove that the chronology of Egypt is only of historic value to the extent of certain

the circle (see the symbolism for the Egyptian temple of Vulcan) was divided in the half by the solstitial colure, thus measuring off 50 arouræ to the god-kings of the upper world (eastwards), and other 50 to those of the lower world (westwards).

But when the year of 12 months began to be divided into 3 seasons, the symbolic representation of this division was that of a triangle inscribed in a circle, forming, as it were, three pyramids, and thereby defrauding the hosts of heaven of their square fields of 50 arouræ. Thus, in the mythology of the Hindus, Kartikeya, with his peacock (probably the Indus and his peacock on the celestial globe southward of the tropic of Capricorn), is called the “leader of the celestial armies,” and yet he was not the Hindu god of war, for “Mun-gula” was “the Mars of the Hindus.”

cyclical notices, acting as keys to the general relation between the mythic chronology and the historic traditions of Egypt. Thus, whilst the details of the reigns given in the canon of Eratosthenes give clear indications of their mythic character, the sum of 1076 years numbered over the whole period (as identical with that of Manetho's first eleven dynasties), was probably designed to chronicle historically the relation of the Exodus to the tradition of their nation from before the time when Abraham and his seed went to sojourn amongst them : or this period of 1076 years may have a mythic beginning from the date of the sojourn of Abraham and his seed in Egypt, to circ. B.C. 710, as the date of Sennacherib, in the relation thereof to the times of Sethos, the last priest of Vulcan, who, as such, was also sole monarch of Egypt, according to Herodotus. Thus the Amunthantœus, No. 38 in Eratosthenes, may be the last king of any one or more lunar dynasties, being the full moon or termination of the lunation of 15 days reckoned from full moon to full moon at the solstices, and divided in the half at the horning of the moon, as the time when Nitocris was to become an impersonation of Isis, reigning in the parouvan, or month of 15 days.

The true key to historical traditions thus vaguely chronicled, would be designedly reserved to themselves by the Egyptian priesthood, to retain the people in bondage to the superstitions of a mere ceremonial worship of God, profitable only to themselves.

The first of the world's redemption from this deadness to any truthful and spiritual communion with God, was through Israel, with Moses, (Rom. v, 14) the lawgiver of a temporal and typical covenant of works. That law was designed only as the medium of a spiritual instruction unto righteousness, preparatory to the coming of a time when Jew and Gentile should equally recognise Messiah, as God manifested in the flesh, with gifts of the Holy Ghost for the regeneration of all flesh, thereby making the first or partial resurrection universal, to as many at least as will obey their calling in Christ.*—Compare John iv, 21-25, and v, 40, with Jerem. xvi, 14, 15, and Heb. x, 18, in illustration of Matt. xxiv, 3-14.

* This calling of the world in Christ is, "by a way of holiness," made the law of eternal life to "the spirits of all flesh."

Hence, the true meaning of Jerem. xxxi, 31-35, as quoted in Heb. viii, 7-13, can only be obtained by comparing it with Heb. xii, 25-29, and with our Lord's words, Matt. xii, 31-32,—“Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy

Thus it appears that the Divine legation of Moses to Israel, when in Egypt, marked the beginning of the redemption of the traditions of

Ghost, it shall not be forgiven him, neither in this world, neither in the world to come," *i.e.*, neither under the typical and temporal covenant of the Mosaic dispensation, nor under the new and eternal covenant of the Christian dispensation, as that of the world then to come, on earth as in heaven.

The promises and threats of the new covenant being thus eternally associated with salvation by a way of holiness to Jew and Gentile equally, provided in mercy, to the Jew especially, a way of life whereby he might cease to be forever alienated from spiritual communion with God on earth, by reason of his traditional prejudices in favour of the name of Jew. Since no misconception of the privileged distinction once attached to the name of Jew should continue to separate between the people called by that name and the salvation of Christ proffered in mercy to all flesh, when spiritually serving God by that way of holiness which is the gift of Christ's spirit, for the salvation of the spirits of all flesh who yield themselves to be guided thereby.

Thus God provided in his second covenant of mercy that the misconceptions of the Jewish nation respecting the privileges given to the Jews under the first covenant should have no power to prevail for harm against them, when retained only under subjection of their hearts and minds to seek and to do the will of God, for their salvation by that way of holiness which is the only sure foundation of the Christian's hope.

The nominal Christian, when claiming by his faith to exclude from the salvation of God all Jews (as if any of mankind could lead godly lives except by that spirit of grace and supplication which is the gift of the Holy Ghost outpoured upon their hearts for the common salvation of Jew and Gentile), is in danger of setting his own human will against the will of God, as evidenced for mercy over others in the power of the Holy Ghost.

It was in this spirit that the bigoted amongst the Jews once sought to extinguish the Christian name. Let us take heed, therefore, how we fall into the antichristian delusion that no Jew can be saved until he consents to be called a Christian, even when evidently living in communion of life with God through gifts of the Holy Ghost.

To the following prayer for the Jews (as copied from a useful little book of practical devotion, called *Exceeding Great and Precious Promises*), I have here added three stanzas, in correction of what appears to me to be a grave popular error on this subject, and an error which seems grievously to have marred the usefulness of the Society for Promoting Christianity amongst the Jews.

For its attempts at proselytism are thus regarded by the Jews as those of men who claim superiority over themselves by reason of the Christian name, in a spirit of self approbation, despising the evidences of God's grace for mercy, when bringing the heart of a Jew in subjection to the law of holiness, though the only law of eternal life appointed of God to any of the sons of men.

Is not this a revival, under the Christian name, of that error by which the blinded of Israel in the apostolic age could not, in their Scriptures, read any

man's earlier history, from the fabulous genealogies of an idolatrous superstition (as referred to in 1 Tim. i. 4, &c., &c.), and the giving to

salvation for the rest of the world, except as proselytes to the religion of the Jews, even when it had (as professed by themselves at least) ceased to represent the spirituality and truthfulness of Abraham's faith?

PRAYER FOR THE JEWS.

Great God of Abram, hear our prayer,
Let Abram's seed thy mercy share:
Oh, may they now at length return,
And look on him they pierc'd, and mourn.

Remember Jacob's flock of old;
Bring home the wanderers to the fold;
Remember too Thy promis'd word,
" Israel at last shall seek the Lord."

Lord, put Thy law within their hearts,
And write it in their inward parts:
The veil of darkness rend in two,
Which hides Messiah from their view.

Oh, haste the day, foretold so long,
When Jew and Greek (a glorious throng),
One house shall seek, one prayer shall pour,
And one Redeemer shall adore.

ADDITIONAL STANZAS.

Contrasting in supplementary form the *limited* teaching of the above prayer with the *fuller* teaching of Scripture on this subject.

Yet hath not Israel learned* to know
How, Lord, in mercy long ago
Gentile and Jew,† in Christ made one,
Found like salvation in thy Son?

What, then, if unbelieving still
Some read imperfectly thy will
In prophecies fulfilled, nor plead
Salvation of the Jews their creed?

Let me not, Lord, with impious speech,
Thy grace and truthfulness impeach;
But teach me of thy grace to see
Messiah's reign‡ in hearts subdued to Thee.

* Matt. xxiv, 14, with Rom. x, 18-21.

† Acts x, 34-35, with xi, 16-17.

‡ Isaiah lvii, 15; Luke xvii, 20-22.

those traditions so much of a truly historic character, as was essential for perpetuating the memorial of man's spiritual departure from the law of his creation, for communion with God on earth, in association with the chequered destiny of the seed through whom the promised deliverance should ultimately be realised. The Bible makes no pretensions to chronicle the early history of man in any more detailed form, and its reference to the kingdoms of the heathen world is only to an extent incidental to a faithful narrative of the history of the people, first called out from the bondage of the world to idolatry, to be (by the mercies and judgments which happened to them) "examples" unto all the ends of the earth, throughout perpetual generations.

To claim any higher authority for the historical accuracy of our Bible chronology, as if (because the moral teaching of the Mosaic legislation was of Divine authority, manifested under confirmation of the miraculous powers with which Moses was invested) no truthful appreciation of historic traditions could be arrived at, except by a direct act of inspiration like that by which God revealed himself to Israel, through Moses, as Governor of all the earth, and by eternal laws of spiritual life and death, would be to contend for an exceedingly doubtful claim, not necessarily involved in the character of the revelation.

The credentials of the Divine authority given to Moses, for the redemption of Israel from bondage to Egypt, not merely in a political sense, but as then lying under spiritual bondage to the idolatrous superstitions of Egypt, are such as must necessarily command that amount of reverence for the truthfulness with which he then rescued the traditions of man's earlier history (in so far as the tradition of his fall stands everlastingly associated with the promise of his redemption under certain eternal laws) from the fabulous genealogies of demigods whereby they had been corrupted and interwoven with the idolatrous superstitions of the heathen in all lands.

If this be a true statement of the case respecting the history of the Jews, in its relation to that of the Gentile world (as I presume it is), it cannot be of light consideration whether we admit the historic pretensions of the kingdom of Egypt to an antiquity totally at variance with that of the Mosaic record, as claimed by those, who, with Bunsen and Lepsius, assign to the dynasties of Manetho a veritably historical character, through a misconception of their real design, as demonstrably mythic or semi-mythic.

But, though it is easy to see that the chronology of Eratosthenes has a symbolic basis, and that the 62 years numbered to the reign of Menes

are to be reckoned as 31 days and as many nights of 12 hours, in the month of 31 nycthemera, (of which there were four in Enoch's solar year of 364 days), it is not easy to explain the details of the symbolism.

It seems, however, to contain the key by which the arrangement of the deified Simulachra at Karnak may some day be satisfactorily explained by those who can read the hieroglyphics. For their failure hitherto may have been chiefly owing to their erroneous views respecting the chronology of the temple lists, when regarding the chronologies of Manetho and Eratosthenes, as designed for a genealogical and historical chronicle of the kings of Egypt.

According to my present views on the subject, the most probable design in the arrangement of the Simulachra at Karnak was to present to the populace a kind of perpetual almanac, connecting the yearly cycle of their religious festivals with the division of their two great symbolic lunations (the Thoth and the Sothis) into quarters, mythically made also to symbolise the solar year similarly divided. These two lunations numbered 15 days each, counted as one lunation of 30 days divided into quarters. These mythically represented four seasons, each of which stood for a solar year in the lustrum of 4 years or 1461 days; also for $\frac{1}{4}$ of the great Sothiac year or cynic cycle of 1461 years.

The hieroglyphic throne names attached to the Simulachra of Karnak, when compared with the interpretation of the names given by Eratosthenes to the kings of his chronicle, seem to favour such a theory; but I am not competent to give an opinion on this subject, further than to say that they who can read the hieroglyphics may have failed to discover the true design of the Simulachra at Karnak, only from associating the consideration thereof with erroneous views of the chronology of the temple lists.

Since writing the above I have put the following thoughts together hypothetically, by way of explaining myself more clearly to those qualified for deciding whether this theory respecting the Simulachra at Karnak be tenable or not.

With these remarks I shall have completed the whole scope of my plan, and (however defectively realised) hope the acknowledged difficulty of the subject, with its urgent claim to the candid consideration of the clergy for a truthful interpretation of Jewish prophecy, in its bearings upon that of the apocalypse, will rescue my labours from the unqualified condemnation of those who, being equally earnest for the truth, may differ in judgment from the conclusion here arrived at.

Notes on the Simulachra at Karnak, compared with the Temple Lists of Manetho and Eratosthenes.

The Temple Lists of Manetho and Eratosthenes compared by Bunsen, so far at least as he thought he could safely identify the same Kings under different names.

*Kings of Manetho's
Dynasties.*

*Theban Kings from the Canon
of Eratosthenes, with the
meaning of their names as
given in that Canon.*

N.B.—The names of the first five kings in this canon open the lunation of the vernal equinox, or that symbolised in the two lower rows of kings at Karnak.

The 32 kings from No. 6 inclusive to Phruoro, or Nilus, No. 37, which form the two upper rows at Karnak, represent as many impersonations of “*Diespater*” in the lunation of the autumnal equinox. This opens with—

Dyn. II, 8.—Sesochris.

6. Tagar, a Memphite. He was *Amachus Momcheiri*, i.e., invincible, one handed. His name by interpretation was huge—gigantic-limbed.

Momcheiri is evidently the Greek *μονοχειρ*, with *t* added as the oriental characteristic of its conversion into a proper name. It may signify one hand, or great power of Vulcan, being an impersonation of Ra, as the conductor of one of the four seasons.

The Throne Names of the Kings at Karnak according to the readings of the Shields given by Bunsen, excepting in a few instances wherein I could not verify his reading on comparison with Young's copies of the Hieroglyphics on the Shields.

The first altered reading is that of the symbol which he reads *hem*, and seemingly with the approval of Mr Birch, who, however (in p. 239 of his *Hieroglyphics*), reads it *pkh*. This is the reading I have adopted, on a presumption that it symbolises the Coptic preposition *pkhet* = *infra*, meaning the Helius of the lower world.

For the RA of the *Monuments* and the Helius of the *Temple Lists* symbolise only one-fourth of the solar year, or but one quadrant of a circle, representing the cycle of a lunation as that of a solar year.

1. At Karnak. This shield gives the following symbols :—

s = conjunction of
RA = Helius, or the sun,
pkh = pkht for *infra*
mem = establishing
ta = world }
ta = world } *two worlds.*

Dyn. III, 3.—Tyreis.

2.—Sesorthus.

4.—Mesochris.

5.—Soyphis.

6.—Sesortasis.

7. Stoichus, son of Tegar.
His name means Foolish Mars.

8. Gosormies.—The desire of all, or by the desire of all.

9. Mares, his son. His name means *Heliodorus*, i.e., the gift of Helius, or the sun.

10. Anoyphes, the son of the people.

11. Sirius (or Siroes as Scalliger read it), means *the son of the cheek*, or, as others interpret it, *un-envied*.

Si means son in the Egyptian language, as appears from the name of the 35th king.

12. Cnubus Gnurus, *son of gold*.

13. Rayosis, *prince of stout men*.

14. Biuris.

15. Saophis, *bushy-haired*, or a merchant.

16. Sen-Saophis, or Saophis II.

17. Moscheris *Heliodotus*, or the gift of the sun. The first god-king of the lunar year.

18. Mosthis, or Moscheris II, from Coptic *mousht* = circumire, as the cyclical return of the preceding lunation?

2. Shield destroyed.

3. Destroyed.

4. Ases.

5. An.

6. Sahura, as CIOϣ or Siou, Coptic for a *star*, and RA = Helius?

7. S.-nefru. — The good union, or the lucky day. From Coptic prefix COϣ or *sou* to any day of the month.

8. Nefru-ka-ra.—Good offering to RA.

9. Destroyed.

10. Nentef, with Horus as prince. From ΠΟΝ or *noun* = abyss in Coptic, and *tphe* or *tphe* ρϣε or τϣο = *dimittere*?

Bunsen thinks *tef* a metathesis of *ωτ* = father.* Why not a phonetic abbreviation for Typho?

11. Nen (tef), with Horus, a prince.

12. Mem—, with Horus as prince.

13. Nentef (ερπα = prince or viceroy).

Dyn. IV, 5.—Ratoises.

6.—Bicheris.

Dyn. V, 1.—Soris.

3.—Suphis.

4.—Mencheres.
The Mycerinus of Herodotus.

* Hence probably the word *Jos*, used by the Chinese, may have had a Coptic origin; or the idea may be that of the Sanscrit *vyotsna* = moon.

- | | | |
|--|---|--|
| <p>Dyn. V, 8.—Thamptis.</p> <p>VI, 2.—Phios.
Compare VI,
4, Phiops.</p> <p>5. — Menthesuphis reigned one year.</p> <p>6. Nitocris,</p> | <p>19. Pammus Archondes.</p> <p>20. Appapus, <i>i.e.</i>, <i>Maximus</i>, the Great.</p> <p>21. Achescus Ocaras. — His reign of <i>one</i> year seems to represent it as the anniversary of the solar year, which terminated with Apappus, as the last of 12 kings from Mares inclusive, whose reigns together numbered 364 <i>days</i> called years.</p> <p>22. Queen Nitocris. — Her name means <i>victorious Minerva</i>.

When Herodotus speaks of her as one of 18 Ethiopians between <i>Menes</i> and <i>Maris</i>, can the <i>Menes</i> of his reference be another name for the Aphophis of the waters (or <i>Mnu</i> = Noah) and the Moeris, as the Amunthantæus, or Amenemes-<i>Maris</i>, with which this lunation closes, as 18th king from Aphophis?</p> <p>23. Myrtæus, <i>given by Ammon</i>.</p> <p>24. Thyosimares, <i>the powerful Helius</i>, or Sol, <i>i.e.</i>, the sun.</p> <p>25. Thinillus. — <i>He who increased his father's empire</i>.</p> <p>26. Semphrucrates, or <i>Hercules Harpocrates</i>, which Bunsen resolves into Horpa (=the) Xrut = child, viz. Horus</p> <p>27. Chuther, <i>the royal bull</i>, from the deified bull Apis.</p> | <p>14. Destroyed, but read (as restored by Prisse) Teta.</p> <p>15. Pepi, <i>meri-ra</i>. — The mid-day sun from the return of ploughmen at mid-day?*</p> <p>16. Mer-en-ra. — Why not Ra-hebi-ran, reckoning <i>hebi</i> = a plough, as symbolic of the <i>returning</i> sun, a delight.</p> <p>17. Ra-sha-anch. — Helius, <i>the beginning of life</i>, or the life of Helius comes.</p> <p>18. Ra-sha-hept. — The offering of Helius comes.</p> <p>19. Ra-s.-nefru. — The good star of Helius.</p> <p>20. Ra. = one fourth of a solar year, or of a lunation.</p> <p>21. Ra-s.-seur-teti. — The star of Helius ruling (עשר) both worlds; whence the title OSIRTASEN; or from עשר = ten, viz. as a decadal prince in the lunation; hence the title of SESORTASEN.*</p> <p>22. Ra-meri-ke-û. — Offerings to the mid-day sun.</p> |
|--|---|--|

* Or, by comparison of the sun's westward declination after culminating at midday, with its half-yearly declination from the summer to the winter solstice.

? Dyn. XI.—Amenemes I, as the *second* equinoctial full moon; and the Amenemes of this lunation at Karnak.

Dyn. XII.—Sesostris, as a *decadal* prince in this lunation.

Dyn. XII.—Amenemes—Mares, as the day of the moon's change, called by the Greeks *the old and new day* of the lunation. Hence probably the combination of the *plough symbol* with the reading of *meri* (or mid-day) on the hieroglyphics, whilst *habi* is the Coptic word for plough.

28. Meures, *a lover of his children.*

29. Chomœphtha, *a lover of Vulcan, or of the world.*

30. Soikunios, the tyrant called Ancunius Ochu.

31. Penteathyris.

32. (St) Amenemes *the second.*

33. Sistosichermes, *the strength of Hercules.*

34. Mares.

35. Siphœas, *called also Hermes, or the son of Vulcan.*

36. Anonymous, through a defect in the MS.

37. Phruoron, or Nilus.

23. Ra-meri-pkh.

24. Destroyed.

25. Ra-sha-ke.

26. Ra-sha-nefru.

27. Ra-sha-shash.

28. Destroyed, but restored as Ra-hem s. sha-teti.

29. Ra (hem?) *Chu-teti.*—Helius, the *admiration* of two worlds—Coptic ΧΟΖ or *Choh*=emulation.

30. Ra-s.-arch-het.—The star of Helius, the heart of life.

31. S.-het-en-ra.—Helius, the star of the heart.

32. Ke=offering.

Here terminates the symbolic lunation of the autumnal equinox. That of the vernal equinox, which follows, numbers (*seemingly*) for its first five kings, *the first five* in the Canon of Eratosthenes, viz., to *Pemphos* inclusive.

It then turns to the sixteen anonymous kings of Manetho's Dyn. XI, who preceded Amenemes, the founder of Dyn. XII.

Next follow the seven kings of the 12th Dyn., *with a Nentef prince* (symbolising apparently the return of a flood) for the Amunthanteus, or last king in the Canon of Eratosthenes, as the last king also of this lunation.

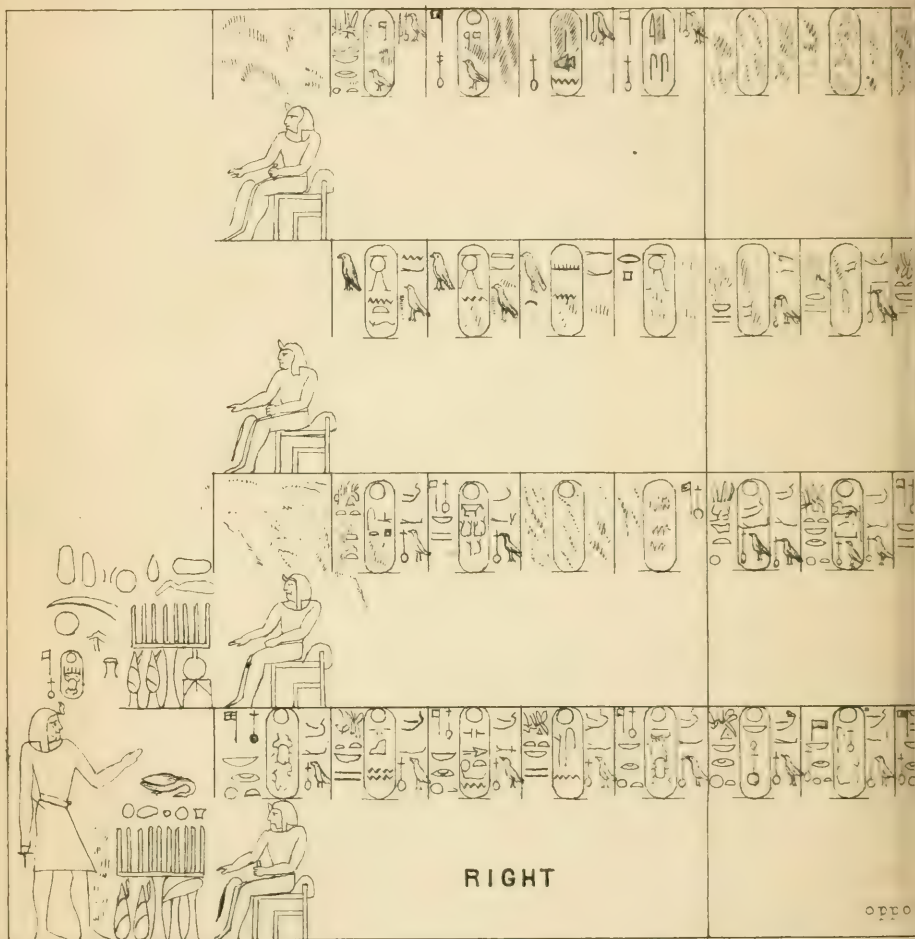
* The reading of the hieroglyphic thus spelt in Roman letters seems to be the combination of the oar, the yoke, or chair back, and the mouth for seser=ten, the polisher, for *t*, as the initial of *taio*, an honour or gift, followed by the water for the preposition *en*=of, and the bolt=s, for the initial of s Δ.

Attempt to explain some of the Throne Names in the supposed Luration of the Vernal Equinox at Karnak.

1. Ra-pkh-sr-sha-û.—? Sha-û = risings of, Ra-pkh=sun of lower world; sr, from shari, to strike=the sound and signification of the *fly-flap*.—Bunsen, vol. i, p. 529. Hence, possibly the meaning may be symbolic, viz., as the *fly-god* of the hot season, beginning with Sol in Taurus, at the rising of Musca.
2. Destroyed.
3. Destroyed.
4. Ra-Chu-teti.—If *Chu* here comes from the Coptic Choh=emulatio, the meaning may be “Helius, the admiration of both worlds.”
5. Ra-meri-hept.—An offering to the mid-day Helius.
N.B.—The Coptic word for a *plough* is *hebi*, but the reading of the *hieroglyphic plough* (as given by Bunsen) is *meri*, which in Coptic means mid-day. I therefore presume that the hieroglyphic is figuratively and symbolically used for the sun's return, i.e., through the descending portion of the diurnal arc after midday, and similarly through the western gates of heaven after the summer solstice.
6. S.-uah-en-ra.—In vol. i, p. 570, Bunsen gives for *uah* a kind of flower, with compliment a twisted cord, and explains it as a determinative, which means to make a libation, or purify. He also says *suakh* (sook, c.) means to molest. Can this mean the sun's troublesome time or hot season, symbolised in the *expanded flower*? or can the *s.* be an abbreviation for *sou*, the Coptic prefix to any day of the month, e.g. *sou-ouai*=the first day, or *new moon*?
N.B.—This luration, beginning with Menes, and ending with Nentef, may symbolise lunar influence on the waters from flood to flood.
7. Ra-uah-sha-û.—In this, as in the previous case, the symbol for *uah* is only a twisted cord—not the combination thereof, with an expanded flower. As, therefore, in Coptic *ouhor* means *dog*, can sha-û be the *risings*, viz., of the Dog-star with Helius? For this quarter of the luration symbolises the moon as then in Cancer.
8. Ra=Helius.
9. Ra-s.-nefru.—? The good day of Helius, taking *s.* as an abbreviation for *sou*, the Coptic prefix to any day of the month; or as *s* for *si*, to unite, and meaning the good union, with reference to the conjunction of the sun and moon in Cancer.
10. RA-s. sr (represented by the fly-flap) an, but Bunsen reads s.-het-en-ra.
11. Ra-ta-f.
12. Destroyed.
13. Destroyed.
14. Destroyed.
15. Ra=Helius.
16. Ra-s.-nefru-ke.
17. Ra-neb-tu, as Coptic *tooui*=morning, viz., Helius, lord of the morning.
18. Ra-nub-ter.—This syllable represents the hieroglyphic of the *scarabæus*. Its Coptic name is Ⲫⲁⲗⲟⲩⲕⲥ or *saloucs*, but its symbolic power is that of the Coptic *Xereb*=forma.* It is used as a symbol of creative power, and is always that of a god-king.
19. Sese-en-ra.—The symbols for *Sese* are the yoke or chair-back=s, and the head of an oar. Bunsen adds it is “usually read *ousr*, an oar, victory (ouosr, bosr, c),” possibly *n s r*.
20. Nacht-en-ra.—So reads Bunsen, and the meaning is strength of the sun. But I cannot read the symbols thus in Young's *fac-simile*:—

* Compare Bunsen, vol. i, p. 489, where he reads also ⲭⲣⲓ for the Coptic ⲉϣⲟⲩⲣ or *hfour*=formica; and adds, it is read *ter* by Lepsius and others. He also explains it ⲭⲣⲁⲛⲓ = to exist, as well as by ⲭⲣⲉⲫⲁ forma.

TABLET CHAMBER



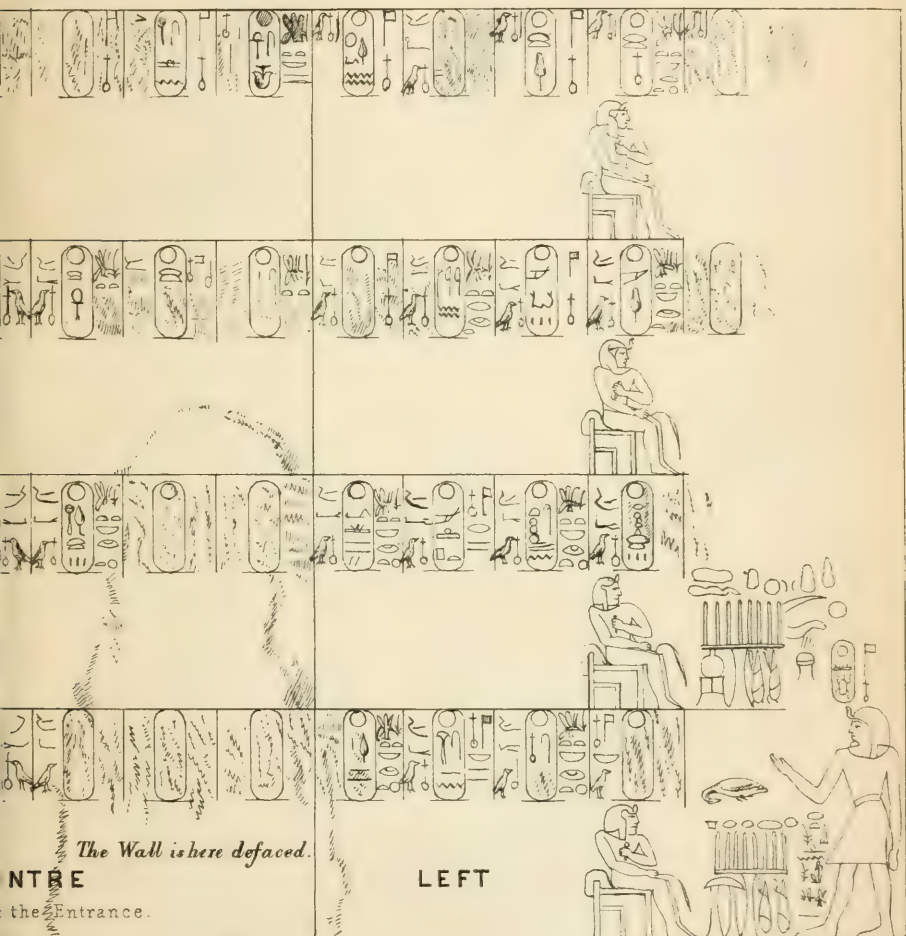
RIGHT

oppro

N.B. On the Wall as discovered there was the Figure of a

FROM M^r

KARNAK. KINGS.



The Wall is here defaced.
CENTRE
the Entrance.

LEFT

ing seated under each of the Cartouches - where not defaced.
ARTON - CAIRO 1825.

- The 1st. is Ra.
 2d. The *bolt*=s.
 3d. The arrow=sti, or sr.—Bunsen, vol. i, p. 548, 581.
 4th. The sieve= $\propto$ syllabic.—Bunsen, vol. i, p. 571.
 5th. The semicircle called the polisher =t.
 6th. The arm=a nasal *a* like the γ of the Hebrew.—Bunsen, vol. 1, p. 556.
 7th. The water symbol=n.
21. S.-ken-en-ra.—The *ken* of this reading seems to count *n* twice, though seemingly used only as the preposition *en*=of. For the *staircase* is explained by Bunsen, vol. i, p. 547 with pages 457, 466, 488, as determinative of *kaa*, floor; *arr*, stair, hall, to mount up, *Xnt*, an approach.
22. Ra-ter-ke.—For explanation of *ter* (read with the scarabæus symbol) see No. 18.
23. Ra-s.-hept.—Where Bunsen adds *het* in brackets. The hieroglyphic is partially obliterated, but resembles a portion of the mouth and semicircle rather than the heart.
24. Ra-nub-ke-û.—Golden offerings to the sun. The *û* is the *plural* affix to *ke*=offering.
25. Destroyed.
26. Destroyed.
27. Ra-ma-tu.—The *sickle* and the *hand* here represent the syllable *ma*=beloved, and the *tu* has in part the symbol of No. 17, viz., the paddle, or blade of an oar.—See Bunsen, vol. i, p. 587.
28. Ra-sebek-nefru.—Helius, the good crocodile.
29. Nentef.

Hypothetical Arrangement of the deified Simulachra of Egyptian Kings at Karnak.

The thought attempted to be followed out (and which must become the thought of some one better qualified for the investigation before the amount of its true value can be ascertained) was suggested by comparing Bunsen's readings of the throne names on the shields, vol. 1, p. 45, with the copies of their existing state, A.D. 1825, by Dr Young from Burton, after having ascertained (to the satisfaction of my own mind) that the temple lists of Manetho and Eratosthenes bear ample evidence of having mixed up the traditions of man's early history with astronomical myths.

Prima facie evidence that this hypothesis is based upon at least an approximation to the truth suggests itself when, on reading the two upper rows, we find Nos. 5, 6, and 15 of this explanation from Eratosthenes answering exactly to the conclusions arrived at by Bunsen and Osborne from other data.

For we must here bear in mind that the kings recorded in the temple lists of Manetho and Eratosthenes are not purely historical personages, but impersonations of myth and history, so combined in association with their names as to perpetuate the religious and political traditions of the Egyptians under a symbolism of the two equinoctial lunations divided into quarters as described

in the astronomy of Enoch ; so that the extent of the lunar circuit from new to full moon, and inversely at the equinoxes, was always limited to a range of 90° . The extension of Hydra within these limits, and during the season of the overflow, made it a natural symbolism, for the lunar circuit at the equinoxes as limited to seven or eight days. Hence, its seven-headed form and mythic designation as the Aphophis of the waters, or Father god-king of the overflow, from the lunar influence over the tides being strongest at the equinoxes.

In the enumeration of the days of these two lunations at Karnak 4 times 8 = 32, and 4 times 7 = 28, altered to 29, seem to have been substituted for Enoch's division of 2×16 and 2×14 , for 4 times $7\frac{1}{2}$ = 30.

The days of these symbolic lunations are mythically supposed to represent so many impersonations of "Diespater" superintending the various fortunes of the kingdom from its beginning to the end, as the kingdom of a Baal-worshipping people, numbering their kings by solar and lunar dynasties, or by soli-lunar dynasties.

The *uppermost* (which is in fact the *second*, and perhaps in a form to explain (St) Amenemes II, numbered 32 in the Canon of Eratosthenes) represents the lunation of the autumnal equinox, in a form analcous to that which characterised the *Jos* or Father-god of the late Emperor of China, though that probably represented the lunation of the sun in Leo. The *lowest* (which is the *first*, and symbolises the beginning of the kingdom from Menes) represents the lunation of the vernal equinox.

Taken together, the two symbolisms were probably designed as a kind of perpetual almanac to memorialise before the people the annually renewable cycle of their religious festivals in association with their historical traditions of moral value, and with astronomical observations of political utility. These perhaps relate to an intensity of lunar influence on the tides at the equinoxes, as their reason for adding two equinoctial beginnings of the solar year to the two solstitial beginnings in the astronomy of Enoch, in the construction of their lustrum of four years after the symbolism of a lunation of 30 days divided into four quarters.

N.B.—The object of this diagram is to correct a rash conclusion previously built up on the too narrow basis of having consulted only Osborne's *Monumental Egypt* on this part of the subject.

TOP OF SOUTH SIDE

8 Lapis Cylindrical Base of Statue of Sphinx	7 Cylindrical Base of Statue of Sphinx	6 Sphinx Base of Statue of Sphinx	5 Sphinx Base of Statue of Sphinx	4 Mappa The Great Statue of Sphinx Base of Statue of Sphinx
9 Lapis Cylindrical Base of Statue of Sphinx	10 Sphinx Base of Statue of Sphinx	11 Sphinx Base of Statue of Sphinx (With Horns as prize)	12 Lapis Cylindrical Base of Statue of Sphinx	13 Mosaic Statue of Sphinx Base of Statue of Sphinx
23 Lapis Cylindrical Base of Statue of Sphinx	24 Sphinx Base of Statue of Sphinx	25 Sphinx Base of Statue of Sphinx	26 Lapis Cylindrical Base of Statue of Sphinx	27 Mosaic Statue of Sphinx Base of Statue of Sphinx
22 Lapis Cylindrical Base of Statue of Sphinx	21 Sphinx Base of Statue of Sphinx	20 Sphinx Base of Statue of Sphinx	19 Lapis Cylindrical Base of Statue of Sphinx	18 Mosaic Statue of Sphinx Base of Statue of Sphinx

BOTTOM OF SOUTH SIDE

Upper end of the Room, divided in the centre by a line representing the Equinoctial Colure, and crosswise by another line, representing the Solstitial Colure.

3 Destroyed	2 Destroyed	1 Mosaic Statue of Sphinx Base of Statue of Sphinx	32 Lapis Cylindrical Base of Statue of Sphinx	31 Sphinx Base of Statue of Sphinx	30 Mosaic Statue of Sphinx Base of Statue of Sphinx
14 Lapis Cylindrical Base of Statue of Sphinx	15 Sphinx Base of Statue of Sphinx	16 Mosaic Statue of Sphinx Base of Statue of Sphinx	17 Lapis Cylindrical Base of Statue of Sphinx	18 Sphinx Base of Statue of Sphinx	19 Mosaic Statue of Sphinx Base of Statue of Sphinx
27 Lapis Cylindrical Base of Statue of Sphinx	28 Sphinx Base of Statue of Sphinx	29 Mosaic Statue of Sphinx Base of Statue of Sphinx	1 Lapis Cylindrical Base of Statue of Sphinx	2 Sphinx Base of Statue of Sphinx	3 Mosaic Statue of Sphinx Base of Statue of Sphinx
17 Lapis Cylindrical Base of Statue of Sphinx	16 Sphinx Base of Statue of Sphinx	15 Mosaic Statue of Sphinx Base of Statue of Sphinx	14 Lapis Cylindrical Base of Statue of Sphinx	13 Sphinx Base of Statue of Sphinx	12 Mosaic Statue of Sphinx Base of Statue of Sphinx

Bottom of West or further end of Room, and opposite to the doorway which was at the East end.
Thus, in the Temple of Solomon, the most holy place was at the west end, and opposite to the grand entrance

TOP OF NORTH SIDE

29 Lapis Cylindrical Base of Statue of Sphinx	28 Sphinx Base of Statue of Sphinx	27 Mosaic Statue of Sphinx Base of Statue of Sphinx	26 Lapis Cylindrical Base of Statue of Sphinx	25 Sphinx Base of Statue of Sphinx
20 Lapis Cylindrical Base of Statue of Sphinx	21 Sphinx Base of Statue of Sphinx	22 Mosaic Statue of Sphinx Base of Statue of Sphinx	23 Lapis Cylindrical Base of Statue of Sphinx	24 Sphinx Base of Statue of Sphinx
4 Lapis Cylindrical Base of Statue of Sphinx	5 Sphinx Base of Statue of Sphinx	6 Mosaic Statue of Sphinx Base of Statue of Sphinx	7 Lapis Cylindrical Base of Statue of Sphinx	8 Sphinx Base of Statue of Sphinx
11 Lapis Cylindrical Base of Statue of Sphinx	10 Sphinx Base of Statue of Sphinx	9 Mosaic Statue of Sphinx Base of Statue of Sphinx	8 Lapis Cylindrical Base of Statue of Sphinx	7 Sphinx Base of Statue of Sphinx

BOTTOM OF NORTH SIDE

Note referred to in preceding Table.

In my previous remarks on the Canon of Eratosthenes I adopted the suggestion of Bunsen, that this reference to (St) Amenemes the *second*, without previous mention of a *first*, involved the idea of an omission; and, as No. 36 in the canon was anonymous, adopted Bunsen's removal thereof to make room for an Amenemes I immediately after Penteathyris. I regret this now, as possibly altering the value of the evidence derivable from the chronicle. For Eratosthenes speaks as if the entry No. 36 was illegible through a defect in the MS.; not as if Siphsoas and Phruoro were consecutive kings, without any chasm in the MS.

But the difficulty which led to the alteration of Bunsen may vanish if the reference be made to the second of these two symbolic lunations, which was that of the sun in Libra; especially if this can be regarded as a second lunation of Amenemes, the first being in Aries. The probability of this receives confirmation from the fact, that the compound proper name Amenemes reads *amn-mhe*, and represents his title in Upper Egypt. This, as interpreted by Osborne, signifies the bringer in (introducer) of Amun. For he removed the statue of Sa from Coptos, and enshrined it in the original temple of Neith at Sais. But Sa was the male half of the goddess Neith. Hence the title of Amenemes, in his Lower Egyptian ring, is read and translated by Osborne thus—"ra-sa-hopt-het," *i.e.*, "Pharaoh (sun), whose heart is one with Sa." The reunion of Ham and Neith, about which Osborne fables marvellously, may possibly mean no more than that he introduced some idolatrous symbol for the conjunction of the sun and moon in a particular lunation of the year. Thus, in vol. ii, p. 172, Osborne tells us the hieroglyphic successor of Amosis (Dyn. XVIII) gives us *amn-hotp*, *i.e.*, "united with—one of Amun; and in p. 178 he tells us, Thoth-mes means Thoth-begotten, and by parity of reasoning, Amosis, or *Ah-mes*, means moon-begotten, from *Joh* or *Ah* and *mes*. Whence, probably, the fable of Queen Amensens (as the Queen of the lower regions) and her husbands may relate to certain conjunctions of the sun and moon—when the appearance of the new moon was regarded with more than ordinary political importance. Crude as these observations must be from one so ill-qualified for such an investigation as myself, they nevertheless seem to suggest a reason why Thothmes III presents these offerings to the soli-lunar god-kings of Egypt, viz., as the Thoth-begotten, or first moon of the lustrum, honouring it in the four quarters thereof.

The symbolism devised for this purpose is that of the two equinoctial lunations so subdivided into quarters that the place of the moon's hornings at the equinoxes was that of the new or full moon at the solstices, as represented on the moveable plate in the symbolism for the Egyptian temple of Vulcan. Hence the solstitial lunation of 30 was subdivided into *two* (called the Thoth and Sothis) of 15 days each, to symbolise the cycles of the solar year, as reckoned from the full moon of the Thoth to the full moon of the Sothis, and divided at its quarterings by the new and full moons of the equinoxes.

What if the two great royal families of Manetho's twelfth dynasty (*viz.*, the four Amenemes and the three Sesortasens) should prove to be only mythic imper-

sonations of lunar seasons ; or of a lunation divided sometimes into three, and at others into four parts, symbolic of the solar year similarly divided into three or four seasons ? The history of their *co-regencies* will then resolve itself into a myth. For the days of the month divided into four parts are $4 \times 7 = 28$ or $4 \times 8 = 32$. Similarly when divided into three parts they were 3×9 or 3×10 . Thus the times of their respective reigns would be more or less identical.

In vol. i, p. 393, Bunsen tells us that Thoth was called "the Lord of Schmun" (Hermopolis), literally "the lord of the *eighth* region." This reminds us of the well-known Cabir, Esmun, of Phenicia and Samothrace, the eighth brother of the seven sons of Syndyk, the god with the eight rays. He is the god of Ses or Sesen, "the eighth region," and of Oshmunain, Hermopolis Magna, in the southern frontier of the Heptanomis.

Ram Raz's essay on the architecture of the East will afford evidence sufficient that these ancient names were given as symbolic characteristics of some peculiarity, either in the site chosen, or in the form of building those cities—as cities of a Baal-worshipping people.

Again, in p. 395, Bunsen speaks of "a deity who appears as the scribe of the gods, and designated as mistress of the writings," which he calls the consort of Thoth, though without authority for supposing a particular moon-god separate from Thoth. This deity was called after the moon (Aah, *Copt.* Ooh, Joh) either as a mere personification, or as Thoth, in whom the agency of the moon and nature became a living principle. We find him so represented in the tombs of the Ramesseum, opposite to Phre ; a similar representation in Dendyra is probably symbolical. According to Champolion he is often seen in the train of Ammon, and then he is Thoth. He makes him green, with the four sceptres and cap of Ptah, by the side of which, however, is a sort of Horus curl, the infantine lock, as child or son. The female form of this deity he calls the consort of Thoth ; and adds—"We agree with Birch in reading her name Sfχ, *i.e.*, seven, seven horns, by which sign the word is always followed. She carries on her head a pole with five rays and two horns over them, or with seven rays and two horns." Thus, in the astronomy of Enoch, the moon is said to receive her light from the sun by three quintuples of days, from the new to the full moon ; whilst the four quarters of the lunation of 30 days are divided by Enoch into $2 \times 8 = 16$, and $2 \times 7 = 14$ days.

Phre, or Phra, is the same as Ra, or Helius. This symbolic opposition to Phre seems to denote the full moon of the lunation referred to.

But what lunation is meant ? The words of Bunsen lead us to infer that it was the moon called *Aahmes*, whence the derived proper names, Amosis, Tethmosis, and Manetho.

In speaking of Manetho, vol. i, p. 59, Bunsen evidently regards the name as merely *titular*, if not mythic, when saying—

"His name was clearly Manethōth," *i.e.*, Ma'n'-thoth, "he who was given by Thoth. This would, in old Egyptian, be pronounced *Thothma*, and when translated into Greek, corresponds to the name Hermódotus or Hermodōrus. The form Manethoth is still found in some passages of the extracts from the lists, especially in the superscriptions. He is elsewhere called in these extracts Manetho, which may be considered the most correct mode of writing it in Greek.

Manethōs again approaches to the Egyptian form. Manethōn is a complete Grecism."

Hence, if *Thothma*, *Thothmes*, *Thothmosis* are only variations of the same etymology, viz., *Thoth* and *Ma*, for Thoth-beloved, or Thoth-born and given of Thoth. Amosis will doubtless proceed from Aahma or Aahmes, and mean beloved of the Moon, &c., even as Manetho means beloved of Thoth. For in vol. i, pp. 395 and 454, Bunsen reads Aāh for the Coptic $\text{IO}\mathfrak{Z}$ = the Moon. Whence the *Iw* of the Greeks.

Whether the meaning of *Aah*, for the Moon, can have originated in the Coptic $\text{E}\mathfrak{Z}\text{E}$ = *bos*, with especial reference to the lunation of the sun in Taurus, and to the worship of Isis at that season, viz., in the second quarter of every lustrum, as the last quarter of the sun's lunation nearest to the summer solstice, cannot perhaps be determined. But it is not improbable that the words $\text{E}\mathfrak{Z}\text{E}$ = *bos* and $\text{IO}\mathfrak{Z}$ = *Luna*, became interchangeable expressions for the Moon on some such grounds, and that such is the origin of the myth respecting the transformation of *Io* into a heifer, by Jupiter, whilst *Argus*, with his 100 eyes, was set to keep a watch over her by Juno.

Thus Argus, with his 100 eyes, would be an impersonation of the sun, or some priest of the sun keeping watch over the change of the moon, from the symbolic number 100, as in the years of Brahma's life compared with the life of Aphophis.

If this much can be admitted, the name of Eratosthenes may also have been a fictitious name assumed by an Egyptian priest in the chronicle published under that name, the better to express his object therein, viz., to symbolise under 38 kings (or 31 + 7, resolvable into 5 from Menes to Pemphos, and 31 to Phruoro Nilus, as with Amunthantæus closing their number) the soli-lunar emblems of divine power impersonated in the kings of Egypt to that extent, as the object of their love, and the glory of their strength—their *Eratosthenes*!

If, therefore, the moon called Aahmes is to be identified with the Amosis and Tethmosis of the 18th dynasty, it may be a name for the combined symbolism of the solstitial and equinoctial lunations. For these together formed the Hindu parouvan, or month of 15 days, in which Nitocris reigned from horning to horn-ing of the moon, viz., of the equinoctial moon, as the same with a reign of 15 days from new to full moon between the solstices, and therefore in identity with the Thoth and Sothis of the Egyptian symbolism.

This supposition is confirmed by the form of the symbolism. For the figures of Thothmosis III stand northward and southward in the arrangement at Karnak, as if to represent an impersonation of the solstitial lunations yielding the post of honour to the equinoctial lunations, whilst combining to divide between them the cycle of the lustrum as that of a solar year, or of a lunation of 30 days divided into 4 parts.

Thus the two great families of the Amenemes and the Sesortasens, who reigned in the 12th dynasty, may have impersonated the two differing subdivisions of the lunation of 30 days. The mystery of the co-regencies will then partially resolve itself into the natural relationship between 3 times 10 and 4 times $7\frac{1}{2}$ for twice 8 and twice 7 days. The 3 Sesortasens will thus appear to have been decadal, whilst the 4 Amenemes were Sabbatic princes.

Similarly Tothmes III, of the 18th dynasty, will symbolise the computation

of lunations by the great Chaldean Saros (in its relation to the 18 nomes assigned to the crocodile-gods, or Ethiopian kings, in the temple of Vulcan as 18 decadal divisions, amounting to 180°) of 223 lunations to the great lunar cycle of $18\frac{1}{2}$ years. For the symbolic measurement of this cycle extended over only 6 zodiacal signs, commencing from the full moon of the Thoth, or the winter solstice, and terminating at the full moon of the Sothis, or the summer solstice.

Similarly the so-called shepherd-kings of Manetho's 15th dynasty symbolise a lunar cycle of 15 months, as the combination of twice 6 for the relation of the oldest solar year of twice 6 god-kings to the 2 lunations of 15 days (or the Thoth and Sothis from solstice to solstice), increased by the moon's sabbatical circuit, as limited to 7 or 8 days only between the solstitial or tropical boundaries thereof. See the symbolism for the Egyptian temple of Vulcan. These 15 months measured the varying relation of the 15 generations of the cynic circle to the lunations of the Thoth and Sothis of 15 days each in their reign of 443 days for years, as 360 days, increased by 83, or $\frac{1}{4}$ th the year of 332 days, which measured the reign of the 12 gods in the old Egyptian chronicle.

Note on the Shield, No. 29, of the Lunation in Aries.

Ra-sebek-nefru, might perhaps have been rendered the crocodile Helius of the lower world. For *nefru*, good, and *ma*, truth, are sometimes used as hieroglyphics for the justified after death. But though sebek is Bunsen's reading of this shield, the hieroglyphic thereon is a lion or lioness, not a crocodile.

These symbols seem to have had common reference to the gods of the south, or of Upper Egypt, as the Ethiopian god-kings, or gods of the lower world.

Pcht, or *Pecht*, the goddess of Bubastis, was lion-headed, bearing the same mythic relation to Isis that Hecate, or the avenging goddess of the lower world, did to Diana, of the upper world, amongst the Greeks.

But the symbol of the crocodile was of benevolent import according to Bunsen, *Ib.*, p. 405, who says,—“The god with the crocodile head receives his name from the *tractable* character of the animal, whose Egyptian designation the Greeks render by *Suchos*. Whence, however, this meaning of the Coptic word COTXI or *suchi*=crocodile? Possibly as a pun upon the word, or at least on its latter half, if we regard it as compounded of the Coptic COT or *sou*, the prefix to any day of the month, and GOT or *huit*, as *chit*=the first, for day the first, as that of the new moon. Or by substitution of XW or *cho*=propitiation, for OTAI or *chi*=one, thus making the day of the new moon both a day of propitiation, and a day especially dedicated to their crocodile-god. Thus, in Scholtz's *Coptic Dictionary* COTAI is given as a contraction for COT and OTAI =*νεομηνία*, dies primus mensis.

The mythic amenities of the *crocodile* may amount to no more than a punning composition of COT and XW to mean day or time of propitiation, altered into COTXI =the crocodile, and substituted for COTAI =the day of the new moon.

At least the structure of the crocodile's mouth does not encourage the idea of its harmlessly shewing its teeth in the presence of anything to prey upon.

The object of its deification by the Egyptians seems simply to have been as a meet emblem to symbolise the power of life below the waters, in the strongest form of that existing to their knowledge, or in their own river, the Nile, even as they had made the hosts of heaven symbolise the existence of a living power of celestial beings infinitely beyond any power of man on earth.

Hence probably the symbolic identity of *Aphophis* with *Hydra*, the crocodile-god, near the symbolic place of the new moon, which was that of the summer solstice.

The reason why the symbol of the lion was made to represent the Hecate of Upper Egypt in the south (as a principal deity in the lower world) may perhaps be traceable in the word *Mares*, considered as the name of Upper Egypt, and possibly compounded of the Coptic **ⲱⲣⲓ** *mui*=a lion, and **Ⲣⲏϥ** *res*=the south, or to watch. Hence the lion-headed goddess Rech of Bubastis may symbolise her as the lion of the south, or as the watchful lion.

SUPPLEMENTARY NOTES, WITH DIAGRAMS AND CHRONOLOGICAL TABLES. ON APHOPHIS.

If Bunsen is right in his authorities for APHOPHIS, being another name of Typhon, who was also worshipped by the Egyptians under the name of Seth; and is referred to, on a monument of the Roman time, as "Seth, who is the Aphophis of the waters," from APEP, the reading of the monuments for the great serpent who is slain by a deity, and is described in the "Book of the Dead" — it becomes an object of interest to trace the origin of the mythic symbolism under which the name appears in the Canon of Eratosthenes; as that of the Pharaoh who ruled Egypt in the days of Joseph.

That Canon, compared with the Temple lists of Manetho, and with the arrangement of the simulachra of Deified Kings in the Chamber of Karnak, and with the statements of Herodotus on this subject, sub-divides the History of the Kingdom of Egypt, between Menes and Sethos (the contemporary of Sennacherib), into three Epochs.

The first was that of three Kings, or Dynasties, preceding the era of the Pyramids; as commencing with the fourth. This period is symbolized as three seasons of four months each, or a sidereal year of 12 lunations, numbering $27\frac{1}{2}$ days each, or 330 days in all.

The second as commencing with the era of the Pyramids, and symbolized as that of a Soli-Lunar Dynasty, numbering 30 Kings, or Dynasties, according to the days of a lunation.

The culminating period of this second epoch was the reign of Aphophis, numbered 20th in the Canon of Eratosthenes, but 15th from Psemempses, the first Sun-Pharaoh, according to the arrangement of the simulachra in the Chamber of Karnak. His reign, therefore, symbolized the *full-mooned period* of this lunation, as the culminating point of Egypt's glory, amongst the ancient nations of the East. The two Epochs make up the old Solar year of $330 + 30 = 360$ days.

The third period dates the waning glory of the Kingdom from the times of the Pharaoh which knew not Joseph; and follows it, either to about the date of the Exodus; or to Sethos, the contemporary of Sennacherib, according to Herodotus.

This period is mythically symbolized to the five remaining Kings of the Canon; which numbers 38, or $3 + 30 + 5$, as if the addition of their reigns to those previously recounted was designed to correspond to the addition of five days to the old year of 360 days, to complete the form of the Egyptian year, *when divided into four Seasons, and beginning at the Vernal Equinox, though thought to have been changed, and made to begin at the Autumnal Equinox before the time of the Exodus of Israel.*

Hence, the third period of the Kingdom's history, in its relation to the previous two, symbolizes the completion thereof, as that of the Solar year divided into four Seasons of three months, numbering 30 days, or 31 days, as required to make up the number of 365 days, by the addition of five days to the old Chaldean year of 360 days.

Thus the eight primary gods of this mythic symbolism seem to represent the interval of eight Zodaical signs for eight months between the sun's entering Capricorn and leaving Leo. The closing period of their reign associates the rising of the Dog-Star in Cancer or in the beginning of Leo with the rising of Lucida Hydræ a little afterwards. The *then* reappearance of the Dog-Star, after an occultation of *three* months, (having disappeared when the sun was in Taurus,) explains the mythic symbolism of the worship of *Apis*. — For the Dog-Star was lost in Taurus, and reappeared again at the rising of Hydra in Leo, as the emblem of *Osiris found again*, but now as *Aphophis*, or Typhon, the destroyer of Osiris, as Serapis; — mythically identified with the setting of Hercules, as the sun entered

Leo. In this setting of Hercules at the rising of Hydra, probably originated the myth respecting the death of Hercules; as *from the poisoned robe which was steeped in the blood of Hydra.*

If the above hypothesis be well founded, (and it is based upon the traditions of Enoch, which represent the sun's first gate of heaven as opening with the rising of the Zodaical sign Capricorn,) then the ancient Egyptian year began, symbolically at least, with the full moon at or nearest to the winter Solstice. For it was lunar—and this tradition of Enoch is verified by the variable symbolism for the moon's *quarterly* change of aspect, in its relation to the *moveable* THOTH, or *variable* beginning of the Egyptian year, as later by $\frac{1}{4}$ of a day (the day numbering then 9 hours of 80 minutes each,) every year, until varied by the difference of a day at the end of every lustrum of 4 years, or of 1460 days, thus made 1461 days, by varying the beginning of their year one whole day.

This characteristic of the *moveable* THOTH will perhaps be made clear by consulting the Diagram designed for that object.

The *second* year of the Egyptian lustrum would be symbolised as beginning at the *vernal* Equinox; because that would be the position of the half moon at the end of her third quarter, when the summer Solstice was taken to represent the place of the new moon, and the winter Solstice that of the full moon.

Probably, therefore, the beginning of the reign of the twelve gods of the solar year is to be dated from the vernal Equinox, whilst the Dog-Star continued to be visible; and 15 months from this time (for the 15 generations of the Cynic Circle,) would terminate at the summer Solstice, viz., about the time of the Dog-Star's reappearance in Cancer or Leo.

Thus the finding of Osiris as *Aphophis* in Hydra near LEO, after having been lost as *Apis* in Taurus, symbolises the return of *Bacchus*, with *Sirius*, as the harbinger of the returning flood in preparation of the ground for a new sowing at the expiration of the previous harvest.

Hence *Osiris*, as *Serapis*, seems to have been the Egyptian Hercules; and Osiris, as *Bacchus*, the youngest of the three oldest gods, seems to have been "*the god-king of the Dead*"—who was the youngest of the Egyptian gods. Being the last of the yearly triad—he was the ruler over that season of the year in which all seemed to be given over to desolation from the beginning of the flood until about the time of the winter Solstice.

But here arises a question as to the meaning of the words *Apis* and *Mnevis*, commonly interpreted as different names for the Bull, as an object of worship amongst the Egyptians. I cannot trace any other connection between them and the word *bull*, than as probably being other names for *Serapis* and *Hercules*, or the sun in its might between *Taurus* and *Leo*.

The Latin *Apis* probably comes from the Coptic "*af*" = "*musca*"—a fly, or any stinging insect; and the constellation *musca* rises in *Taurus*. *Mnevis* may have been the Coptic "*nebi*" = Lord, and "*af*" a fly:—the *m* being a formative letter of the Noun. It would then correspond to the *Baalzebub*, or *fly-god*, of the hot season.

Aphophis, as *Hydra*, would thus be the poisonous stinging one (or, *Serapis*, the burning one) returned in *giant form*. For in Coptic *Aphoph* means giant.—Also "*apho*" means serpent—and "*aphe*" means head, and "*phe*" means heaven. It may therefore be a compound word; symbolizing the return of *Hydra*. Or it may, through the Greek *Ἀμφὺς*, for the Syrian *Abba*, father, have been used to designate the Father-god of the Egyptian idolatry, as *Ab-ape*, or the Father-head. It may also designate both the *fly* and the *serpent* as his *vehans*, or the Cherubic emblems of his presence at that season of the year; as if a compound of *af-apho*, the fly serpent, or the mythically "*fiery flying serpent*" known by the name of the Dragon.

The tendency of the Jews towards adopting this idolatrous worship of the *Baalzebub* of the Chaldees as the *Serapis* of the Egyptians may throw some light upon the meaning of Isaiah's reference to "*a fiery flying serpent*," cap. xiv. 29, compared with the *Baalzebub* of 2 Kings i. 2, 3. It may be the language of scornful irony contrasting the profitless superstition of their idolatrous conception respecting the *Seraphim* compared with his own prophetic vision of them standing above the throne of God in his temple. Is. vi. 2, 3.

For God's ordinances of the SUN and MOON typically and prophetically appointed them for SIGNS; as well as for seasons of the year divided into months and days. Ps. xix: Jerem. xxxi. 35, 36: xxxiii. 25, 26. He also associated them with a *monthly* commemoration of his providential care, *ever shadowing the nation as with wings*: to be especially solemnized "*in the beginning of their months*."

The *sixth month* (as reckoned by Enoch from the winter solstice, and near upon the end of the typical year, Exod. xxiii. 16, with the *seventh* month, or at the sounding of the

seventh trumpet of the Apocalyptic vision) had relation to the close of the Mosaic and typical Dispensation compared with the sun's decline from highest ascension. This seems to form the figurative basis of Isaiah's symbolism to designate the then probably passed months of the year during which God's providence had already brooded over the nation with, as it were, *six covering wings*. Two of these veiled, as it were, the limits of height, and two those of depth, in their relation to the ordinances of God respecting the paths of the Sun and Moon through the heavens; whilst two symbolized the moving power of their apparent annual circuit from Equinox to Equinox through endless cycles of revolving time.

There is an essential difference between such a *legitimate* (Ps. xix.) reference to the hosts of heaven as eternally proclaiming the glory of God (especially of his eminently bounteous providence over man in the summer season,) and that gross idolatry of the Egyptians—which substituted the animal worship of the bull for the symbolic use of that Cherubic emblem, as instituted by Moses; probably to denote God's presence for good in the fifth month, when the sun was in Taurus; and in the sixth month, when the heat was most intense.

Thus the Cherubim and their *wheels*, in the prophetic visions of Ezekiel, bear close resemblance to the *Cherubim* and *Seraphim* and *Ophanim* of Enoch's descriptive reference to the orbits of the planetary world in their relation to the fixed stars, and to that of the sun's apparently annual path through the heaven.

We must bear in mind that the Cherubic emblem of Mosaic institution was (like the principal one of the Egyptians) the bull, or ox: probably to associate the remembrance of God's providence over Joseph (in its relation to Pharaoh's dream. Gen. xli. 25—37,) with the value of oxen and cows to the agriculturalist.

But the form of the *Cherubic emblem* (or the symbols of the Divine presence, for *Cherub* means to draw near,) was changed at Christ's advent to suit the character of God's then new Covenant with Israel. For the comparative innocence of childhood was then appointed by Christ to become a perpetual type of the disposition made meet of God for the kingdom of heaven; and therefore most suitable for symbolizing the power of his presence amongst his people for good of a higher order than typified in the utility of oxen; viz., the gift of spiritual and immortal life.

The oldest gods of the Egyptians were sometimes reckoned as *three*, at others, as *six*, (according to the number of the signs in the northern hemisphere between the vernal and autumnal Equinoxes,) or eight, as already explained. From this the Cycle of twelve was first made, to mark the *Cycle of the solar year*; and then extended to fifteen, for the fifteen generations of the *Cynic Circle*, as the solar year reckoned from the vernal Equinox to its return, with the addition of the three months' interval between the end of the solar year in that form and the reappearance of the Dog-Star. Hence, perhaps, it was called the *Sothis* or *tail*; not (as I formerly thought, and as is, I believe, commonly supposed,) meaning merely the end of the year, but the end of the year in its relation to the beginning of the reign of the *Cynic Circle* at about the summer Solstice. Then, (for the latter half of the Egyptian lustrum,) the beginning of the solar year was changed (*i. e.* symbolically to correspond with a like variation of the moon's place in heaven throughout the latter half of each lunation,) from the vernal to the autumnal Equinox.

Thus the commencement of the Egyptian solar year at the autumnal Equinox would be the last form of its beginning; and not the oldest, as commonly supposed.

Possibly, however, the tradition that the oldest form of the Egyptian solar year began at the autumnal Equinox, is based only on the *symbolically variable beginning of the Thoth, or first lunation of each year in the Egyptian lustrum*. This commenced thus in the third year. For the halves of two lunations, from full moon to full moon, symbolized the four years' cycle of the Egyptian lustrum, as one wherein (at the beginning of every third year) the sun and moon reversed their places of rising and setting in heaven.—Enoch lxxi. 22: lxiii. 5: Herod. II. c. 142.

If so the nature of the change made by Moses in the beginning of year,—would be, in effect, to renounce the computation of solar years by lustrums; and the consequent dedication of each year to a heathen deity. Thus perhaps God designed that the then period of Israel's deliverance at the vernal Equinox (which symbolically commenced the second year of the lustrum) should for ever be commemorated as to himself by making it thenceforth become to the Jews the *fixed* beginning of their solar year.

Thus the years which were *previously* said to have begun at the autumnal Equinox, might only have been the *last* year of every lustrum. For the symbolic place of the *moveable Thoth*, in the last year, was the *first* quarter of a new lunation. This, (comparing lunations with solar years) was the place of the autumnal Equinox.

Most probably that form of the Egyptian year which prevailed at the Exodus, and which the Israelites were commanded by Moses to commemorate, (Exod. xii. 2.) was that which commenced the second year of a lustrum.

The first month of the year (as thus ordered by Moses) was called *Abib*, as that in which "the barley was grown," or wherein "the earing of the barley took place."—Lee's Hebrew Lexicon.

Comparing this fact of history with the Egyptian Calendar given by Osborne in vol. 1, p. 144, of his work on Monumental Egypt, the beginning of the *second* season, or four harvest months of the Egyptian year, would correspond probably with the time of the Jewish Pentecost, or dedication of the harvest in its *first-fruits*, *four months* (John iv. 35, with Exod. xxiii. 16) before the consummation of the vintage in the seventh month, or "in the end of the year," *i. e.*, *the year of typically prophetic ordinances, as limited to seven typical months under the Mosaic dispensation.*

The beginning of the Jewish first month *Abib* would correspond proximately with the beginning of the month *Choeiak*, as preceding 20th *Tobi* (or the first harvest month) by 50 days.

On the Diagram of the Coptic months compared with our own, and with their distinctive relations to the twelve signs of the Zodiac, the month *Choeiak* began about the 20th of our March.

Thus the sixth month (*Mechir*) terminated, at the summer Solstice, between *Cancer* and *Leo*, which is its present position when allowance is made for the precession of the Equinoxes by a whole sign, *since the equinoctial points were first fixed in Aries and Libra*; and the solstitial points in *Cancer* and *Capricorn*. This verifies the structure of the ancient Egyptian Calendar, as given by Osborne on Monumental evidence.

I conclude, therefore, that the 15 generations of the Cynic Circle, who reigned 443 years (for days, representing a Cycle of 15 months, as before explained), refer to 15 monthly god-kings; and that the beginning of their reign was twofold when compared with the twofold beginning of the Egyptian solar year; but fourfold when compared with the variable phases of the moon throughout the four phases of a lunation, reckoned symbolically from the *full moon* of *Thoth* to the *full moon* of *SO'THIS*.

1st. The oldest form, on the evidence of Enoch's Astronomy, began, as before shewn, at the tropic of Capricorn. But as the moon's first circuit of seven days from that point brought it to the vernal Equinox, *the first solar year* of each lustrum would be symbolized as beginning at the winter solstice; and the *second* at the vernal Equinox. Fifteen months from Capricorn terminate at the vernal Equinox, and fifteen months from the latter beginning terminate at the summer Solstice.

2nd. The changed beginning of the solar year, from the vernal to the autumnal Equinox, would symbolize the solar and lunar beginnings of the years in their mutual relation to one another, (at the beginning of *the two last years* of the Egyptian lustrum,) as that of the varying position of the moon towards the sun's gates in heaven, *at the new moon and at the first quarter of the moon*, according to the Astronomy of Enoch.

Hence the new beginnings of the Cynic Circle. For fifteen months from the summer Solstice terminate at the autumnal Equinox, for the *new* beginning of the Egyptian solar year; or for its beginning in relation to the last year of the Egyptian lustrum.

Again, fifteen months from the autumnal Equinox terminate at the winter Solstice. Thus, the *mythic* fifteen generations of the Cynic Circle increased the Cycle of the solar year, *by one-fourth annually*; *that once in four years the beginning of the solar year might return to the winter Solstice, and forward by a day*; until one day in four years amounted to 1461 days, or a solar year of $365\frac{1}{4}$ days in 1461 years.

This is in harmony with the 1076 years, or $443 + 190 + 443$ years, numbered over the Canon of Eratosthenes. These extend to twice 15 generations of the Cynic Circle + 110 years, (as $\frac{1}{3}$ of 330, and the approximate complement of the 217 years numbered to the eight primary god-kings,) with 80 years, for the 100 years of the life of APHOPHIS, *less one symbolic hour of 20°, as previously explained to mean 20 days or years compared with 100 days or years.*

That the symbolic relation of the reign of Aphophis to the extension of the constellation Hydra over 80° is the object of this reference may be shewn in two ways.

1st. From the monumental evidence of mythic association between the name of *Aphophis* and the Dragon of the great deep, or Typhon, (see Bunsen, vol. 1, p. 427.) as symbolized under the constellation Hydra.

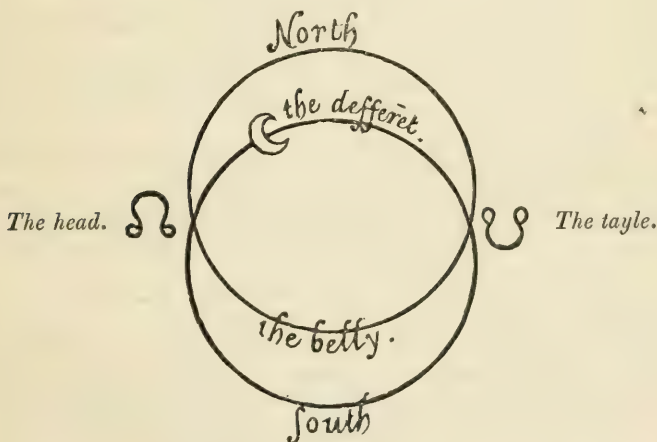
2nd. From the group of three, in an idolatrous symbolism recently brought from the Summer Palace of the Emperor of the Chinese at Peking, with whom the Dragon seems also to have symbolized the culminating period of the kingdom's *heaven* glory.

That group is now in the possession of H. Christie, Esq., of 93 Victoria Street, Westminster, who kindly permitted me to have a photograph of the same, to shew (as here attempted) the identity of its symbolic character with that of an astronomical diagram in Blundevil's First Book of the Sphere, cap. xv., and dated A. D. 1636.

For we are there told (in the relation of that symbolism to the Ptolemaic mode of computing by Epicycles the return of Eclipses and variations of the moon's nodes)—

“But sith that neither the Eclipse of the Sun or of the Moon doth chance, but when they meet either in the head or tayle of the Dragon, I think it good to shew first what is meant by the head and tayle of the Dragon. The Dragon then signifieth none other thing than the intersection of two circles, that is to say, of the Ecliptic and of the Circle that carrieth the moon, called her Defferent, cutting one another in two points, whereof that intersection which is Westwards, when as the Moon goeth towards the North, is called the head, and that which is Eastwards, when the Moon goeth towards the South is called the tayle, marked with such Characters as you see in the figure following,* and that part towards the South is called the belly of the Dragon; And note, that the Defferent of the Moon is at no time distant from the Ecliptic above five Degrees at the most.”

* *The Figure of the Dragon.*



Here, the Defferent of the moon means the moon's orbit, and by the head and tail of the Dragon we are to understand the moon's ascending and descending nodes, intersecting the Ecliptic in two opposite points annually; as the Equator does at the Equinoxes.

On turning to the Cœlestial globe we find in 30° North Lat. (which is about that of Cairo, or Alexandria,) that the constellation Hydra comes to the Equator with *Leo*. Also, on comparing Blundevil's diagram with the Chinese mythic symbolism, the place of the moon's nodes is marked in the diagram by the sign used for *Leo* amongst the signs of the Zodiac; (and for a star called Lucida Hydræ, Long. 20° 30', and S. Lat. 20° 30', in the old planisphere of Joannes de Roias. S. D., the title page of which is wanting in my copy,) but that symbolism is, in the Chinese idolatrous group, supplanted by the two lions seen in the lithographed copy of the photograph taken from the original group.

It is clear, therefore, that the relation of the constellation Hydra to the place of the moon's descending node, about the time of the Autumnal Equinox, makes the *new moon of Sothis* date the beginning of the *third* year of the Egyptian lustrum. This represents the origin of the mythic association of Aphophis, as the Dragon of the great deep, with the recurrence of Eclipses, under certain limitations; and the influence of the moon upon the tides at the new and full moon of every lunation.

After a careful consideration of the subject I am inclined to think that the idolatrous Chinese symbol represents the Hindu Parouvan, or month of 15 days from horning to horning of the moon,—*at the horning of the moon in or near Leo*, in the relation thereof to the *symbolic* lunation of the Egyptians, between the *full* moon of Thoth, and the *full* moon of SOTHIS.

The law of the *moveable* Thoth and Sothis as changing their position yearly throughout the four years of the Egyptian lustrum, was symbolized as a lunar cycle of 30 days so divided into *two* lunations of 15 days each that when the cycle of the lunation of 30 days was compared with that of the solar year, and with the hour circle of day and night, *as divided evenly at the equator*,—all these circles had in common a like symbolical division into *semicircles and quarters*.

For as the year of 12 months was divided into *two solar circuits of six months each* from the winter to the summer solstice and inversely; so was the lunation of 30 days into two lunar circuits of 15 days from the full to the new moon—and inversely from the new to the full moon; even as the circuit of day and night was divided into 9 hours day and 9 hours night.

Again these *half* seasons were subdivided into other *halves*, that the four seasons of the year might symbolically correspond to two lunations divided into *two half* lunations for the four quarters of one; even as the *four* quarters of the daily hour circle would represent day time divided into two and night time into two watches.

Hence each year of the Egyptian lustrum symbolically varied its beginning and the heathen deity to which it was more especially dedicated, thus:

1st Year. This was dedicated to Thoth; and the *moveable* Thoth, or *first month of the Egyptian year*, began in this case at the winter Solstice, or at Capricorn, the sun's *first eastern gate* according to the astronomy of Enoch.

Comparing the cycle of a solar year with the hour circle of day and night, and with that of the 30 days' lunation,—the sun's first gate would symbolize *midnight* on the hour circle, and the place of full moon on the lunar circle, as one with that of winter time on the solar circle.

Hence the first year of each returning lustrum is said to have begun with the full moon of Thoth nearest to the winter Solstice.

2nd Year. This was dedicated to Isis—who has on the monuments a two-horned symbolism exactly corresponding to that of the *moveable* Thoth—and to the two-horned idolatrous symbol of the Chinese. But the place of the moveable Thoth, at the opening of this year was that of the *half moon in its relation to one horning of the Hindu Parouvan*, or month of 15 days from horning to horning.

Its symbolic beginning in regard to the hour circle of the daily circuit of the sun and moon, was *early morning*, or what the Greeks termed *πρωι*.

3rd Year. This was dedicated to Osiris, or to the Sun, *as Serapis*; and its commencement was symbolically that of the new moon. Hence this period of the moon's obscuration, when in conjunction with the sun (as always the case at the new moon) was thus symbolically assimilated to the obscuration of Sirius by the greater brilliancy of the sun's beams—for about three or four summer months, or nearly throughout the whole arc of 120° which limited the reign of Osiris as Serapis between Taurus and Leo.

Comparing the yearly circuit of the sun and the monthly circuit of the moon with the *hour circle of day and night*, this, the place of the new moon, was also that of the summer Solstice, or of the sun's entering his *sixth western gate*, viz., Cancer: and the place of the sun at *mid-day* on the hour circle.

4th Year. This was dedicated to Horus the last of the immortals; and the chief of the Cynic circle, which numbered 15 generations. By these I understand a cycle of 15 months, or the solar year of 12 months from Capricorn to Capricorn, increased by 3 months so that the "*Sot*" or end of the cycle (which was later than the end of the year by 3 months) should not reach the winter Solstice, where the moveable Thoth of the first lustrum began before the Thoth would have moved on to the vernal Equinox, *as its new starting place for the second year of the lustrum*.

Or the 15 months might be reckoned as 12 months from the vernal Equinox to its anni-

versary, increased by 3 months, so that the "Sot" or end of the cycle would not reach the vernal Equinox before the Thoth had moved on to the summer Solstice, *as its new starting place at the opening of the third year of each lustrum.*

Again, the 15 months might be reckoned as 12 months from the summer Solstice to its anniversary, increased by 3 months, so that the "Sot" or end of the cycle would not reach the summer Solstice before the Thoth had moved on to the autumnal Equinox, *as its new starting place at the opening of the fourth year of each lustrum.*

Lastly, the 15 months might be reckoned as 12 months from the autumnal Equinox to its anniversary, increased by 3 months, so that the "Sot" or end of the cycle could not reach the autumnal Equinox before the Thoth had moved forward to the winter Solstice, *as its new starting place at the opening of a new lustrum*; thus continuously starting from the full moon nearest to the winter Solstice, at the opening of every lustrum.

Such was the law by which the *moveable* Thoth and Sothis changed their position yearly throughout the 4 years of each Egyptian lustrum.

It is time, however, that I return to the connection of these observations with the supposed relation of the Chinese idolatrous symbolism, *to the full moons of Thoth and Sothis; or to the Parowan of the Hindus in Leo.* For that was the lunation in which Sirius reappeared in North Lat. 30°, after his long obscuration. The position of the Ark by the head of Hydra, amongst the heavenly constellations in that part of the Zodiac gives evidence of a design thus to commemorate the tradition of the flood of Noah's days in annual association with the flood of Egypt. This was natural in a heathen mythology introduced amongst the Chinese from the Indus who possibly derived it from Egypt.

It is moreover worthy of observation that when the circle of 360° is divided in 19 equal parts (to represent our great lunar cycle in its relation to the great Saros of the Chaldeans by which they calculated the return of eclipses; and which numbered 223 lunations of 30 days, or 18 years 7 months, of their solar time) *ten years*, or the ordinary Saros of years, beginning at the tropic of Capricorn terminated as the sun entered Scorpio; or in the tail of Hydra.

See the circle of the moon's orbit on the diagram of Su-Meru.

This, therefore, seems to have been that characteristic feature of Baalism which caused the power of the Egypto-Canaanite to be symbolized in the Book of Revelation, as the seven-headed, ten-horned Dragon, whose power was first effectually shaken on the Exodus of Israel out of Egypt, under Moses; and whose utter extinction from the promised land was to be realized by the establishment of God's *new or second Covenant with Israel therein*; as God's eternal Covenant of the Christian Dispensation. The preaching of this Gospel by man is, as it were, the never ceasing sound of the seventh Apocalyptic trumpet, proclaiming to the world, continuously ever since the Apostolic age, that the kingdom of Christ's resurrection glory has always had a manifestation of power on earth, whether men will hear to their comfort, or forbear to their hurt. The confirmation of the word thus spoken of man is reserved of God to Himself; as the comforter of those prepared in heart by gifts of the Holy Ghost thus to own Christ in the day of his power; and in judgment on the spirit of the world's rebellion, until the spirits of all flesh shall thus be brought nigh unto God in Christ. The opposing spirit of the world ever remains to be destroyed, by either the perpetual desolations of a house divided against itself; or, "by the brightness of Christ's ever thus coming again" spiritually, and in the power of the Holy Ghost, with gifts of redeeming grace, unto the salvation of all who will hear his voice in the obedience of faith.

Compare the etymology of the word Aphophis, from *Pepi*, (the monumental form) with *Papa*, from the old Homeric verb *παππαξεν*; to express, in terms borrowed from childhood lisping endearingly the word *παππας*, or father, the homage of respect from juniors to their seniors in age or rank, throughout the East, from very early times.

Similarly the Chinese seem to commemorate the Egyptian origin of their symbolic idolotry in the word "*Jos*" used to designate their great national idol.

For in the Coptic, "*Jot*," or "*Eiot*," means "*Father*."

Superintendent Mc. Gregor, of the Whitby Police, has a *Jos*—lion-shaped (and one of a pair) obtained by him on the capture of a pirate. But it had no centre figure, like that brought from the *summer palace of the Chinese Emperor*.

But, between the two lions, were placed *oranges, rice, gold-paper, and candlesticks*, when he captured the vessel.

One of these lions he gave away; but on the outer thigh of that which remains, there is a star, or perhaps, a star-fish; fancifully varying the form of the symbolism. This makes me suspect that the curved line which passes through the mouth of the lion (like

that associated with the star in the Egyptian hieroglyphic for the *half* moon, or the moon at the close of its *first* and *third* quarters) symbolizes the same thing as the Egyptian hieroglyphic for the moon of Thoth in its *third* quarter.

Superintendent Mc. Gregor has also a very curious amulet of the Jade-stone, on which is carved a Dragon. This also he brought from, I believe, Hong Kong.

The figure has its tail in its mouth; and its feet so twisted that, if the head be held upwards or towards the North, the feet will point to the other three quarters of the circle; as if intended to symbolize an endlessly renewable cycle of years.

The reverse side of the amulet confirms this view of its object. For on that there is a *fish* with four stars; to mark its symbolical relation to the Zodaical sign *Pisces*. This is important in two points of view. First, because the first Avatar, or incarnation of Vishnu, is said to have been in the form of a fish. Second, because the predicted last Avatar of Vishnu, *in the end of the world*, is to be upon a white war horse; and the constellation *Pegasus* is exactly opposite the Zodaical sign *Pisces*.

Thus the symbolic prediction marks a transition from the end of one solar cycle to the beginning of a new one with the vernal Equinox at the opening of the new year.

What the scroll-work, which fills up that side of the amulet on which the fish appears, may mean I cannot tell. Possibly it may symbolize the germ of returning vegetation; or it may have reference to the Hindu myth respecting *the churning of the ocean*, called Vishnu's Kurmavata. See plate copied from Coleman.

The head of the *Dragon*, as opposed to *Pisces* thereon, seems to mark the relation of Hydra to the autumnal Equinox.

The importance of these two relics has caused me to have copies of them also lithographed, in illustration of these Tracts.

The idolatrous worship of Aphophis by the Egyptians, is, without doubt, the origin also of the word Pope, or Father, as given to the Bishop of Rome, in the spirit of that *vain* superstition with which many of the Jews (Luke iii. 8) looked to Abraham as their father, without living before God in the spirit of Abraham's faith towards God.

Hence, we learn to appreciate the full force of our Saviour's words, when he said, (Matt. xxiii. 9) "Call no *man* your father upon the earth: for one is your Father, which is in heaven." Our Saviour clearly condemns the superstitious use of the word, as a titular assumption of dignity, borrowed by the Jews from the heathen. For it seems to have been a *title idolatrously used by the heathen on the Apotheosis of mortal Kings, being also Priests of Vulcan, or of their Sun-God*; and likewise, when eminently victorious as warriors, though not Priests of Vulcan.

Such must have been the spirit in which Alexander the Great is spoken of (even by Talmudic writers on the admission of Mr. Zedner)* as being "*Carnaim*," or the *two-horned*: viz., as the introducer of a new order of things; *the primary god-king of a new soli-lunar Dynasty*.

The above etymology for the word APOPHIS is confirmed, 1st, by the fact that the Greek word *πάππας*, or *father*, was *first* contracted into *πάς*, and then the neuter form, or *παν* meaning "*all*" was used to deify the abstract idea of *one first cause, the origin of all things*.

Capricorn (or the *first eastern gate* of the Sun's annual path through the signs of the Zodiac, according to the Astronomy of Enoch,) was made the idolatrous symbol of the great first cause worshipped by the Egyptians under the name of PAN, as the oldest of their gods, and *two-horned*; as *impersonating idolatrously the first lunation of Enoch's solar year*. 2ndly. It is confirmed by the following remark of Duport, † in his *Gnomologia Homerica*, on H. v., 2: "Quod autem Homero est *πάππας*, id Aristophani est *Παπίας*, *Callimacho* *Ἄππα*, Theocrito *Ἀπφῦς*, Syris *Ἀββᾶ* = Abba ‡ Latinis PAPA."

* See below.

† Duport was Regius Professor of Greek at Cambridge; and my edition was printed at Cambridge A. D. 1660.

‡ Compare Mark xiv. 36: Rom. viii. 15.

On the *two-horned glory*, associated by the Heathen with an idolatrous Apotheosis of certain Kings and Prophets.

These followed the characteristics of the idolatry under which the Kings of the Oriental nations were anciently regarded as descendants of Solar or Lunar Dynasties of Kings. Hence the darkening of the *Sun* and *Moon*, in the prophetic imagery of the Apocalyptic visions, means the waning glory of *Baalism* until its final extinction. This is to characterize the days when the spiritual and truthful worship of God in Christ shall supersede, *in all lands*, that idea of a ceremonial righteousness or justification, — in redemption from the power of sin, which arose out of the false notions identified with the primary law of sacrifice, by the Jews no less than by their heathen neighbours.

Mr. Zedner (a learned Jew, who has charge of the Hebrew collection of books in the British Museum,) seems disposed to think that Alexander the Great was the first who received from Jewish writers the idolatrous distinction of "*Carnaim*," or the "*two-horned*."

Whatsoever be the case, as to the amount of present evidence derivable from the Talmudic writings of the Jews, it is clear, from Exodus, cap. xxxii. 4, that even at the date of the Exodus, the Israelites largely retained a superstitious veneration for that feature of the idolatrous worship of the Egyptians on which they based the *two-horned glory of Amun's Apotheosis*. This was the same as the PAN *δικέρυς* of the Greeks, see Homer's Hymn to Pan, v. 2; and the LUNA *bicornis* of the Romans, see v. 35 of the *Carmen Sæculare* of Horace.

Possibly, this *two-horned symbolism*, when mythically attributed to the great rivers of antiquity, on their Apotheosis, may have been used to characterise the effects of Lunar influence on their tides, rather than the meandering form of their current.

At any rate, we have, in the twofold application of this symbolism to Moses, a somewhat curious illustration of its reception under two distinct forms; seemingly, as so distinguished by the *Jews* and *Egyptians* respectively, from the date of the Exodus.

Of the two lithographic illustrations which accompany this note — the one copied from a statue now in the Hospitium of the Museum at York represents Moses as the Amun of the Egyptians, in assimilation of character to the Rama *Chandra*,* or great lunar god of the Hindus. That from the title page of a Hebrew Pentateuch in the British Museum, but published at Fürth A. D. 1802, was kindly copied for me by Mr. Rye of the British Museum. It represents the *two-horned glory* as one of solar irradiation, as if to characterise the great prophet of a Solar Dynasty. Thus, it may have been used by the Jews of later times for a distinguishing mark between the kingdom of Jewish typical nationality in the land of the Canaanite, and the contemporaneous kingdoms of the heathen world, as glorying in a distinctive origin.

For whilst the latter boasted of their descent from Adam in the line of Cain, the Jews declared that the promised Messiah was to be looked for only in the line of Seth.

On the image of Diana (or Cybele) which came down from Jupiter. (Acts xix. 35.)

This was originally an aerolite; for which other blocks of stone were symbolically substituted. Diana was worshipped under the form of a *Triad*; viz., as the *moon* in heaven; as the *goddess of nature* on earth; and as Hecate, or *Proserpine*, the daughter of *Ceres*, in the lower regions.

The symbols of her worship were the three following mathematical figures, viz.: —

* *Chandra* means *moon*, and *Rama* *lofty*. The Etrurians also deified the moon as *Lunus*.

1st. The circle with inscribed triangle; or the circle divided into three parts.

This was the primary mode of comparing the leading subdivisions of a solar year with those of a lunation.

Hence the heathen worship of the Deity as a *Triad* was symbolical.

2nd. The square divided into four parts.

These symbolized the measurement of an acre of 100 cubits square, divided into fourths of 25 square cubits each. Hence the symbolic numbers—

$$4 \times \frac{1}{4} = 1.$$

$$4 \times 1 = 4, \text{ \& } 4 \times 4 = 16.$$

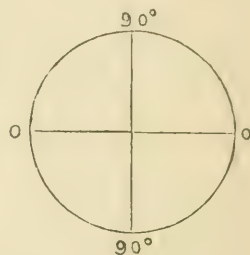
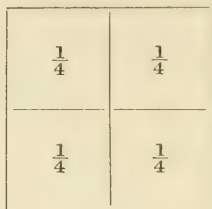
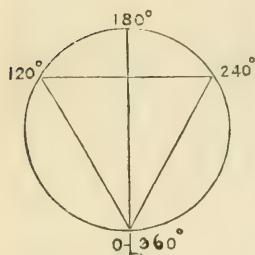
$$4 \times 2\frac{1}{2} = 10, \text{ \& } 10 \times 10 = 100.$$

$$4 \times 3 = 12, \text{ \& } 12 \times 12 = 144.$$

$$4 \times 7 = 28, \text{ \& } 28 \times 28 = 784, \\ \text{or } 720 + 60 + 4.$$

3rd. The circle of 360° divided into four parts, or quadrants of 90° each.

Hence the multiplication of 1461 (or 4 times $365\frac{1}{4}$) by 25, to obtain the great zodiacal cycle of 36525 years.



The symbolism for the *Tri-peaked MERU*, or *heaven of the Hindus*, seems to have originated in the first of the above mystic forms. Its shape (*as an inverted cone*) was that of the inscribed triangle, with its apex pointing to the place of the winter Solstice, on a great circle of the globe. Hence this was typically made to commence the lunation of 30 days when reckoned from *full moon* to *full moon*.

The lunation thus symbolically reckoned was in fact composed of two half lunations, viz., the *waning* half of the Thoth, or *first moon*; and the *waxing* half of the SOTHIS, or *thirteenth * month of the year, as the last month also in the lustrum of four years.*

The lunation of 30 days, thus divided, was made also to symbolize any other cycle of solar and lunar time: especially the lustrum of four years, or 1461 days; and the great Sothiac year of 1461 years.

Each quadrant of the circle, thus divided, was like each year of the lustrum, supposed to commence under the guardian care of a new deity, even as in the quarters of every lunation the moon varies her phases, and the place of the *full moon* is always exactly opposite to that of the *new moon*.

This (if the circle of 360° is symbolically divided to represent any two large cycles of solar time, answering to the 945 years = 11340 lunations, or mythic years of Herod., II. cap. 142,) will explain the phenomenon of which Herodotus spake when he said, that in that time the sun had four times changed the place of its *rising* and *setting*.

For as the moon changes its place of rising and setting at the *new* and *full* of every lunation; so (according to the Astronomy of Enoch, which divides the sun's *yearly* circuit into six eastern and six western gates of heaven,) does the sun *twice annually* change the place of its rising and setting; and therefore *twice symbolically* in every cycle of solar time, reckoned like the *Sothiac* or *great year* of 1461 solar years, as *one* solar year divided into four parts, after the manner of a lunation.

But 945 years divided by two give *twice* 472 years, or *two Cynic circles* of 443 years, answering to the symbolic and prophetic days thereof; with *twice* $29\frac{1}{2}$ years, for the symbolic and prophetic days in two lunations of $29\frac{1}{2}$ days each.

Note also 11340 lunations number five Sari of 223 lunations + 190 lunations, or 15 years of 360 days + 300 days.

* $13 \times 27\frac{1}{2} = 355\frac{1}{2}$ days; or $13 \times 28 = 364$ days.

This seems to establish the *mythic character of the Chronology of the Temple lists*, when assigning 300 years to the reign of HORUS, as chief of the Cynic circle, which numbered 15 generations.

Thus when Mr. Birch (in his *Egyptian Hieroglyphics*, p. 186,) tells us "According to Manetho there were 36,525 *Hermetic books*, but this is now recognized as an astronomical number," we readily perceive that every day in 36525 days, and every year in 36525 years, was figuratively regarded (like the days and nights of Psalm xix.,) as a distinct book of revealed truth, daily and yearly manifesting to perpetual generations of man on earth the glory of God in heaven.

Various readings and doctrinal corrections of certain passages in the Hymns of the book entitled "Exceeding Great and Precious Promises."

The vast sale of this book is a proof of its being considered, without testimony of mine on that score, a useful manual of Devotion. But its lines on "The Cross our Gain," and in the "Prayer for the Jews," seemed to me very *defective*, if not absolutely erroneous, in point of doctrine. Yet right notions on these two great doctrines of Christianity are essential for understanding the teaching of Holy Scripture respecting the eternal relation of Christianity to Judaism and Heathenism. The other corrections were chiefly made to substitute a humble hope for expressions of a seemingly confident assurance.

With these few words of apology, I shall risk the chance of tediously lengthening out a tract, wearisome in some respects to myself, (and doubtless in many to others,) by this attempt, in conclusion, to shew its practical bearings for a sound Scriptural interpretation of the all important doctrines respecting the Atonement of Christ for *all* flesh, and the Salvation of the Jews, under God's Second Covenant with Israel.

In the Morning Hymn, p. 35, v. 8, read

Tho' dust and ashes in Thy sight,
Still will I look to Thee ;
*If haply thus, of Thine own light
Some ray may beam on me.*

In the Prayer for Ministers, p. 38, read the last two lines thus :

Teach them immortal souls to win
For heaven,—redeemed of Christ from sin.

In the Prayer against Impatience and Irritability, pp. 39—41, read the last two verses thus,

Be Thou, O Lord, my "Righteousness,"
The wedding robe of grace supply,
Then shall the burden of my soul's distress
Cease with its sins, that I in peace may die.

Thy Peace alone can safety give,
 When death's appalling hour draws nigh ;
 If it be joy in Christ "to live,"
 How great our "gain" in Christ * "to die."

THE CROSS OUR GAIN.

A substitution for the Hymn given in p. 41, as needing some such correction of its doctrine respecting Christ's atoning Sacrifice.

Sad emblem of that fatal hour
 When darkness reigned o'er earth, with power
 Triumphant,—to the passing sacrifice
 Of Christ,—God's Holy One,—Redemption's price.
 Type also of man's sufferings, for good,
 Ordained in righteousness of God ;
 That sinners taught the curse of sin may know
 Why Christ,—God's Holy One,—endured such woe.
 Yet, for himself he died not ;—but that we
 Might live, from tyranny of Death set free
 By grace of spiritual life on earth ;
 Christ's *Second Advent*,—for man's *Second Birth*.
 Thou Holy Spirit sent of God to teach
 The Law of man's Salvation, guide my speech
 When musing on the mystery of that love
 Which gave our earth a Saviour from above,
 Through goodness suffering for the sins of man,
 As of God's pleasure ;—though obscure the plan.
 For surely God ne'er willed the just should die
 That "Death" might "reign" † o'er Immortality ;
 But that when mercy failed to check sin's power,
Dominion given ‡ should prove how short its hour.

* Rev. xiv. 13 : 2 Cor. v. 1—7 : with Rom. vii. 18—25 : Philip. i. 20, 21.

† Rom. v. 14.

‡ John xii. 31, 32 : xix. 11 : Rev. xi. 7—14 : with Dan. xii. 11, 12, as the *limitation* (for the *elect's* sake, Matt. xxiv. 22,) of the final judgment predicted over the temporal kingdom of Jewish nationality at Jerusalem, (1 Peter iv. 17—19,) in the Apostolic age.

This, in the prophetic visions of the Apocalypse, is symbolized as the outpouring of the *seven vials* (consuming the *more measured judgment of the seven trumpets*, by an *overwhelming flood*, as predicted Dan. ix. 26,) after the sounding of the *seventh Trumpet*.

But the *seventh Trumpet*, warning of God's typical instruction to Israel under the *Levitical law*, was, and ever is, that which eternally identifies the predicted judgment of God's spiritual harvest, over the temporal kingdom of the Jewish nation at Jerusalem,

Hence the self-sacrifice of Christ became
Well pleasing unto God,—to sinners shame;

with the time foreordained of God for disannulling his first covenant of works, (as that of Israel's condemnation,) to establish a new and everlasting covenant with all flesh, (as one of mercy and truth met together under conditions whereby all might have life,) through Messiah and his people, or Messiah and an election of Israel. John xii. 31, 32, with Matt. xiii. 36—44.

God fulfilled his promise respecting the establishment of a new and everlasting covenant with Israel, by the preaching of the Gospel in the power of Christ's resurrection-glory, *under confirmation of the Holy Ghost to as many as would be guided thereby in the Apostolic age.* He has, moreover, ordained that the same means of grace should be continuously open to all generations, for an eternal consolation of mercy to both Jew and Gentile.

This preaching of the Gospel commenced with the sounding of the *seventh* Trumpet, and was heralded thereby, (Rev. xiv. 6,) throughout the whole Roman Empire; or, "to every nation, and kindred, and tongue, and people," between the date of the Crucifixion, and that of the final judgment predicted over the Jerusalem of the Apostolic age. Matt. xxiv. 14, with Rom. x. 18.

By the "spirits of * all flesh," as called in Christ unto a like hope in the salvation of God, *as secured by the merits of his atoning sacrifice*, Jewish prophecy seems clearly to mean that, by gifts of the Holy Ghost outpoured upon Jew and Gentile, all might equally, and by the same law of mercy for Christ's sake, be participators in the blessings of this new and spiritual hope towards God.

The language of St. Paul in Heb. viii. 7—13, compared with that of Jeremiah xxxi. 31—40, and elsewhere; also in Heb. xii. 24—29, compared with Haggai ii. 5—10, gives us, in the most unequivocal form, inspired authority for saying the events of the Apostolic age were the fulfilment of Jewish prophecy, respecting the times and circumstances under which God had promised to establish a new and everlasting covenant with all flesh, *through an election of Israel.*

This covenant is emphatically called a covenant of mercy, and the law thereof *provides that Christ's sufferings shall not have been in vain for any*, (through the retained bias of their religious superstitions, or prejudiced traditions of history, Matt. xii. 32,) if only they shall have learned therefrom, in the righteousness of Abraham's faith, *spiritually and truthfully* to see that the salvation of God (though appointed over all in Christ, 1 Cor. xv. 22,) is never realized to any but by a way of holiness, through gifts of the Holy Ghost. John iv. 23: viii. 39.

To the words "*Messiah's reign*," in the last of the three verses added to the Prayer for the Jews, I would here further add the following words of explanation.

The gifts of the Holy Ghost represent the *spirit* of the power of Christ's *second* advent; as that of his ever spiritually coming again with power and great glory unto the salvation of all flesh, viz., Jews and Gentiles equally, or at least all of them who will yield themselves to be influenced thereby for good, in the *eternal day of this his spiritual return with gifts of the Holy Ghost in confirmation of his everlasting Gospel.* Mark ix. 1: Acts i. 8: Heb. ix. 28.

Thus Christ's earthly reign of power is ordained of God, to exhibit before man an everlasting contrast with the short-lived day of his humiliation for the purpose of his earthly mission, as that in which he was rejected of the Jews, *for the Messiah of their temporal kingdom, emphatically.* For they then erred under a delusion of this world respecting the predicted signs of Messiah's kingdom.

But the sin of that error is said to be blotted out, under God's new Covenant with

* Numbers xiv. 21: xvi. 22: Isaiah xl. 5: lxvi. 23: Luke iii. 6: Heb. xii. 9: also Joel ii. 28—32, as *applied to the events of the Apostolic age* in Acts ii. 16—22.

That, taught thereby to turn from sin to God,
The saved of Christ should bless the chastening rod

Israel; at least to all who draw nigh unto God as spiritual and truthful worshippers, by a way of holiness. Jerem. xxxi. 34, with Isaiah xxxv. 8: lvii. 15: and John xiv. 6.

They who thus worship God, as by gifts of the Holy Ghost received from Him, do, in effect, worship him in the spirit of Christ, as that of their adoption to become sons of God—according to our Saviour's promise, (John vi. 44,) "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day"—viz., in that hour of the eternal day of the world's judgment which shall terminate his earthly relation thereto. For the day of his death constitutes man's individual relation to the consummation of the judgment ever impending over the world, until the final catastrophe ordained of God thereon.

Blinded in part by the influence of their historical traditions, it is possible for the God-fearing portion of the modern Jews to be unconsciously worshippers of God, in the spirit of Christ, when living righteously in the fear of God, and in the same peacefulness of charitable affections (the "*charity which never faileth*," 1 Cor. xiii. 8,) towards their neighbours, whether Christians, Mahometans, or Heathen, as towards their own brethren in the flesh, by descent from Abraham.

Nevertheless, it is certain that Jews of this class do represent the Israel of the Gospel dispensation; and with better hope in the salvation of God than they who calling themselves Christians are not careful to walk in the spirit of Christ, to make their calling and election sure.

This is clearly the doctrine taught by our Lord in the parable which foreshadows "*the judgment of the great day*"—under the type of God's final judgment then impending over the temporal kingdom of Jewish nationality in the Apostolic age. Matt. xxv. 34 to 40: vii. 21—23: xii. 31, 32.

This amnesty of the gospel dispensation, or pardon of Jewish unbelief, as the characteristic feature of God's new covenant with Israel,—when receiving his law in their inward parts—as written in their hearts by God, through gifts of the Holy Ghost, (and therefore with an effect more powerful than any teaching of man on the subject—Jerem. xxxi. 33, 34, with John iv. 41, 42,) dates its beginning over the God-fearing remnant of those who survived God's final judgment on the Jerusalem of the Apostolic age; in its common relation to the prediction of Zech. xiii. 7, to end of xiv., and to the 1260, 1290, and 1335 days of Dan. xii. 7, 11, 12, which marked the limitation of the judgment for the elects' sake. Matt. xxiv. 22.

These days are to be numbered from the Passover of A. D. 70. For then Titus commenced the siege of Jerusalem, at the Passover; by which event the daily sacrifice was made to cease, in a form leaving thenceforth to the Jew, as to the Gentile, no access to God by any law of sacrifice, otherwise than that of self-sacrifice—as the law of Christ—thus making the sacrifice of the death of Christ available with God for the salvation of God-fearing Jews, and others of the human family, no less than of those who call themselves by the name of Christians.

Nor are we left without inspired instruction respecting the variable number of days in this prophetic and typical Chronology.

For Haggai ii. 18. 19, with Dan. ix. 2, and Zech. ii. 7, clearly gives a mystical significance to the 70 days of years, (or 70 years typically symbolized as 70 days, in extension of the harvest time of Jewish prophecy, which had been primarily reckoned at 4 months 10 days, from the Pentecost, or 5th of the 3rd month, to the 15th of the 7th, and hence proverbially as 4 months (John iv. 35), or with the prophetic year of 360 days for its anniversary, 70 typical weeks being 490 typical days,) before

Of their own earthly sufferings, and plead
The love of Him they pierced by sinful deed.

Jerusalem should be rebuilt "*to the Lord*," in the day of Israel's return from Babylon by the edict of Cyrus, as predicted Is. xlv. 28, and verified *with celebration of the Feasts of Tabernacles on the 15th of the 7th month.* (Ezra iii. 4, with Zech. xiv. 16—21.)

But 70 days from 10th of 4th month (Jerem. lli. 4 : Zech. viii. 19,) end 20th of 7th month ; and 70 days from 15th of 7th month extend to 25th of 9th month. Hence, the prediction of Haggai ii. 18, 19, necessitates our regarding the issue of the Maccabean struggle, or "the cleansing of the sanctuary," on the 25th of 9th month, B. C. 165, after its desecration by the *hellenizing apostacy of the Jewish nation* (Zech. ix. 13), as a rebuilding of Jerusalem "*to the Lord*," for the purpose of establishing a *spiritual worship of God*, in association with the typical law of the Levitical sacrifices therein, until that law of a ceremonial atonement should be *disannulled of God*, by the atonement of Messiah's self-sacrifice, which should thenceforth become the only medium of man's reconciliation to God. Hence, the spiritual and truthful worship of his ordinance, under a new and eternal covenant of mercy, by Messiah and his people. John iv. 20—26 : xii. 27—35.

Now $3\frac{1}{2}$ years, or 1260 days, from the Passover of A. D. 70, would terminate at the time appointed for the Feast of Tabernacles, in A. D. 73. But its observance, like that of the daily sacrifice, had then ceased, when God's first covenant of works which had been associated by Moses with the typical law of sacrifice, was disannulled, and the *City and Temple of the typical dispensation visited with the utter destruction predicted in Zech. xiv. 11.* After that there was to be "*no more curse*," (Rev. xxii. 3) to as many as should submit themselves to be drawn of God, by gifts of the Holy Ghost, *so far aside from their worldly delusions respecting Messiah's kingdom, as to see that there then remained for them no worldly hope in the salvation of God, but in his mercy ; through a spiritual and truthful appreciation of his power and goodness, as Governor in all the earth.* Psalm viii.

The above 1260 days of typical prophecy, increased by 70 days, would number 1330, from the 15th of 1st month, or 1335, reckoning from the 10th of 1st month (or from the *preparation* for the Passover,) to the 25th of 9th month. This circumstance, in the day of the then Jerusalem's *final* visitation in the Apostolic age—might induce the God-fearing Jews of that generation (though still too blinded by their worldly traditions to accept Christianity) to see that the rebuilding of Jerusalem "*to the Lord*" as predicted in Jerem. xxxi. 38, was not that of Israel's return under Ezra *in the seventh month* ; nor fully effected by the rebuilding of the walls in the days of Nehemiah, though commemorated by the observance of the Feast of Tabernacles, and the renewal of a solemn covenant with God *in the seventh month.* (Nehem. viii. : ix.)

They would thereby learn to reflect on the typical relation of the Jewish harvest to the promised *ingathering* of God's spiritual Israel into a new Jerusalem, and by redemption from the power of Babylon in all lands until brought to the conclusion that the prediction must refer to some other event than that which associated the Feast of Tabernacles, with the rebuilding of Jerusalem by Nehemiah.

The object of the Maccabean struggle, as contending for a *spiritual worship* of Jehovah in connection with the ritual sacrifices of Mosaic ordinance, and in opposition to the *idolatrous* tendencies of the hellenizing apostacy, would teach them so to connect the memorial of this event with their reading of Haggai ii. 18, 19, and Zech. ix. 13, as to understand aright the true force of the 1335 days, limited in Dan. xii. 12, *over God's final judgment on the temporal kingdom of Jewish nationality,*

Teach me, Lord, thus through shame for sin to see
How Christ's self-sacrifice could pleasing be to Thee!

after the preparation for the Passover, at which the daily sacrifice ceased, according to the testimony of Josephus, A. D. 70.

A due consideration of the above facts should cause both Jews and Christians of the present day to see what is meant by the calling of Messiah's people (Jews, Christians, and all whose fear of God worketh by love unto holiness,) "*out of Babylon*," (Rev. xvii. 4, compared with Zech. ii. 7: v. 5—11,) and how, though Cyrus did perform *all* God's pleasure, when causing Jerusalem to be rebuilt at the end of 70 years from the beginning of the Babylonian captivity,—still the Jewish nation was prophetically considered as *spiritually* continuing under bondage to Babylon in the Apostolic age. It is also thus with ourselves, even at this very time, if we are living only as Christians in name, but not so in the spirit of a regenerated human will, through the gift and grace of God, as a manifestation of the Holy Ghost with power.

Thus the Christian dispensation represents a perpetual calling of all flesh in Christ—(not merely, *if at all of necessity unto salvation*, by name, but in spirit—for "if a man have not *the spirit of Christ*, he is none of his," Rom. viii. 9,) to be realized of God in like mercy to all who will forsake those traditions of an opposing worldly policy, and their reliance on that power of an unregenerate self-will, which obstruct the reign of Christ in their hearts for good, by gifts of the Holy Ghost.

For many Jews of our own day give evidence in their lives of being thus, by the grace of God, *permitted to feel the power of Christ's love in comfort to their souls*, though continuing partially blinded by their conflicting historical traditions, too much to see how all these blessings have accrued to themselves, and to all the civilized families of man, more or less, even as to the Christians, through the self-sacrifice of Christ's death, as predicted. (John xii. 31, 32.)

It may even be a cause of some anxious consideration for ourselves, whether the *zeal* of our missionary labours, especially those for the conversion of the Jews, has not been *misdirected*, under a like delusion of the world with that which obstructed the usefulness of the Jewish mission for the world's regeneration, under the Mosaic or typical dispensation.

For, if so, we ourselves may be largely answerable for the continued blindness of the spiritually minded Jews, and of the morally disciplined amongst the heathen, *by relying too much on the historical and miraculous testimony for Christianity*, and omitting to give that predominance to the testimony of *prophecy*, which it claims on inspired authority, as being "*a more sure word*" of God. (2 Peter i. 19: Luke xvi. 31: and Deut. xviii. 15—22, with 1 John iv. 1.)

By *prophecy* is here meant that *teaching of Scripture* which (*more surely than miracles, or any historic testimony of man*,) appeals to the heart and understanding of all God-fearing people, *by the righteousness of its spirit; and by its confirmation of God with power in the events which realized the prediction*.

For there is no Creed which has not some historic testimony of man—under confirmation of miracles, or at least, alleged miracles; and we must admit that the God of Abraham is God over all the earth, and therefore the God of Mahometans and of the heathen, though ignorantly worshipped by them. Thus the *spirit* of the instruction said to be confirmed of God by any miracle, is made our Scriptural test for determining whether the miracle was wrought in the power of God, or was a cunningly devised fabrication of man for some worldly object, in perversion of scientific intelligence, the gift of God for a nobler purpose.

Hence, when the heathen see, or fancy they see, those who profess to be influ-

Thus shall Thy wondrous love my praise employ,
Till vanquished sin shall change my grief to joy.

enced by a purer faith acting towards them under influence of a like corrupt nature with themselves, the distinctive character of the Christian religion (on the estimate of its historical and miraculous testimony,) is, in effect, continuously, and sometimes, with the offensive rebuff of an infidel antagonism, ignored.

From similar causes it not unfrequently meets with a like reception even in the nominally Christian land we live in.

The disadvantages accruing to our Church, and even to Christianity itself, from these causes, seems to have stimulated the Authors of "Essays and Reviews" to a combined effort for concentrating the attention of the Rulers of our Church to a difficulty which threatens to become one of serious magnitude, if haughtily ignored, instead of being reasonably obviated.

The writers of "Essays and Reviews" have not created the evil we deplore; but they candidly admit its existence, and probe its power, in the hopes of obtaining for it some timely correction for the good of our Church and nation.

Men of learning and character, by which, under the providence of God, they have attained to high and honorable distinctions of worldly eminence, would not risk the security of their highest worldly aspirations, in confirmation of a desire to know whether Christianity does necessarily exclude from the *hope* of salvation all but a very limited few, amongst the families of man, *who call themselves* by the name of Christians; unless convinced that their duties as Ministers of the Word of God could not otherwise be fulfilled.

But the investigation of this question necessarily involves others, bearing upon the possibility that the prophetic Scriptures of our Bible may require to be read in a spirit sometimes differing from, or largely qualifying the character of the ordinary interpretation traditionally given thereto.

That some of those writers have set themselves to this task in a more humble-minded spirit than others is clear, and the advantages thereof are great. For the semblance of flippancy, on momentous questions of this kind, even when amounting only to an ill-considered style of writing, does cause the motives of the writer to be impeached; and will sometimes excite so strong a prejudice in devout minds as to cause them to turn wholly from the book.

But the object of that book is no concern of mine — with reference to the subject now before me, otherwise than to express my belief that there exists a necessity for fairly grappling with the questions discussed therein: if we would shew that, though the teaching of our Church in its formularies of Prayer and in the 39 Articles is proveable from Scripture — still much valuable addition of devout intelligence might be gained to the support of the Church, instead of being driven into scepticism, on the subject of the Revelation itself, by an attempt on the part of some Churchmen to make the authority of Scripture *secondary* to that of our traditional interpretations. We are not to suppose that the interpretation of devout minds in one age, never could require any further qualification, or correction, from a similar spirit being brought to bear upon the subject in another age — possessing some *providential* advantages for the task, both from the progressive character of all scientific information, and from the light thrown upon the true historic reference of Jewish prophecy, under confirmation of God in the events of history; gradually unfolding the character of his covenanted mercy purposed over all flesh through an election of the seed of Abraham, typically by Moses, and spiritually in Christ.

If souls are to be reclaimed from the power of worldly influences, and a deceitful heart perpetuating traditional errors, to the ennobling principle of a regenerate

Then with the choirs of heaven my soul shall raise
Pure hallelujahs to Thy endless praise.

human will, by the agency of Christianity, it is not improbable that Providence has so foreordained the constitution of things, (as seemingly anticipated in the prediction of Moses, Deut. xviii. 15—22,) that the rulers in all national branches of the Church of Christ should from time to time find themselves placed under a solemn constraint to encourage, rather than check, a devout reconsideration of the wording of their doctrinal tests; lest that form which was admirably fitted for harmonizing their teaching with that of Scripture, as interpreted in one age, should have unexpectedly lost much of its original power for that object, owing to the circumstance that the interpretation of Scripture is ever open to certain modifications, from the progress of human knowledge; that the essential harmony between God's Word and his Works may be clearly read of man.

For though all the inspired teaching of Scripture represents one, and that an unalterable purpose of God, relating to man's eternal life in Christ, through gifts of the Holy Ghost, outpoured upon all flesh, nevertheless, they who receive the same Bible as of Divine authority, have differed so widely in its interpretation, that we are constrained to admit an apparent design of Providence in this. For He who is the mysterious Ruler of human events (ofttimes in a form adverse to apparently wise human counsels,—frustrated thereby,) has thus guarded the inspired authority of his word from any lasting corruption through the fallibility of human interpretations. For any possibly unnoticed errors, and merely partial apprehension of the truth, in one age, are made manifest by the events of another, in their bearings on the progress of knowledge, under the Providence of God.

It is as dangerous a sign for the peace and security of a Church, to insist stubbornly on the infallibility of its doctrinal tests; as it is for individuals to resist the pleadings of God with their conscience for good, when in any error of life.

The hay, wood, and stubble of man's superstructure on the revelation of God's will have an appointed end, and the events whereby that end is to be realized are known only to himself.

Suppose (but only for argument's sake) the scientific knowledge and historical researches of modern times should have convinced devout and intelligent Christians, that the Mosaic Cosmogony does not represent the origin of things with scientific accuracy; they will not dare dispute the inspired authority of Moses as a Divine Lawgiver, but they may reasonably enough doubt whether his inspired teaching had more than an incidental connection with his detailed account of the works of creation.

For when setting before the nation a revelation of God's purposed mercy to all flesh, through the seed of Abraham, he may have described the God of Abraham as the Maker of heaven and earth, and of all things that are therein, according to the historical traditions and scientific knowledge of his day, relating to the introduction of evil into a creation previously good in God's sight.

Again, let us suppose it could be proved (though, as stated in the earlier part of this Tract, I am not one to think it can,) that the Antediluvian and Postdiluvian genealogies of the Patriarchs, being to some extent a Jewish modification of the historical traditions which prevailed throughout the East, in relation to the same times,—its *extraordinary chronology* might therefore be presumed to have the same semi-mythic character as that associated with the historic traditions of the heathen world. Even this supposition might be tolerated without any idea of impugning thereby the *inspired teaching* of Moses, as a Divine Lawgiver. For those genealogies evidently have no more intimate association with the professed object of his Divine

In the Prayer for Submission, p. 54, read

Father, I know that all my life
Is portioned out for me,

mission, (which was to inaugurate the beginning of the world's promised redemption from the power of death and hell, then reigning therein, Rom. v. 14,) than that of tracing in succession from Adam the families of the faithful, as that of *the generation* through which the promised mercy should be eventually realized. Any *supposed* admixture of myth with the traditions respecting the length of their lives (though we have no reason to discredit the long lives of the Patriarchs,) would not affect the inspired authority of Moses. For the scope of his teaching, as a revelation of the Divine will, would be clearly limited to a prophetic association of the promise made to Adam, with the events under which Moses had been called of God, to consolidate that Theocratic kingdom to the twelve tribes of Israel, which was for ever to commemorate the beginning of the world's redemption from the desolating superstitions of idolatry, to seek and serve the God of Abraham in the spirit of the faith of Abraham.

On either of these suppositions we are not entitled to raise the dangerous issue, whether the whole Mosaic narrative is to be accounted *equally* inspired, without other resource than the impious alternative of regarding the whole as a mere human composition.

Yet this is the present tendency of the controversy, and its sceptical aspect would continue unrelieved, if our Church were to charge its Ministers with heresy, for attempting to discriminate (upon safe grounds of Scriptural data) between the parts of the Bible which represent the essence of its inspired teaching as the Revelation of God to man for a specific object, and those which have merely a secondary or incidental bearing on the object of that inspired instruction to Israel.

How, otherwise, can Ministers of the Gospel fulfil their duty as expounders of God's Word, relating to the eternal laws of life and death appointed unto all flesh; *first*, under the form of a typical instruction by Moses, and *lastly*, with spiritual and eternal effect in Christ's everlasting gospel?

The chief and fundamental ground of union between all devout minds, howsoever differing in the external form of their Creed, and the Scriptural remedy for the antagonism of that sceptic philosophy which has been unveiled in "Essays and Reviews," consists in right notions respecting the Scripture doctrines of Christ's atonement, and the power of his *second advent*. For the doctrine of the second advent has, unquestionably, a wider and more practical influence over the affairs of man's human life, than would appear from the exposition thereof in the fourth of our 39 Articles, though that is Scripturally truthful to the extent of its teaching.

But any enlarged scope given to the doctrine of the second advent, so as to identify the *quickenings spirit* of 1 Cor. xv. 22, with the mission of the Holy Ghost, as "*the Lord and Giver of life*," or the Spirit of the world's regeneration, (John iii. 3) would necessarily involve a corresponding qualification of the meaning to be attached to "*the name of Jesus Christ*," in Acts xviii. For the *name* of Christ must be interpreted as an equivalent for the *spirit* of Christ, to have saving effect. (Rom. viii. 9.)

Hence, when aiming at the conversion of the Jews *to the name of Christians*, it would be well for us not to begin with the historical testimony and miraculous evidence, by virtue of which we seem to claim for the *name of Christian* a privilege beyond that attaching to the *name of Jew*, irrespective of all other considerations relating to the spirit of the lives of the individuals. We should begin rather with

And the changes that will surely come
Flesh might well fear to see :
 But I *pray* Thee for a holy mind
 Intent on pleasing Thee :
 I *pray* Thee, &c.

Again, in the Hymn, "Jesus our All," p. 57, read

Satan accuses me in vain,
If owned of God a child.

Also, in "Jesus, the weary wanderer's rest," p. 61, for third verse, read

Be Thou, *the* Rock of Ages nigh ;
 And with new life my heart inspire ;
 When fainting for some fresh supply
 Of grace,—to serve Thee with desire.

The three additional stanzas by which I have sought to correct the *defective*, if not absolutely erroneous, doctrine in the Prayer for the Jews, p. 64, have been previously given in a note at the beginning of the concluding remarks of this Tract, p. 163.

preaching unto them the gracious mercy of God purposed over all flesh through gifts of the Holy Ghost, first outpoured over an election of grace in Israel as the instruments of proclaiming God's mercy to the world. This done, we should call their attention to Jeremiah xxxi. 31—40, as a centre around which to cluster the evidence of the other Messianic prophecies, relating to the times and circumstances under which God had foreordained the repeal of his *first* or temporal covenant, to establish his *second* and eternal covenant with Israel.

We must next candidly admit that we have the awful power of resisting the gift of the Holy Ghost, in self-will, to our own harm, through want of earnestness in seeking the grace of God to be influenced thereby for good.

The gift of the Holy Ghost (John i. 33 : Acts i. 5 : xix. 2 : Matt. xxviii. 19,) as the quickening spirit of Christ's second advent for the salvation of the world, in the redemption of sinners from the evil influence of sin and Satan on their hearts, is that prophetic testimony of Scripture for Jesus, (Rev. xix. 10) which must be placed above the historic testimony and the evidence of miracles. See 2 Peter i. 19—21, with Luke xvi. 31 : xvii. 20, 21 : John iii. 3.

We learn, moreover, from 1 Cor. xiv., compared with John xvi. 13, that *prediction* is only one of the meanings involved in the word *prophecy*, which means, in its more enlarged acceptation, *inspired teaching*. But the preaching which has inspired authority proclaims the issues foreordained over obedience and disobedience with unerring certainty. Hence, the predictive character of Jewish prophecy, and the importance of the warning in Deut. xviii. 15—22, with 1 John iv. 1.

There is a limit ordained of God over the power of evil in the world, by the omnipotence of holiness, as the law of man's eternal life ; first revealed to the Jew, and then to the Gentile, for their common redemption in Christ from the power of evil, through the gift of the Holy Ghost.

Supplementary Remarks on the Scriptural Doctrine of Christ's Atonement.

Christ (as the Wisdom of Proverbs i. v. 20—33, and *the holiness of God* under that incarnate manifestation which was to characterize Messiah's advent; as God's Holy One, Isaiah lvii. 15, with Coloss. ii. 9; the Lord and giver of life to Jew and Gentile under a new and everlasting covenant of mercy, Jerem. xxxi. 31—40,) was *spiritually one with God*, when creating this world for the habitation of man, framed in his own image for communion of life with him by a way of holiness, called "the obedience of faith."

This law of man's eternal life *foreordained in mercy* a provision for his regeneration, unto a renewable communion with God *through the law of self-sacrifice*, should he (as all have done, more or less,) become alienated, in heart, from God by sin.

Hence the saved in Christ do not owe their salvation to any *favouritism* of God towards the name of Christian, overruling his eternal decree of salvation only by a way of holiness. Heb. xii. 14: Isaiah xxxv. 8: John xiv. 6: Rom. viii. 9, with 1 Peter i. 11.

For the holiness without which no man shall see God is *not an inherent endowment of the natural man, but a gift of grace*, attainable by all through prayer and self-discipline, looking to Christ as the author and finisher of their faith, whether Jews or Gentiles.

But this looking unto Christ for salvation is not to be confounded with a mere historical belief in the traditions of the Christian Church; but by looking unto Christ for *the ever present evidences of his spiritual reign on earth with gifts of the Holy Ghost*. These are the signs appointed of God for his recognition by man, in the spirit of the power of his second advent, to be the comforter unto salvation of those prepared in heart to welcome him at his thus coming again in power and great glory, (Heb. ix. 27, 28,) and as judge of all who resist this guidance of the Holy Ghost, (Acts vii. 51,) under a rebellious determination of their own human will. Prov. iii. 5, with Psalm xix. 13.

The worshippers of the God of Abraham were, even in Messiah's day, *to subscribe themselves by different names*, Isaiah xlv. 5, with Psalm lxxxvii. Hence, though Christ's disciples in the Apostolic age took the name of Christians at Antioch, (Acts. xi. 26 ;) yet this hallowed name of Apostolic authority with Christians, (as the designation of their own choice to characterize their own religious faith, Rom. viii. 9 : 1 Peter i. 11,) confers with it no title to Christians for excluding *all* who call themselves Jews, from participation of a like hope in God's new and everlasting covenant with *all flesh*, through an election of Israel.

For the name of Jew when retained in holiness of life, (Matt. xii. 32,) stands associated in Scripture with the promised redemption, and ceases to mark that condemnation of the curse which prevailed against the Anti-christian faction of the Jewish nation, whose delusion of this world respecting the signs of Messiah's kingdom, brought the city and sanctuary of the typical dispensation to its appointed end in the Apostolic age. Of them we read, on inspired authority, that they "called themselves Jews, but were not," in the prophetic sense of the scriptural title,—John viii. 37—45, with Rev. ii. 9 : iii. 9. That faction of the nation was represented prophetically as the locusts of Rev. ix. 1—12, whose revived power after the Babylonian captivity was the symbolized wickedness of Zech. v. 5—11, and more fatal to the second kingdom of Jewish *temporal* nationality in Palestine, than the desolation of the first city and temple ; the destruction of which (*as consummated in the fifth month by Nebuchadnezzar*, Jerem. lii. 6, 12,) forms the subject of a typical prophecy, (Zech. viii. 19,) relating to the fasts of the fourth, fifth, seventh, and tenth months, being turned into joy when Jerusalem should be built unto the Lord, as *no local city*, but as the new Jerusalem of the Apostolic age, by a spiritual rebuilding in the power of the Holy Ghost, contrasted with the temporal rebuilding of man from the days of Cyrus. Ezra x. : Nehem. ix., with Jerem. xxxi. 38—40 : Zech. ii. 7 : xiv. 6—12.

"The *new name*" (*given only of God* to them that are his by the mystic sealing of his Spirit, Isaiah xlv. 3 : Jerem. xxxi. 33,) is one which "no man knoweth saving he that receiveth it." Rev. ii. 17. It is the *hidden name* (Coloss. iii. 3 : 1 Peter iii. 4,) of man's acceptance with God under the great mystery of godliness revealed in Christ, for the common salvation of Jew and Gentile, by one law—the way

of holiness—through the imparted grace of Christ's Spirit, called gifts of the Holy Ghost.

This is the spirit of Christ's *second* advent, in the power of the Holy Ghost the Comforter. Hence, in 1 Cor. xv. 45, St. Paul tells us "the first man Adam was made a *living soul*; the last Adam was made a *quickening spirit*:" thereby ascribing to Christ the characteristic of the Holy Ghost in the Apostolic Creed, as "the Lord and giver of life."

This gift of the Holy Ghost is the Spirit by which all God's prophets of old were moved to become teachers of his people, with truthful and everlasting effect. 2 Peter i. 19—21.

Hence "the testimony of Jesus" is called "the spirit of prophecy." Rev. xix. 10.

The scriptural doctrine of Christ's atonement is, that in him this quickening spirit of man's eternal life, and regenerated hope towards God, (as by a liberation from the reign of death, Rom. v. 14: Heb. ii. 14,) became incarnate "for the suffering of death," that "through death he might destroy him that had the power of death," *i. e.*, the devil, man's tempter and accuser.

If we ask, how so? The answer, though once a mystery, is not so now. The design thereof was revealed intelligibly by the events of the Apostolic age; viz., in the power of Christ's resurrection, as the everlasting foundation of our Christian hope in the promise of eternal life. 1 Cor. xv. 14: Rom. xvi. 25.

Christ's resurrection in the power of God *realized the perfection of his self-sacrifice*, as the eternal glory of that *general* resurrection of which his was *thus* the *first-fruits*, though he had previously raised up Lazarus from the dead. Hence the law of self-sacrifice (as that by which Christians are taught to live towards *all* men in a righteous forbearance of human infirmity, that glory to God in the highest may be coupled with good will towards man,) is called "the law of Christ." Galat. vi. 2: 1 Cor. v. 9, 10. Of this Christ had forewarned his disciples, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. xvi. 24.

There is a suffering for sin which is no self-sacrifice. In this respect "every man shall bear his own burden," Galat. vi. 5: Psalm xlix. 7, 8; but if a man when suffering wrongfully bear it patiently, "*this is acceptable with God.*" 1 Peter ii. 20.

If all the foundations of the world have been thrown out of course through sin, then all flesh must be instrumental in perpetuating its sorrows, *until regenerated in Christ*; though all may not have equally sinned "after the similitude of Adam's transgression," *i. e.*, presumptuously. Rom. v. 14.

Hence, before the creation of man, it seems to have been ordained of God in wisdom, and established eternally by an inherent necessity in the law of man's creation, that when ceasing to be influenced for good by the mercies and measured judgments of God, (for holding him in communion of life by a way of holiness,) the last resource provided of God for man's renewal in grace was by making dominion given to the power of sin, for a time, accelerate its utter destruction. It was in the darkness of such an hour that power was given to the Jewish Church against Christ, Luke xxii. 53, by withholding from his enemies the previous pleadings of God's Spirit with them for good, and leaving them to pursue the Antichristian determination of their rebellious self-will to the utmost limit of its power, that they might thus be taught with unmistakeable effect, that no unrighteous policy of this world can lastingly exalt itself against the truth and righteousness of God, manifested in the hearts of those who have communion of life in him. But that hour of the world's triumph was one of a fiery trial to the people of God, thus called upon to take up their cross, and follow the example of Christ's self-sacrifice. 1 Peter iv. 12—19.

Thus, for the forty years' day of grace appointed over Jerusalem, between the crucifixion of Christ and the destruction of the city and sanctuary, *the apostacy of the Jewish Church, which caused that desolation, was withheld from coming to its climax earlier* by the Spirit of God for that time being permitted to plead against it for its good, through the Apostles.

But that ministration for good was withdrawn of God, when the hour of final judgment on the apostacy was fully come. Compare 2 Thess. ii. 6, with Dan. ix. 24—27: xii. 11, 12.

Thus, though all the saved of Christ's mercy may, and must, *in a measure*, follow Christ, by submitting to the same law of self-sacrifice for the common good, still, *none but a spiritual incarnation of perfect holiness* (as Christ was, Coloss. ii. 9,) *could make a perfect self-sacrifice*; even by voluntarily yielding himself to the power of his enemies for a time, in order the more effectually to destroy their power.

It was the perfection of Christ's self-sacrifice which realized (as wrought only in the power of God,) its eternal value as an atonement for the sins of men, whilst providing them with an example and motive for seeking the salvation of God, through prayer for faith in righteousness unto death.

When Christ thus yielded himself *voluntarily* * to the suffering of death, he, by divine knowledge, foresaw that Jews and Gentiles would be *largely* taught thereby, that the power of God and holiness was stronger than all the power of this world, on finding, in the day of his resurrection-glory, that they had been fighting against God, under a delusion of the world, in the impotence of the measures devised by the apostate faction of the Jewish nation for the greater security of their temporal kingdom by his death.

Suffering for sins (when bearing the natural consequences of personal and presumptuous sin,) is no self-sacrifice.† Nor can self-sacrifice ever be otherwise than imperfectly realized by man on earth. For even whilst suffering wrongfully at the hands of his fellow man, he cannot be exempt from need of humiliation for sin before God. Hence, doubtless, the law of Christ is scripturally designated, as bearing one another's burdens.

The perfection of self-sacrifice has never been historically exemplified but in Christ. Though the sacrifice was well pleasing to God, the necessity thereof was not of God's appointment, but of Jewish wilfulness and ignorance, in setting *the letter* of its doctrinal traditions‡ against *the spirit of holiness*; which is the life-giving power of God's word unto salvation; and gives an ever enlarging effect, for good, to the comprehensiveness of its teaching.

For the narrowness of Jewish prejudice, which sets *the letter against*

* John xix. 11: Matt. xxvi. 53, 54.

† 1 Peter iv. 12—17, with Isaiah liii. 4, 5.

‡ The traditions of our Christian forefathers, which would teach us to account all modern Jews accursed of God, (rejecting the evidence of God's grace when reigning in their hearts for mercy, through the only hope of eternal life to any of Adam's posterity,) violate "the law of Christ," Galat. vi. 2. These traditions have always, when carried out in a persecuting spirit, placed Christians in a false position towards the Jews, analagous to that assumed by the Jews of the Apostolic age against the Christians, *when claiming for the Jewish name an exclusive title to be the people of God*, they contemptuously rejected the signs of Messiah's advent in Christ, and said of him, "We are Moses's disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is." John ix. 28, 29.

the spirit of the law and the prophets,* was based upon a misinterpretation of prophecies requiring spiritual discernment for the consolation of hope pertaining thereto.

With these remarks I hope I shall have clearly shewn, that the subject of investigation in this book, (viz., the relation of Christianity to Judaism and Heathenism,) is not one of a mere speculative curiosity; but one of great moment for a truthful appreciation of the religion we have received, through an election of the Jewish nation, as revealed of God in Christ.

I have started with no preconceived theory, but with an earnest conviction that the Revelation is of God, and, if so, the evidence of its truthfulness must admit of *reasonable* proof. Otherwise, how could we credit its professed design? viz., to instruct man as to the will of God, for his happiness on earth, and to assure him that mortality shall be swallowed up in life eternal to the comforted of divine grace in natural death.

Hence, I have sought by inductive evidence to read in the Bible, (apart from the conflicting theories of popular tradition on the subject,) what is the eternal relation of the Jewish to the Christian dispensation, as taught by that spirit of Jewish prophecy which is the testimony of Jesus. But modern philosophy ruthlessly assails the divine authority, and professes to have on its side an unimpeachable chain of historic testimony, extending over a far greater length of time than that of Mosaic record. This also required to be examined on its own evidence, for estimating it at its true worth.

The result is that the Bunsen school of philosophy is completely at fault in the historic value it has set on the Mythic Chronology of Egypt; whilst the whole historic chronology of oriental antiquity has a common basis with that of the Egyptians.

This, on its own shewing, is not of a character to give evidence against the truthfulness of Moses, when reclaiming the earlier traditions of man's history from the fabulous genealogies of the heathen; in so far as was necessary for revealing, under the inspiration of God, to the seed of Abraham, their relation in the flesh to the *first* Adam, and their spiritual mission for the regeneration of the world in Messiah's day, when Messiah (as the *second* Adam in the creation of God,) should become the quickening spirit of life eternal to all flesh.

* Luke xvi. 31.

God ever pleads his own cause against man's unbelief, in the power of two witnesses—his word and his works.* These must, in the very nature of his eternal truthfulness, testify of him in a form admitting *somehow* of essential harmony in their evidence.

What then, if, as alleged, the language of the Mosaic record in the beginning of the Book of Genesis, "is inconsistent with the established results of science?"†—and what, if all who have hitherto attempted the task have, more or less, failed in their hopes of discovering "any process of interpretation," by which the wording of the Mosaic record may be brought into harmony with the teaching of science from established facts? May there not, *nevertheless*, exist an essential harmony between God's word and his works, which philosophers have hitherto failed to recognize; partly from not having yet obtained sufficient scientific data to establish an infallible philosophy, and partially from traditional prejudices, giving an interpretation of the Mosaic record incompatible with the original design thereof, when reading the opening of the Book of Genesis, as if designed by Moses, under the inspiration of God, for a teaching of science?

Why may not the *inspired* teaching of everlasting importance, given to Israel by Moses as a guide for faith and duty, have been *prefaced* by a summary of the works of creation, (as taught in the science of his day,) merely weeding the traditions of heathen philosophy, as he did those of profane history, from their previous association with a mythic teaching respecting their Gods and Demigods?

Is it essential to our belief in the inspiration of Moses, as a Divine Lawgiver, to deny the possibility of attributing to his scientific and historic references concerning the past, an origin derived from tradition?

We admit the inspired authority of Daniel, and yet he tells us he learned from books the true meaning of Jeremiah's prophecy respecting the seventy years appointed over the Babylonian captivity.

Christ *adopted* for the basis of a prophetic teaching, respecting *the spiritual harvest of God's predicted judgment over Jerusalem*, a common proverb of the country, in John iv. 35,—“Say not ye, There are yet

* The crucifixion of Christ (as a human personification of *these two witnesses*,) is the *first* reference of Rev. xi. 3—12; the second was that election from both the Houses of Israel which was entrusted by Christ with his mission—as his Apostles driven out from Jerusalem between A. D. 66 and A. D. 70.

† See the Review of Challis and others, on “the plan of creation,” in the *Guardian* of Jan. 15th, 1862.

four months,* and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Possibly, an inspired instruction may be based upon traditions of current belief, whether in science, history, or *even superstitious observances*, (as in Matt. xv. 2—10,) which would by no means intend to make itself answerable for the tradition as of like authority.

With reference to the Astronomy of the ancients, we have a clear case of this in the opening of Ezekiel's prophecy, (cap. i. v. 10) symbolizing the glory of God's throne in heaven; *as that of the stellar world divided into four parts, answering to the four seasons of the solar year.*

For the *lion* on the *right* side, and the *ox* on the left, plainly refer to the Zodaical signs *Taurus* and *Leo*, on opposite sides of the Meridian, extending from the summer to the winter Solstice; and it is equally probable, that the face of the *man* and the face of the *eagle* had reference to the constellations *Hercules* and *Aquila*, in the Southern Hemisphere.

Yet Ezekiel's prophecy makes no pretensions to instruct Israel even in the Astronomy of the day; much less to giving an instruction in Astronomy on Divinely inspired authority.

His object is to appease the feverish restlessness of Israel's rebellious spirit, ever more ready to regard God's prophets as deceivers of the nation, and partizans of their enemies, than to believe it possible that the God of Abraham could so be the God also of an idolatrous people like the Babylonians, as to have willed the subjection of his chosen people to their power. By a metaphor, therefore, (derived probably from some Astronomical symbolism, familiar to their sight as decorating the four corners of an idol car bearing the image of the Babylonian sun-god,) he would seemingly remind the Jews, as St. Paul did the Athenians, (Acts xvii. 23) that the God thus ignorantly worshipped by the Babylonians, was the same God whom they were taught spiritually to worship as the God of Abraham, *whose throne was heaven, and earth his footstool.* (Isaiah lxvi. 1.)

That he had really given to idolatrous Babylon its then great power, and willed a peaceable subjection of Israel to the same "*for their good*," (Jerem. xxiv. 5) with the promise of a return in safety and

* Compare the 4×30 , or 120 *days* numbered over the Egyptian harvest preceding the recurrence of "*the overflow*," with the 120 *years* of notice respecting the coming flood in the days of Noah. (Gen. vi. 3.)

prosperity to their own land after the appointed term of 70 years; but that if they persisted in a rebellious spirit towards the Babylonians, it would be sinning against the peace of their own souls, by rebelling against an ordinance of God for their spiritual instruction unto righteousness.

The evidence of *prophetic inspiration* (2 Peter i. 21) lies wholly in the life-giving object of the spiritual instruction (Deut. xviii. 21, 22, with 1 John iv. 1,); not in the *scientific, historical, and sometimes even mythical adjuncts* thereof (as in the teaching by Parables).

Why might not the *inspired* features of the Mosaic record be even limited to the idea, that Moses accredited as sufficient for the purpose of his mission, the scientific and historical traditions of his age, *without any regard to their scientific and chronological accuracy, as being* "learned in all the wisdom of the Egyptians," (Acts vii. 22) *and having received no inspired intimation of error therein, but having been expressly inspired to teach the Jews that the God of Abraham was the Creator of the material world and of man? Also that he would provide for man's redemption from the dominion of sin unto death under certain conditions?* The first of these was, that they must renounce that superstitious belief in many gods which was involved in all their notions of the cosmogony; and that as to the chronology of patriarchal times, whether purely historical or not, its only object on the bearings of his mission was to prove (on the strength of their own traditions), that God had never left himself without a witness to testify of Him before every generation in succession from Adam to Moses. Rom. v. 14.

It may yet be a question, whether the law of the harmony thus sought of man between the word and works of God, may not have been *limited in the nature of things to the idea of God's not having left himself without a witness before men in either respect*; and that a diversity in the form of their testimony might reasonably be expected. For there is an obvious difference of design, when God would appeal to man's moral instincts through the revelation of his word, *for lessons of faith and duty having a promise of eternal life*; and when he would teach him to read the proofs of infinite power and wisdom in the works of creation, that man (convinced of his own nothingness thereby,) may learn therefrom to walk before him in the land of the living, with the humility of David in the viiith and xixth Psalms, teaching the fear and love of God, unto a righteous and peaceful hope in his mercy.

MESSIAH.

I dreamed of converse with a Jew, who seemed
 In life a Christian ;—good as e'en the best
 Of Christians, judged by holiness of life,
 Wrought through the fear and love of God by faith.
 What faith, thought I, but that in Christ could work
 The bliss of man on earth as that of heaven ?
 I honoured —doubted —and at length I asked,—
 Why, living as a Christian, giv'st thou not
 Thanks, for thy soul's redeeming grace, to Christ ?
 Pardon me, friend, said he, if I a Jew
 Should doubt to call the Saviour of our race
 By *Grecian name of Christ*.* Were not the Greeks
 Through their philosophy our nation's woe,
 When lived the Maccabees ? † *Messiah we*
Our Saviour call,—but seek by other signs
 His gracious influence o'er our hearts for good,
 Than those by which deluded formerly
 Our fathers wrought the ruin of their kingdom,
 Urged by false Christs ‡ against the power of Rome ;
 Whose bloody vengeance marked their erring faith.
 Hence, of God's ordinance,—that change of times
 And laws which bade me learn what Scripture meant
 When promising Messiah's reign of peace
 And holiness on earth—as that of heaven.
 Thus taught of God,—as prophesied of old, §
 To know the gifts of grace Messiah grants,
 Him I adoring call my Saviour God ;
 Unseen by fleshly eye, || but loved by faith.

Thus, when *what we call unconverted* Jews do practically live in the belief that there *ever is an incarnate manifestation of God's Spirit on earth, as that of the Holy Ghost under diverse modifications of power* (1 Cor. xii. 4,) *in the heart of man*, (for the redemption of sinners from their bondage to sin,) such Jews are not far from the kingdom of God ; as opened under the new covenant of Christ's mercy to the spirits of ALL flesh.

For none are excluded from the salvation thereof, excepting those who will not thus be brought nigh unto God. (John v. 40.)

* Matt. xii. 31, 32.

† Zech. ix. 13.

‡ Matt. xxiv. 4, 5 : Luke xiii. 1 : Acts xxi. 37, 38 : with 1 John iv. 1—6.

§ Jerem. xxxi. 33, 34.

|| John iii. 6—9 : ix. 24—25.

THE DATE FOR THE EXODUS OF ISRAEL OUT OF EGYPT, ON A COMPARISON OF OUR BIBLE CHRONOLOGY WITH THE 11340 MYTHIC YEARS OF HERODOTUS, CONSIDERED AS LUNATIONS, AND NUMBERING ONLY 945 SOLAR YEARS BETWEEN MENES AND SETHOS, THE CONTEMPORARY OF SENACHERIB, THE ARABIAN KING.

The above Cycle of 11340 *mythic* years seems to have had a double chronological value;—viz. one of historical account; the other an astronomical Cycle of 11340 days= $31\frac{1}{2}$ old Chaldean, or prophetic, years of 360 days each.

On my noticing this to Mr. E. Sang, of Edinburgh, (to whom I had obtained an introduction through the kindness of Messrs. Johnston, the Map-publishers, as a gentleman qualified to give me the information I desired on this point and on certain questions connected with the probable object of the Chinese Emperor's Jos) he remarked at once—"the Lunar year of 12 Moons differs from the Solar year by about 11 days, so that in 30 Solar or 31 Lunar years the new moons return to the same place among the signs. The $31\frac{1}{2}$ years may therefore be the astronomical Cycle of their new moons."

He also remarked that "the Lunar year of 12 moons as used by the Mahomedans is gradually displaced in regard to the solar year, so that Ramazan* happens sometimes in summer, sometimes in winter, and that in 30 Solar or 31 Lunar years it comes back to the same season; the new moons then happening in the same signs." Again on making a computation he added "I find that the period of 11340 days contains almost exactly 32 years of 12 lunations each. The mean time from new moon to new moon is 29d. 12h. 42m., so that a Lunar year consists of 354d. 8h. 48m., and 32 of these make up 11339d. 17h. 54m., thus wanting only 5 hours of being exactly your 11340 days."

Let us now pass on to consider the historical value of this Mythic Chronology regarded as 11340 lunations=945 old solar years.

If our date for Senacherib can be relied on, he began to reign circ B.C. 713, and was killed circ B.C. 710. Hence 945 years thus terminating, date their beginning from B.C. 1658—or 31 years *after the death of Jacob*. This might seem to date the beginning of the *mortal* kings of Egypt from the beginning of the Pharaohs who knew not Joseph.

* See p. 11.

Comparing these 945 years reckoned by Herodotus from Menes to Sennacherib with the 1076 years reckoned by Eratosthenes from Menes to *Amunthantæus* we have two Cynic *Circles* of 443 and two lunations of years, or $2 \times 29\frac{1}{2} = 59$ years, compared with two Cynic *Circles* of 443 years, and 190 years. Thus if the Chronicle of Herodotus terminated at the beginning of the reign of Sennacherib circ B.C. 713, then that of Eratosthenes must be brought down 131 years later, or to B.C. 582 viz., to about 4 years after our date for the subjection of Egypt by Nebuchadnezzar and about 6 years later than the breaking up of the kingdom of Judah *by the Babylonian captivity*.

Jeremiah xxvii. 8, here confirms the suspicion that this may be the true historic reference for the times of the *Amunthantæus* of Eratosthenes; not those of the Amuntimæus, or Amenemes III, of the 12th Ethiopian Dynasty; *as commonly supposed*.

But, for reasons given elsewhere, I suspect Manetho's 12th dynasty is one of a Soli-Lunar Symbolism, not one of veritable history.

It receives also additional confirmation from the testimony of Mr. Birch of the British Museum, whose authority, is far higher than the much landed testimony of Bunsen in this matter. For Mr. Birch (if I remember rightly) thinks the *Amunthantæus* of Eratosthenes may have been the *Amyrtæus* (=Mares, or Ammeris) of Dynasty 26. Herodotus also, in other passages of his history, brings his *mythic* times down to those of this Dynasty and dates the beginning of Egypt's *certain* history, under confirmation of contemporary Grecian history from the times of Psammetichus II, whilst making *Amosis* (the last king of the Dynasty) the last also of his chronicle of kings.

Again, from the evidence of the Temple lists, we learn * that Egypt had been governed by the gods for more than 17000 before *Menes, the human founder of the kingdom ascended the throne*.

The 17520 years mythically numbered to the gods demigods and heroes by Lepsius, if considered as *lunations* make up *the Sothiac period* of 1460 years. For $12 \times 1460 = 17520$. See the Chronological tables to notes on Aphophis &c.

This, therefore *ought in itself* * to be sufficient refutation of of Bunsen's theory (founded on the astronomical computation of

* But I have proved elsewhere that Bunsen is completely in error when supposing that the Sothiac period must date its commencement from a time when the Heliacal rising of the Dog-star astronomically coincided with the New Moon of Thoth as the new moon of the summer Solstice.

The computation of the great Sothiac period was one of *symbolic astronomy*, not one of the refined and accurate calculation substituted for it by Bainbridge, the Savilian Professor of Astronomy at Oxford A.C. 1636.

It arose out of the computation by Lustrums of 4 years of $365\frac{1}{4}$ days, and together numbering 1461 days

Bainbridge) that the *first Sothiac Cycle* began 20th July, B.C. 1320. For the 1460 years of the Temple lists numbered over the kingdom before *Menes*, as before B.C. 1659, must date their own beginning *approximately* from circ B.C. 3119, or shortly after the birth of Lamech.

The relation of the three oldest gods therefore to the 8 gods of Egypt, will be as that of *Shem Ham*, and *Japhet* to the 8 souls saved in the ark; and to the three patriarchs Abraham, Isaac, and Jacob, *of the posterity of Seth, as of a people who worshipped God in a form differing wholly from the idolatrous symbolism of the Egyptians worshipping many gods.*

But the 17520 years of Lepsius may be symbolically numbered *as days*, no less than as *lunations*, for a variation of historic reference when comparing the events of our Bible record with those of early Egyptian tradition.

Thus 17520 days number 4 Cycles of 12 years, (as 4 Cycles of Jupiter substituted for the 4 years of a Lustrum=1460 days) or exactly 48 years of 365 days each.

These 48 years, to terminate B.C. 1659 (as the beginning of the reign of Menes) date their beginning from B.C. 1707, as identifying the beginning of the reign of the gods in Egypt, *with the exaltation of Joseph to be only second to Pharaoh on the throne*, when Jacob first sent his ten sons down to Egypt to buy corn. Gen. xlii.

Again (as tested by the Canon of Eratosthenes), 1076 years beginning B.C. 1659 terminate B.C. 583, or *circ*, the *subjection of the kingdom of Egypt to that of Babylon under Nebuchadnezzar*; soon after the breaking up of the kingdom of Judah, B.C. 588.

Also (on the internal evidence of the Bible), the duration of the kingdom of Judah had been limited to 424 years from the building of Solomon's temple, B.C. 1012, after 480 years from the date of the Exodus, 1 Kings vi. 1.

Hence, the date of the Exodus cannot (without affecting to impugn the authority of 1 Kings vi. 1; and the times numbered over the kingdom between the building of Solomon's Temple and the burning thereof by Nebuchadnezzar) be placed otherwise than it is in the chronology of our Bibles; viz., at *circ* B.C. 1491 or 480 + 424 years before B.C. 587.

But B.C. 1491 numbered 430 years from the calling of Abraham, B.C. 1921. Also the references of Exod. xii. 41, 42, with Gen. xv. 13; Acts vii. 6; Gal. iii. 17. confirm the idea that B.C. 1491 represents the true date of the Exodus as nearly as it can be determined from the data of the Bible compared with the true historical Chronology of profane literature, when representing B.C.

536 as the *first* of Cyrus; which is the date adopted by ourselves in the margin of our Bibles. Ezra i, 1.

But B.C. 1491 would fall within the times of Dynasty xviii, according to the years numbered over the Dynasties from xvi to xxx in the Old Chronicle. The Old Chronicle, however, affects to account *mythically* and *historically* for 36,525 years, *but owing to an omission of 178 years somewhere, it accounts only for 36,347 years.* That omission is most probably to be supplied about the times of the Exodus; for the Modern Jews seem to have followed its erroneous Chronology in dating the Exodus B.C. 1317, with Lepsius and Bunsen who place it about B.C. 1314. N.B. 1313 + 178 years = B.C. 1491.

In conclusion of this note on the date of the Exodus I would add a few words to the remarks elsewhere made on the horned Moses, copied from a sculpture now in the Hospitium of the Museum at York.

Mankind, in all ages, seem to have made a *symbolic* distinction between the images of their ordinary kings or rulers, and those which characterized the reputed prophets and saints of God.

Moreover, all the symbolisms framed to represent the divine glory seem to have had for their origin the sun—worship of the most ancient idolatry.

For the *animal horns* attached to the image of Moses now in the Hospitium of the Museum at York prove the Egyptian origin of that symbolism;—and (whether reverently but ignorantly, or irreverently and satyrically designed, as other features in the architectural ornaments of the christian church in the middle ages, undoubtedly were) that its design followed the traditions of the Egyptians rather than those of the Jews respecting Moses. For Josephus tells us that the Egyptians,—*as a calumny against the Jews*—gave to Moses the name of Osarsiph; to represent him as a priest of Osiris,—or of the Egyptian Amun.

The Bull's horns symbolize the worship of the sun in Taurus. Thus (on another ancient sculpture) I have seen *the crab's claws* rising from either side of the head like the animal horns of Amun: for which they were seemingly substituted, to represent the worship of the sun at the summer Solstice; even as the late Emperor of China's *Jos* seems to have represented the worship of the sun in Leo.

That with the *crab's claws* may have indicated Diana of the Ephesians; for there is an image of her, *with such a symbolism on her breast*, in an engraving, no. 1157, of the "Pictorial Sunday Book."

The symbolism itself reminds us of *the compliment idolatrously paid to Augustus Cæsar by Virgil*; viz. that the crab was contracting its claws to make place for his exaltation amongst the gods of the solar year—in whose honor the sixth month thereof continues even now to be called *August*.

There is also (as a copy from the same bronzes) a bifaced symbol having rams' horns on the one side and a female face opposite; as if to represent the bifaced Janus of the Roman year, when beginning about the time of the Vernal Equinox, and therefore possibly a symbolism for the myth of Mars and Venus, in its relation to the months of March and April.

The Tyrian Hercules, no. 955 of the "Pictorial Sunday Book," seems, with his *tripeaked crown*, to symbolize the relation of the summer solstice to the period of the sun's highest elevation between *Taurus and Leo*, as the *tripeaked Meru*, or heaven of the Hindus.

For the Tyrian Hercules is there symbolized with a serpent on his left side as in the relation of *Hydra* to the summer solstice on the artificial globe.

The circular form of the glory given to the saints of the Romish Church probably came in with *the disc-worshippers* of Manetho's 18th dynasty, whose innovation upon the older forms of Baal-worship made them the objects of intense hatred amongst the votaries of the older supersition of an animal symbolism.

The form of the solar irradiation in the engraving of Moses, no. 277, in the "Pictorial Sunday Book," is that of *only two beams*; like that on the title page to the Pentateuch in Hebrew printed at Furth in 1802; the delineation and engraving of which were, oddly enough (as remarked by Mr. Rye of the British Museum, who kindly copied it for me) the work of *another Moses*.

I should imagine that this and that of the bull's horns were the oldest forms of the glory. For the oldest Baal-worship of the Egyptians divided the circle of the heavens into *two* parts only; when (as at first) the gods of Egypt were limited to *six*. Yet this form of the glory, as an oriental symbolism for divine honors paid to certain heroes of antiquity, extended to the times of Alexander the great; who obtained the distinction of *Carnaim*, or *the two-horned*.

The reign of the 12 gods did not commence until after the deification of Hercules: and the attempt to force the ancient idolatry of the Tyrian Hercules upon the Jewish nation by an important faction thereof in the times of Antiochus Epiphanes, led to that noble stand of the Maccabees, for the connection of the Levitical sacrifices with a *spiritual and truthful* worship of

Jehovah—which made the cleansing of the sanctuary on the 25th of 9th m. in B.C. 165, the fulfilment of Haggai II. 18, 19, with Zach. ix. 13. Hence it has ever since been regarded as a type of the cleansing thereof by our Lord, when bringing in a new covenant, connected with a new law of sacrifice viz.—the sacrifices of a broken and contrite heart, in sorrow for sin working repentance unto newness of life.

With the first introduction of the worship of Hercules came the division of the solar year into 3 parts;—or 3 seasons of four months each. Over these the three oldest gods of Egypt,—(viz. *Pan*, *Hercules*, and *Bacchus*) respectively presided; as the distinctive gods of the three seasons, beginning from the winter solstice, or tropic of *Capricorn*, as in the astronomy of Enoch.

That *the circular nimbus, or glory* had a heathen origin, like the rest, is probable; from the reputed miracle which attended the birth of Servius Tullius, according to Livy. lib. 1. cap. 39,—“*Eo tempore in regia prodigium visu eventuque mirabile fuit. Puero dormienti, cui Servio Tullio nomen fuit, caput arsisse ferunt multorum in conspectu. Plurimo igitur clamore inde ad tantæ rei miraculum orto, excitos reges: * et quum quidam familiarium aquam ad restinguendum ferret, ab regina retentum: sedatoque eam tumultu, moveri vetuisse puerum, donec sua sponte experrectus esset: mox cum somno et flammam abiisse.*”

I have also seen a photograph from a painting of *the assumption of the virgin* by Murillo; which *encircles her head with a luminous glory, and represents her as standing on, or ascending from the horned symbol of the Egyptian Isis*. Among the lithographs here copied from the pictorial Gallery of Arts will be found one by Albert Dürer, in character resembling that above decribed.

Whether the design of this painting, as my friend Brodrick, (the Rector of Sneaton) shrewdly thinks, was to represent the Virgin as, trampling on the idolatrous symbol of Diana's glory;— or, poetically, to connect it with the idea of an ascension from glory to glory after that the *circular form* of the symbolic glory had been adopted by the Christian church, in preference to the older form, is now perhaps, only a matter of conjecture.

The artist (Mr. Banks, of York,) when kindly making for me a drawing from the statue of the horned Moses now in existence at York, added also the following notice of the way in which it was found, as one of *several*, and entered in the catalogue of the Museum at York, no. 40.

“These seven sculptures are a portion of a series which, it is probable adorned some part of the interior of the Abbey Church built by Simon de Warwick. They were discovered in the South Aisle of the nave of the church, at the depth of about eight feet

*Viz. The King and Queen ; Tarquinius Priscus and Tanaquil.

lying with the faces downward, under a mass of stones composed chiefly of the tracery work of the windows of the church cemented together with the mortar used in building the palace of the Lord President. The drapery of all had been painted and gilded ; but the colours and gilding soon faded upon being exposed to the light and the air. Of these seven statues, so carefully concealed by some one whose good taste and feeling had not been overpowered by religious zeal, three are manifestly designed to represent aged Jews, the remaining four, supposing those which are headless to have been similar to that which is perfect, have nothing of a Jewish character, and are youthful in their appearance.

Of how many statues, the series, when complete, consisted, cannot now be known, some may have been wantonly destroyed; some were certainly carried away, one of these (no. 41) having long formed part of the arch of the bridge at Clifton, has recently been removed, and restored, in a sadly weather-worn state, to its fellows ; and two others undoubtedly belonging to the series, after having long served as coping stones to the wall of the church yard of St. Lawrence without Walmgate Bar, are now to be seen fixed against the wall of the church, one on each side of the north doorway. Such a series must have had some meaning, historical, legendary, or emblematical.

Imperfect as the series is, enough perhaps is left to indicate what it may have been designed to represent. Of the three Jewish figures, one is evidently a representation of Moses. It bears his usual emblems, the two tables of stone, the rod with the serpent and horns on his forehead.* The two other Jewish figures, have nothing to mark their designation. Of the figures in the church yard of St. Lawrence, one is that of St. John the Baptist, with his distinguishing emblem, the Holy Lamb on his arm.

Supposing that there were originally no more than three Jewish figures in the series, the introduction of St. John the Baptist appears to offer the clue to the interpretation of the whole. Moses may be supposed to be emblematical of the "Law"; the two other Jewish figures may represent "the Prophets"; the more youthful figures, "the Apostles or preachers of the gospel," the newer or younger dispensation. The statue of the Baptist being placed between these and the former, the whole series would artistically

* The sculptor, either following preceding Artists, or misled by understanding literally the figurative epithet "flying" † given to the fiery serpent by the prophet Isaiah, has added to the serpent in the hand of Moses the body and wings of a bird. In making Moses appear horned, he has followed the Vulgate Latin version of Exod. 24, 30; where instead of "the face of Moses shone" as in our authorized version, the Vulgate has, "cornutam Moysi faciem" the face of Moses was horned.

† The epithet may refer to the constellation Hydra having been symbolically made a *seven days'* measure of *Lunar* time, WM. H.

represent the words of our Lord as recorded by the Evangelist Luke, "the Law and the Prophets were until John, since that time the Kingdom of God is preached."

It is much to be regretted that the statues now in the church yard of St. Lawrence should be separated from the other remains of the series of which they were originally a part, and placed on the sides of a Norman portal with which they have no proper connection, where they have no meaning, excite no particular interest, are seen by few, and are exposed to still further injury from the weather.

My Edinburgh friend admits "it is not impossible," that the lions on either side the central figure of the Chinese Jos, may (when compared with the passage quoted from Blundevil's astronomy respecting the symbolic Dragon of the moon's nodal line) represent the place of the moon's ascending and decending nodes in its relation to that of the *new* moon in Leo; as the *first new moon* of their year.

The above admission was qualified in the form here described, to correct an impression I had erroneously formed on observing that the symbol used for the place of the moon's nodes in Blundevil's astronomy was the same as (or a mere modification of) that used to mark the zodaical sign Leo.

I had in fact too hastily inferred that the form of Blundevil's symbol for the moon's nodes might entitle me to suppose it had restricted reference to the lunation of the sun in Leo.

The gentleman above referred to informs me that the symbol for the moon's nodes used by Blundevil, is that which marks the place of its nodes in all the signs; and not in Leo only.

This being the case we may perhaps deduce its origin from *the cord with a loop at each end*, which in the Egyptian Hieroglyphics, stood as a phonetic for *t*,—Bunsen vol. 2, p. 568.

Thus it may possibly have been used as a sign of *abbreviation* for the Coptic *tho*=*orbis*; and astronomically applied to mark *the intersection of two circles*.

Its assimilation in form to that for the zodaical sign Leo is a fact.* It is also a fact that the new moon in Leo (as that next following the Heliacal rising of the Dog-star in 14° Cancer) was the first new moon of the old Egyptian year. For the first year of each Lustrum dated its THOTH, or beginning from *the full moon in Capricorn*; as the place of the moon's *opposition* to the sun in 14° Cancer, as the passing from Cancer (or the last lunation of the old year) to Leo; for the first lunation of the new year.

* So much so that the forms used by Ferguson in his explanation of Astronomical terms, p. 19, are *identical*. The passage, moreover, refers to the symbolic dragon of the moon's nodal line.

Similarly 14° Cancer would represent the place of the SOTHIS, or 13th and last full moon of the Egyptian year. For it marks the place of the moon's opposition to the sun next after conjunction therewith in Capricorn; *as the last new moon of the year, when the Egyptian year dated its beginning from the full moon in Capricorn.*

At the next full moon, or that of Aquarius, the moon would be in opposition to the sun in Leo—*Hence the Zodaical sign of Leo symbolized the place of the first new moon in the old Egyptian year.* This I conceived to be sufficient evidence for supposing that the late Emperor of China's Jos, was designed in some way to symbolize the first lunation of the year, as that of the sun in Leo; especially when considering that it had been *the idolatrous decoration of his summer palace.*

This is the reference of the words "it is not impossible," though no inference of this kind could be fairly based on the mere fact of an assimilation in form between Blundevil's symbolism for the moon's nodes and that for the Zodaical sign Leo, had I no other evidence to adduce.

THE RAMAZAN.

The Mahomedans observe this month religiously by fasting from *morn to even*, daily; as the month in which they believe "the Koran was sent down from heaven." It was their * 9th month.

Their year begins on the † 16th July, *when the same months are kept to the same seasons, by adding 11 days to their Lunar year of 354 days; or 6 months of 29 and 6 months of 30 days.* Their sacred months were four; viz., the *first* the *seventh* the *eleventh* and the *twelfth*. This last was the month of their annual pilgrimage to Mecca.

To avoid the weariness of three quiet months together, Sale tells us, † "the Pagan Arabs used to put off the observing *the al-Moharran* (or first month) to the following month *Safar*, thereby avoiding to keep the former, which they supposed it lawful for them to profane, provided they sanctified another month in lieu of it, and gave public notice thereof at the preceding pilgrimage. This transferring ‡ the observation of a sacred month to a profane month is what is truly meant by the Arabic word *al Nasi*, and is absolutely condemned, and declared to be an impious innovation, in a passage

* Can this selection of the 9th m. (to commemorate the alleged divine mission of Mahomet as a reformer of the religion of Abraham's seed throughout the world) have indirectly aimed at strengthening his authority by reference to the Jewish prediction of Haggai ii. 15-20?

† Ferguson's Astronomy, p. 393.

‡ Preliminary discourse, p. 114.

of the Koran which Dr. Prideaux, misled by Golius, imagines to relate to the prolonging of the year by adding an intercalary month thereto. It is true the Arabs, who imitated the Jews in their manner of computing by lunar years, had also learned their method of reducing the solar years, by intercalating a month sometimes in the third, and sometimes in the second year; by which means they fixed the pilgrimage of Mecca (contrary to the original institution*) to a certain season of the year, viz. to Autumn as most convenient for the pilgrims, by reason of the temperateness of the weather and the plenty of provisions: and it is also true, that Mohammed forbad such intercalation, by a passage in the same chapter of the Koran: but then it is not the passage above mentioned, which prohibits a different thing; but one a little † before it, wherein the number of months in the year, according to the ordinance of God is declared to be twelve‡; whereas, if the intercalation of a month were allowed, every third or second year would consist of thirteen contrary to God's appointment."

The passage of the Koran above referred to speaks in fact of a double infidelity.—1st of all it denounces (as an infidelity, or impious innovation of the Mahomedan law), any intercalation of a *thirteenth* month to convert its lunar reckoning into one of Solar Chronology. 2nd. It condemns as "an *additional* infidelity the use made of this intercalation by those who, when weary of a three months continuous rest from the predatory habits of their nomad life, availed themselves of it as a suitable opportunity for breaking the rest at the end of the 12th month.

For the practice thus denounced as an additional infidelity arose from intercalating a *thirteenth*, (as one of profane account) between two sacred months—viz. the twelfth and the first.

This may explain the meaning of Enoch when measuring the 14 days course of the moon, from *new* to *full* at the Equinoxes, by a *seven days' circuit* to the next tropic, and there reversing its course; thus *seemingly* limited to an arc of 90° only from the new to the full moon in the sun's *third* and *fourth* gates. For the place of the moon's change being always in the sun's *sixth*-gate; and that of *full* moon in the sun's *first* gate, its circuit from new to full can never

* This (as observed in p. 33 of these notes) was by turns to consecrate every season of the year once in 32 years. For in that time the moveable beginning of the Lunar year returned to that point in the Ecliptic from which it primarily dated its beginning.

Once in 32 years would moreover be once in every generation.

The weekly rest of the Mahomedans is on the 6th, instead of the 7th day. The reason assigned is because the work of Creation was finished on the 6th day. May not 6, as the common divisor of 30 and 354, have something to do with this? For Enoch divides the Lunations of 30 days into 6 *quintuples* of Lunar light.

† Both ideas occur *in the same paragraph*.

‡ Cap. ix p., 143. Sale's Translation.

exceed an arc of 90° at the Equinoxes, without interruption at the tropics.

Hence the Myth of Hydra being *seven-headed* when thus made *a seven days measure of Lunar time*. Also the symbolic *Pegasus* in Pisces was represented as a *seven headed horse* by the Hindus; seemingly for a seven days' measure of Lunar time at the Vernal Equinox.

About the Autumnal equinox, the new moon being in Aries and the full moon in Libra, both move forward by three signs, and fall equally under the Meridian.* The moon's nodes lie, at that time, in Cancer and Capricorn, or North and South instead of East and West, as in Blundevill's diagram of the symbolic Dragon.

Nevertheless, an eclipse of the moon at the Autumnal Equinox (which seems to be meant by the appearance of the mountain Hara interposing between the two sections of the *split-moon*, represented in the Crescent of Mahomet's standard) does not occur annually. For an eclipse, one of her nodes, at the time of the true full moon, must be less than $15^\circ 12'$ —distant from the point at which the line of the Syzygies (or of the moon's conjunction and opposition) is in the Ecliptic, where the moon's latitude is 0. †

If the preceding astronomical data are correctly assumed, the object of the late Emperor of China's Jos may be akin to the idolatry of the two calves which Jeroboam set up for the worship of Israel, the one in Dan and the other in Bethel, or in the Northern and Southern extremities of his kingdom.

Thus Leo and Aquarius represent the direction of the moon's nodes in their relation to the progress of *the moon's change from Aries to Taurus* when becoming *full in Libra* or at the flood tides of the Autumnal Equinox. Hence the Zodiacal sign Leo may have been doubled and substituted for the ordinary nodal symbolism; to memorialize the annual recurrence of "*the flood of Egypt*" with the rising of Hydra in Leo, soon after the Heliacal rising of Sirius in 14° Cancer. The affinity of this symbolism to the Star and the Crescent of the Mahometan Standard is obvious.

Hence *the horned characteristic of the central figure*, in the late Emperor of China's Jos. Hence also the distinctive character

*This seems to verify the figurative sense I have elsewhere claimed for the language of Herod. lib. ii. 101.—Mæris built the North entrance of the temple of Vulcan. For *Mæris* was an upper Egyptian, or king of the *South*.

†Thus when the tropical signs Cancer and Capricorn lie East and West—(or in the position of Aries and Libra) then there are always three of the Southern signs in the Northern Hemisphere. Hence at the new moon of the Autumnal Equinox Capricorn lies at the Eastern limit of the Northern Hemisphere, building up, as it were, the North entrance of the Temple of Vulcan.

† Lardner's Astronomy vol. 1 p. 188, 247.

of Jeroboam's idolatry in placing the *two calves* at Dan and Bethel so as to symbolize the direction of the moon's nodes when Leo represented the place of the new moon probably because the Bull was the Cherubic emblem of the Egyptians—who afforded an asylum to Jeroboam in the days of his flight from Solomon, I. Kings xi. 40.

The Chinese on the contrary seem to have adopted a symbolism of Babylonian origin, when making the lion (which was the Cherubic emblem of the Babylonians) the symbolism for the place of the moon's nodes,—in their relation to a change of the moon from Aries to Taurus when full between Libra and Scorpio.

This supposition is strongly confirmed by the appearance of the two lions (viz. one on the right and one on the left hand of Diana of the Ephesians) in a symbolism of which a copy will be found amongst the lithographs.

Finally it is worthy of notice that Herodotus tells us the North entrance of the temple of Vulcan was built up by Mœris—who was king of the South.

Now by the temple of Vulcan he plainly refers to a building of typical construction symbolizing the Cycle of the solar year.

Thus when the new moon is in Aries and the full moon is in Libra—three of the southern signs leave as it were, the southern hemisphere; to become, *for the time*, signs of the northern hemisphere.

The horned glory which encircles the Virgin and the infant Christ in the celebrated painting of the 15th century, by Albert Durer, appropriates to Christianity the Egyptian symbolism for Isis; and seemingly in the form of its revival by the Mahomedans as the Star and the Crescent.*

* When the moon changes in Pisces (which being the symbolic place for Vishnu's *first* Avatar, forms a prominent feature of the Circular amulet taken from the Chinese Pirate) the place of the full moon is in *Virgo*.

Also *one* design of the Chinese Jos, may (from its form) have been to symbolize the time of the full moon in Virgo; *as the glory of Isis*, when reigning in the Parouvan or month of 15 days from horning to horning of the moon.

Hence probably the Mahomedan symbols of the "*star and split moon*"—may have been originally designed to symbolize *an eclipse of the full moon in that sign which characterized the glory of Isis, as extending from horning to horning of the moon*.

If so the idea may have suggested Albert Durer's extraordinary application of the symbolism in his painting of the Virgin and infant Christ. The meaning would then be obvious. If Mahomet's *split moon* symbolized (under an *eclipse of the full moon in Virgo*) the triumph ordained for his cause over the idolatrous Baalism of his age, much more complete had been the triumph of the Christian Church over heathenism.

But the Christianity of the 15th Century which preceded the reformation combined the glory of the Virgin with that of Christ in a form always subordinating the glory of Christ, represented only as an infant in the Virgin's arms.

Its origin is unquestionably that of an astronomical symbol marking the relation of the moon's nodes (when lying between *Leo* and *Aquarius*—or North and South) to the hornings of the moon in the progress of its change from *Aries* to *Taurus*. For the midway of its circuit marks the place of the full moon next following the Autumnal Equinox.

This seems to represent the symbolism of the Chinese Jos; and to mark the identity of its character with the idolatrous worship ordained by Jeroboam on the 15th of the 8th month ;—for the *two calves* * he had set up at Dan and Bethel—or to the North and to the South of the kingdom of Israel.

This appears also to have formed the basis of Mahomet's *mythic* symbolism of the "*split moon*" in its relation to *the crescent and the star*—for *the moon's hornings and the Dog-star*; as made by him the standard of Islamism.

The above evidence of an intermixture of revealed truth and fabulous corruptions by the heathen to whose views the rulers of the Jewish Church and nation were continually leaning—should make us careful in discriminating between the fancies of superstition and the spirit of the revelation, when interpreting the Bible.

The heathen superstitions of the ancient world all, more or less veiled the traditions of their early astronomical science by a mythic covering—in order to claim for their diversified corruptions of the primeval law of man's communion with God on earth, that sanction of a divine revelation which is eternally due to the law itself.

This fact, which is obvious enough from the Mythic Chronology of the Egyptians, receives confirmation from two opposite authorities.

1st. Our Lord speaks of the Samaritan superstitions John x. 22, and St. Paul of the Grecian superstitions Acts xvii. 23, as an ignorant worship of God, in contradistinction to the spiritual and

Thus Albert Durer's symbolism would represent the cause of Christianity as triumphing both over Baalism and Mahometanism—under an eclipse of the Lunar glory which was the pride of the Mahomedans as well as of Baalism.

This obscuration by an eclipse will accord with my friend Brodrick's ideas of a trampling on the Lunar glory of Baalism in Murillo's painting of the Assumption.

* In this Jeroboam seems to have adopted the Egyptian symbol of the Cherubic Bull—whilst the Chinese have adopted the Babylonian symbol of the Cherubic Lion—when using an animal symbolism instead of an arbitrary sign to mark the two directions of the moon's nodes.

This seems to be the object of the two lions—one on either side the symbolic figure representing Diana of the Ephesians; or mother earth, as the Centre of motion round which all the heavenly bodies revolved, according to the notion of the ancients.

Note also, the place of *Gemini* in the signs of the Zodiac—was in the more ancient astronomy filled by the symbolism of *two kids*.

truthful worship which constitutes the calling of the world in Christ through Abraham and his seed ; primarily through the 12 tribes of Israel under Moses, and finally by *that election of the twelve tribes* which was honored with a new mission as the Apostles of Christ.

2nd. From the passage of the Koran above referred to, and here quoted in full. —“ Moreover the complete number of months “with GOD, is twelve months which were ordained “in *the book of GOD*,* on the day when he created the heavens and “the earth: of these four are sacred. *This is the right religion* : “therefore deal not unjustly with yourselves therein. But attack “the idolaters in all the months, as they attack you in all ; and “know that God is with those who fear him. Verily the “transferring of a sacred month to another month is an *additional* “infidelity. The unbelievers are led into an error thereby : they “allow a month to be violated one year, and declare it sacred “another year, that they may agree in the number of months “which GOD hath commanded to be kept sacred ; and they allow “that which GOD hath forbidden.”

My object in making the above quotation is to draw especial attention to the words—“This is the right *religion*.”—For the religious and political application which Mahomet thus gives to the astronomical science of his day, is akin to that of all the oriental nations when dividing *the kingdoms of this world* (opposed to *the kingdom of God and his Christ*, as that of God reigning in the hearts of his redeemed by inspiration of the Holy Ghost, *for good to the spirits of all flesh*) between Solar and Lunar dynasties of kings.

Thus Mahomet claimed to be the founder of a *new* Lunar dynasty of kings, when ordaining that the Lunar year should be made, by his followers, the basis of their historical Chronology.

Hence “the star and the Crescent were made the standard of Islamism under Mahomet and the Caliphate.

With this fresh evidence before us respecting the astro-theology of the *old* oriental world, I would here *re-consider* the astronomical character and probable object of the late Emperor of China’s Jos.

For I suspect it will be traceable to the same origin as Jeroboam’s idolatry of the *two* calves which he set up in Dan and Bethel (or to the North and South of the kingdom of the ten tribes) for the worship of Israel on the *15th day of the 8th month*.

* The book of contracts which forms cap. v, of the Koran. This is also called “the preserved Table”—because it is fabled to have been let down from heaven to Jesus, whom (in cap. iii. of the Koran) Mahomet calls “God’s apostle to the children of Israel.”

Its object seems to have been of a kindred character with the Jewish Feast of Tabernacles which God, by Moses, had commanded Israel to observe on the *15th of the seventh month; as in the end of the year* (Exod. xxiii. 16).

But the end of the harvest season (of 4 months John iv. 35,) in the old Egyptian year—was followed by the season of the annual overflow—the beginning of which was looked for about the Heliacal rising of the Dog-star in 14° Cancer. But shortly afterwards Hydra rose in Leo.

Hence the constellation Hydra as the Egyptian Aphophis of the waters has been made prophetically to symbolize the *mythic* Dragon of the great deep: the SEA-Serpent!

Hence in the symbolism of the latter-day Jewish prophecies, (the concentrated evidence of which is given in the Apocalyptic visions of St John, called the book of Revelation,) the close of the Jewish harvest season was made to symbolize the closing of God's day of grace over the unbelieving portion of the world, immediately preceding the times of God's final judgment thereon. Thus the annual recurrence of the season of the Egyptian flood—traditionally memorialized the flood of Noah's day, in association with the end of the harvest season:—and *with the end of the year about the time of the summer Solstice, or the Heliacal rising of the Dog-star.*

Hence when our Lord ordained that the memorial of the flood of Noah's day should be a typical symbol of a recurring judgment on the unbelief of the world,—but of a *fiery desolation in the end thereof*:—he prophetically made the harvest season of the Jewish nation in the *seventh* month, a sign or symbol of the harvest of God's final judgment on the world. This he moreover represented as then about to date its commencement from the beginning of judgment against the temporal kingdom of Jewish nationality in Palestine 1 Peter iv. 7-17; John xii. 31-33. Thus in the day of God's, previous judgment on the world through Nebuchadnezzar the Babylonian captivity, ordained over all, began with the Jews at Jerusalem.—Jerem. xxv. 29.

Thus the Egyptians, the Jews, and the Mahomedans, have, as with one voice, made *the annual return of the flood of Egypt*, at the end of the harvest season, a prophetic foreshadowing of God's judgment on the world in the end thereof. The Jews only (and possibly in obedience to God's ordinance by Moses in the second commandment) abstained from converting the prophetic memorial into *an idolatrous symbolism*; excepting, at least, the Jews of the 10 tribes for whom Jeroboam framed the idolatrous symbol of the two calves, at Dan and Bethel.

The above reasons for identifying the symbol of Jeroboam's idolatry with that of the late Emperor of China's Jos, and *both with the Star and Crescent of Mahomet's standard*, will receive confirmation,—perhaps, of astronomical authority—on a due consideration of the following facts.

The moon's Nodes (in their relation to the place of its monthly hornings) lie in the Solstices during both equinoctial lunations. See the diagram for the $29\frac{1}{2}$ days Cycle of the monthly lunations. Also that framed to illustrate the relation of the new moon at the autumnal equinox to the Parouvan or Hindu month of 15 days, from horning to horning. For the horning of the moon during the equinoctial lunations lies in the direction of the Solstitial points, which then lie east and west. These points mark the direction of the moon's nodes, in their relation to the place of its change in the sun's sixth gate. *This stands to each lunation in the astronomy of Enoch, symbolically, as the summer Solstice to the Solar Year.*

Thus whilst in point of fact the moon's nodal line traverses all the points of the compass in succession; the *symbolic* relation of the moon's nodes to the place of its change, is always to the right and left thereof, *or East and West, as represented in the symbolic Dragon of Blundevil's Astronomy; ever ascending northwards and descending southwards.*

For instance, when *Aries* is the place of the new moon,—*Libra*, being in the part of the Ecliptic opposed to it, will be the place of the *full* moon. Also *Aries* and *Libra* then lie North and South not East and West, which will mark the direction of their nodes.

Thus the symbol for the Parouvan (as divided in the half on on the *fifteenth* day of the 8th month from *Pisces*,) when the full moon is in *Libra* answers nearly to that of the Chinese Jos, as is obvious on inspection. Compare 1 Kings xii. 32.

But *Virgo*, as symbolizing the place of the full moon in *Pisces*, may be nearer the mark. For that point divides the symbolic Dragon of the moon's nodal line nearly in half, as does the centre of the Chinese Jos.

Also *Pisces* identifies the place of Vishnu's *first or fish Avatar* with the first lunation of the year when limited to *ten*, as memorialized in the the name of *December* given to our *last* month.

Hence possibly the myth of Vishnu's principal Avatars being limited to *ten*; though frequently otherwise represented as infinite.

NEW MOON.	FULL MOON.	The <i>Hornings</i> or <i>Nodal points</i> .
<i>Pisces</i>	<i>Virgo</i>	Gemini and Sagittarius.
<i>Aries</i> †	<i>Libra</i> †	Cancer and Capricorn.
* <i>Taurus</i>	<i>Scorpio</i>	* <i>Leo</i> and <i>Aquarius</i> .

Gemini	Sigittarius	Virgo and Pisces.
Cancer	Capricorn	Libra and Aries.
*Leo	Aquarius	Scorpio and *Taurus.
Virgo	Pisces	Sagittarius and Gemini.
Libra	Aries	Capricorn and Cancer,
*Scorpio	Taurus	Aquarius, and *Leo
Sagittarius	Gemini	Pisces and Virgo,
Capricorn	Cancer	Aries and Libra,
*Aquarius	Leo	Taurus and Scorpio,

Thus it appears } That *Leo* is nodal in *Taurus* and *Scorpio*.
 } And *Taurus* is nodal in *Leo* and *Aquarius*.

Hence possibly the symbols of the *two* Lions and the *two* Bulls may at one time have been used indifferently to mark the variation of the moon's nodes *during the season of the overflow*, or from *Leo* to *Scorpio* inclusive.

Thus *Sagittarius*, as the *tenth* lunation from *Pisces* made the end of the old solar year annually typify the preordained judgment of God in the end of the world, for the renovation of all things.

Enoch's description of the equinoctial lunations represents the new moon as then becoming full *always at a distance of only 90° from the sun's sixth gate, (not at 180°, or in opposition thereto,) as the place of the moon's change in his system.* But the difference is only one which relates to the *form* of symbolism ; *that of Enoch's being hemispherical, and consequently reversing its motion at the Tropics*, so as to return to the equinox always through the same arc of 90°; instead of descending on the opposite side of the meridian. Thus they place a circuit of 15 days (though not an arc of 180°) between the new and full moon of the Equinoxes as at the Solstices. This is a true clue to the solution of the Enigma propounded by the Egyptian priests to Herodotus, as recorded in lib. ii. cap. 142.

ERRATA.

I.

From a doubt whether the especial object of the Chinese *Jos* had reference to the Heliacal rising of the Dog-star in 14° Cancer, or to the full moon of the Autumnal Equinox,—I have sometimes regarded the Egyptian Sothis as the full moon in Cancer and at others as the full moon of the Autumnal Equinox. I now regard the *new* moon of the SOTHIS, as that next following the Heliacal rising of the Dog-star in 14° Cancer, having Sagittarius as the place of its opposition to the sun. It was therefore, when at the full, one with the *full* moon of the THOTH; *the old and new* day of the month, dating the beginning and end of each Lustrum from the *full* moon in Capricorn, and from the midnight of their day.

As the 13th moon of the year numbering $13 \times 28 = 364$ days, the SOTHIS must always have been that next preceding the *first* moon of each year. Yet, in its relation to the Lustrum, *it symbolized it only in the latter half; whilst the Thoth symbolized it in the former half.*

Each year of the Lustrum began in a different quarter of the Cycle until the THOTH at the beginning of every 5th year identified the opening of a new Lustrum with the full moon in Capricorn; and with the *midnight* of their day divided into 4 parts like this lunation of the sun in Cancer.

The beginning of the five years of their Lustrum would reckon thus, *as successively brought on by the moons.* Enoch lxxiii, 13.

1st Year. This began with the Winter Tropic—at the mid-night of the full moon of the THOTH in Capricorn. This was the place of the moon's opposition to the sun *when coming to the end of his Eastward ascension in his month-year at the Summer Tropic*, by the star of Sot in 14° Cancer.

Hence the inverse changes of rising and setting attributable, $\frac{1}{2}$ yearly, both to the sun and moon, at the Solstices; comparing Enoch lxxiii 5, with Herod ii. cap. 142.

Hence my diagram for this, symbolism has a reversible motion.

During this *first* quarter of the Lustrum (symbolized as a lunation of 30 days entering on its *third* quarter) the moon ascends from Capricorn to Aries whilst the sun descends (setting in the West) from Cancer to Libra.

2nd Year. This begins, symbolically, in the place of the Vernal Equinox, where the moon sets with the sun, at the quartering of the Thoth. Thence the moon continues her course Northward to the Tropic of Cancer whilst the sun descends Southward to the Tropic of Capricorn.

This was the "*evening and morning*" which completed the THOTH;—*or the first day of the six monthly year-days* counted to the former half of their Lustrum from the Tropic of Capricorn to the Tropic of Cancer.

From this point the sun's *daily, monthly, and yearly courses* (as symbolized, in the half thereof, between mid-day and mid-night; or inversely,) were divided into *four* parts, each fourth part being reckoned one year of the Lustrum.

Then the "*evening and morning*" of the *monthly year* of 15 days (counted as a monthly year day) began to be reckoned from Equinox to Equinox, like the PAROUVAN, not from Solstice to Solstice, as previously.

3rd Year. This begins with the Summer Tropic—at the place of *the moon's change in the sun's sixth gate, by the star of Sot.* It also marks the end of the Solar year in Cancer; *as there identified with the new moon of the Sothis*, and with the end of the Cycle of the Lustrum *in its former half; as that which pertains to the gates of the rising sun in his Eastern Hemisphere.*

4th Year. This begins in the place of the Autumnal Equinox, where the moon again sets with the sun, at the quartering of the Sothis. Thence the moon continues her course Southwards to the Tropic of Capricorn, whilst the sun returns to the Tropic of Cancer by the star of *Sot*; *as the limit of his ascension, Eastward.*

Hence the full moon of the Autumnal Equinox, being in the quartering of the Solistical lunation, might possibly have symbolized the full moon of the Sothis equally as the full moon in Sagittarius did. For the circuits of these two (measured respectively from the sun's sixth gate, as the place of the new moon) would be to one another as a Treta yug of $7\frac{1}{2}$ days compared with a Treta yug of 15 days.

Here the sun and moon again reverse their courses, comparing Enoch lxxiii 5, with Herod ii. 142. This was the "evening and morning" which completed the SOTHIS, *or the last of the six monthly year days* limited over the setting of the sun in his Western Hemisphere, for the latter half of the Lustrum; even as six similar days were numbered to the THOTH in the sun's Eastern Hemisphere, which represented the former half of the Lustrum.

5th Year. This begins a *new* Lustrum with the return of the Thoth to Capricorn as the full moon at mid-night;—when the day of the Thoth commenced, under circumstances of the moon's opposition to the sun, *on his return to his summer Tropic near the star of Sot in 14^o Cancer.*

As the result of much consideration on this subject, (without entering into the details of the proof worked out to my own satisfaction at least,) I would in conclusion briefly state that the Lustrum of 1461 days and the great Sothaic year of 1461 solar years were *Cycles of an astronomical symbolism rather than of historical chronology, as commonly taken for granted.*

The lunations of the Thoth and Sothis divide the Sun's lunation for 30 days, in Cancer into *two* parts, in a form identifying the new and full moons at the *Solstices or Tropics*, with "the stated months" in which the Moon "*changes its settings,*" according to Enoch lxxiii. 5, compared with Herod. ii, c. 142, who there says the Sun did the same.

But the relation of the Thoth and Sothis to the Lustrum, was not always that of the Solsticial full moons.

In the *quarterings* of the Lustrum and Sothaic year they represented the Lunations of the Sun's third and fourth gates, wherein the *setting* of the Moon was with the Sun, according to Enoch;—viz. at the Equinoxes.

Away from this symbolism Enoch says "on stated months the Moon makes its progress *through each gate.*"—The only remaining months to which these words can apply

are { Taurus and Leo
Aquarius and Scorpio.

The inference I draw from this is *that the reverse motion symbolically attributed to the Solar and Lunar Cycles at the Solstices*, was to appropriate the Western Hemisphere to the Moon and setting Suns.

But when (by Mœris) the Vernal Equinox was made the beginning of the Solar year, then the symbolic separation between Day and Night, Summer and Winter, was made by Northern and Southern, in substitution for the older division of Eastern and Western Hemispheres.

This division of Solar and Lunar Cycles into 4 parts (compared also with the like division of the day into 4 parts) was commemorated by a like symbolic division of the Sun's lunation for 30 days *in Cancer.*

Thus that Lunation was made to symbolize the 4 seasons of Solar and Lunar

time, as following from the mutual relation of the Tropical to the Equinoctial Lunations of the Sun and Moon.

Still there were 4 months of the year which did not form a characteristic part of the above symbolism ;—viz. Taurus and Leo, Aquarius and Scorpio. These are the only months left to which we can apply those words of Enoch lxxiii. 5. "And on stated months it (the Moon) makes its progress through each gate."

By this I understand that in these months the Moon passed through all the signs of the Zodiac, *in the order of their succession* ;—without interruption at the Tropics and Equinoxes, *like those symbolically numbered to the other 8 months*; as given to the four conductors of the seasons in the Astronomy of Enoch.

Thus, I conclude, that Leo and Scorpio, Aquarius and Taurus, are referred to as months having a symbolism for the division between light and darkness—Summer and Winter—different from that which characterizes the division of the year, first into *two* and then into *four* seasons, by the Thoth and Sothis.

In fact the circular *motion* attributed to the passage of the moon through *all* the signs in these four months, seems to identify them with Enoch's four conductors of the seasons, *when as yet the cycles of their years and lunations were divided only into three seasons*; the symbolism for which had a complete circular revolution.

These four months were so situated in such a Cycle as to divide between the *darkness and light of the solar years and lunations at the Equinoxes*; and to show likewise their distinctive reference to two beginnings of the year, followed by the Hindus and Egyptians respectively. For the Hindus began their year at the Pleiades in Taurus, when numbering to fourteen Manus as many golden ages of twenty days each, and leaving four times twenty for their inferior ages between Aquarius and Taurus. Thus, $18 \times 20 = 360$.

Similarly, when dividing the year into only three seasons, and giving one to Aephphis as Typhon the destroyer of Osiris, the Egyptians began their year with the rising of the Dog-star near Hydra in Leo.

Thus the four signs from Leo to Scorpio symbolized their Lunar season of relative darkness, compared with the reign of their eight older gods, from Sagittarius to Leo. Thus their $8 \times 30 = 240$, and $4 \times 30 = 120$, made up twelve Lords, of thirty days, ruling in the year of 360 days, when as yet divided into three seasons only. Hence the symbolic relation of the months Leo and Scorpio, Aquarius and Taurus, (as four conductors of the seasons,) to the Equinoctial lunations, or to the beginnings of the year at the Equinoxes.

Thus (according to Enoch, lxxi. 9, 10, compared with the fact that Mæris made the Vernal Equinox *the fixed beginning* of the Egyptian solar year, when he built the north entrance of the temple of Vulcan,) we can only regard the variations in the beginning of the different years of the Lustrum *as a distinction of symbolic account, to make up one day in four years out of four-fourths*; and to carry forward the same system of computation into the great Sothic year of 1461 solar years.

Though this Lustrum, like the Olympiad of the Greeks, numbered only four complete years, it was always reckoned as 5 years, to include the *beginning* of the 5th; and thus bring the Thoth of the new Cycle into the position it had when commencing the previous Cycle.

Thus the words of Martial (lib. x. Ep.38), "*Vixisti tribus, O Calene, lustris,*" are at the beginning of the Epigram made to refer to *his married life of 15 years*.

The number is seemingly referred to in complimentary form;—as corresponding in *years* to the *days* of a lunation, from a change of the moon to the maturity of its fulness. Enoch thus reckoned by 3 *quintuples* of days, from the new to the full moon. Cap. lxxvii. 7, he speaks of the Solar year as exceeding the Lunar

year only by 30 days in *five* years, whereas in v. 14—he makes a difference of 30 days between the Solar and Lunar years once in three years. In the one case he takes $5 \times 6 = 30$, as the difference between five Solar years of 360 and five Lunar years of 354 days.

In the other place he takes $3 \times 10 = 30$, as the difference between three Solar years of 364 and three lunar years of 354 days.

The Sothis represented a *half* lunation of 15 days from full to new moon and the Thoth another *half* lunation of 15 days only from full to change of the moon. Hence the first day of the month was called by the Athenians *the old and the new*.

Still the Sothis may admit of being regarded *also* as a moon of $7\frac{1}{2}$ days from new to full. For the Parouvan or month of 15 days was as the Treta yug, *or age of the 3 sacrificial fires*, which numbered 15 days when the Kali-yug, *or age of time, and age of sin*, was the 5 days Cycle; but only $7\frac{1}{2}$ days when the Kali age numbered a Cycle of only $2\frac{1}{2}$ days.—It is still possible therefore, that the full moon of the Sothis may represent the full moon at the Autumnal Equinox besides being when full in Sagittarius symbolically one with the full moon of the THOTH in Capricorn; and hence its separate symbolism.

The Mahomedan symbolism of the star and *split* moon seems to have been suggested by this astronomical symbol of the Egyptian Baal-worship.

The position of the Dog-star by the new moon of the SOTHIS, in 14° Cancer, or midway between the beginning of Cancer and Leo—seems to have originated the symbol of Isis as a circle between a pair of horns, to represent the place of the moon (when new or full) as always lying midway between its hornings.

Thus the first new moon after the THOTH of the Lustrum or Sothaic year, being in *Leo*—its hornings would be in *Scorpio* and *Taurus*. Also the place of the full moon would be to that of its hornings, *as the star of Sot between the new moons of Cancer and Leo*.

This seems to have been the symbolic object of *the gilded star* placed between the horns of the heifer which Mycerinus, the priest of Isis, constructed for the worship of the Egyptians. Herod ii. 132

II.

In referring to the *Crab* as contracting its claws in the month of *August*, for the reception of Augustus Cæsar amongst the Solar gods, read the *Scorpion*.

The reference is to the Autumnal Equinox not to the summer Solstice. Virgil Geor. 1, 30.

Anne novum tardis sidus te mensibus addas.
Qua locus Erigonem inter, Chelæque sequentes
Panditur: ipse tibi, jam brachia contrahit ardens
SCORPIOS, et cœli justa plus parte reliquit.

In vol ii. p. 3, of his Chronological Antiquities Jackson says “the most ancient Chaldean sphere had no more than *even* signs in it, for *Scorpio* took up the space of 60 degrees and two signs, and afterwards the Chelæ of *Scorpio* made *Libra*.”—To the above quotation from Virgil he here adds from Ovid’s *Metam* lib. ii. 195-7.

Est locus, in geminos ubi brachia concavat arcus
Scorpius, et cauda flexisque utrinque lacertis,
Porrigit in spatium signorum membra duorum.

This might be a *poetic licence* to personify *Justice* in Augustus Cæsar by ignoring the symbolism of *Libra*. For Herodotus when only numbering 330 kings (or 11×30) to his Cycle of the year admits the existence of 12; though practically reducing them to 11 *by counting the last of the old year as first of the new*. Also $12 \times 27\frac{1}{2} = 11 \times 30$ may be the true interpretation.

What Ovid here says of *Scorpio* Enoch says of the sun at the summer solstice, or in the Tropic of *Cancer*, where the sun is said to be in his sixth gate—as *that in which the decrease of the moon was affected in every lunation.*

“This is the law and progress of the sun, and its turning when it turns back, turning during 60 days, and going forth.” cap. lxxi. 45 : with lxxviii. 2.

Also in p. 48, Jackson quotes from Ovid's *Fasti*. lib. iii. 120, 121, the following remark on the old year of the Latins.

Mensibus egerunt lustra minora decem.

Annus erat decimum cum luna repleverat orbem.

By lesser lustra I understand years of lunations. The lustrum numbered 5 years : viz. four full years, and the beginning of a fifth.

It is supposed that Numa first added the months of January and February to the old Roman year of *ten* months from March to November.—For he first caused January to be reckoned as the beginning of the year instead of March, as instituted by Romulus.

The year of 11 months previously referred to was evidently the form of the Egyptian year between the times of *Menes* and *Mæris*, according to Herodotus. For his 330 *diurnal* god-kings must have completed the Cycle of their year, in 11 months of 30 days ; though the Cycle would comprehend 12 lunations of $27\frac{1}{2}$ days each.

Similarly 10 months of 36 days would equal the old solar year of $12 \times 30 = 360$ days—and Herodotus tells us that in the days of Mæris the Temple of Vulcan numbered 36 nomes or divisions ;—half dedicated to the gods above and half to the gods below. For the *light* half (dedicated to Manu's reign of light for 20 days in each Satya yug) $20 \times 18 = 360$. Enoch lxxviii. 21

Jackson, vol. ii, p. 53, quotes from Censorinus the following account of the old Roman year, with the note affixed, to account for the unequal distribution of days to the month.

I quote it here, as possibly about to throw some light upon the variation in the number of *years* (?) assigned to the reign of the Soli-Lunar god kings in the Canon of Eratosthenes.

	Days.
1. April	36
2. May	22
3. March	36
4. June	26
5. Quintilis	36
6. Sextilis	28
7. September	16
8. October	39
9. November	30
10. December	35
	304
11. Month unnamed	33
12. Month unnamed	23

Total 360

Sextilis has 28 days in the old edition AN. 1524, which I follow rather than that from Lindenbrogius, Cantab 1695. This so irregular division of the days of the months was owing to the ancient unequal divisions of the signs of the Zodiac ; to some of which they assigned as many more parts or degrees as to others ; and *a degree being reckoned a day, and a sign a month*, it happened that some months were made as long again as others ; but still the whole Zodiac was divided into 360 degrees, and the year into so many days. *Servius* the ancient

and learned commentator on Virgil, gives this account : and in particular says, that Cancer had scarce 17 degrees allotted to him : Gemini had about 20 degrees ; and Virgo had 46 Degrees in her Asterism. These four signs contained about 122 degrees, and the months assigned to them so many days which were about 30, one with another. This gives a distinct idea and reason of the unequal *astrological* months of the ancients : and by such a kind of unequal division of the parts of the Asterisms, the old *Latin* and *Roman* months were formed. Comment in Virgil Georg. lib. i. v. 24.

AN AFTER THOUGHT,

AS OCCURRING ON THE CONSTRUCTION OF THE LAST SYMBOLISM.

The reign of the 14 Manus numbered 10 lunations of 28 days. For $20 \times 14 = 280$ days. Hence the old lunar year of 10 months, was reckoned as above by the Hindus ; but as 10×30 , or the 300 years assigned to the reign of Thoth by the Egyptians. Also $10 \times 36 = 360$ days seems to have been the form of the old solar year when limited to 10 months.

For the old year of 10 months numbered only 16° to the sun in Gemini and 20° in Cancer; thus completing the 36 *nomes* to the north of the temple of Vulcan, equally as to the South. But 18 lunations of 20 days were the same as 12 of 30 days each,—also 18 hours of 80 minutes were equivalent to 24 hours of 60 minutes comparing Enoch's day with our own.

When therefore Enoch numbers 60 days to the sun in its *sixth* gate (cap. lxxi. 45), he attributes 6×60 days *to the sun yearly*; and half that time, $6 \times 30 = 180$ to the moon.

Hence the Hindus seem to have constructed their idolatrous symbolism for the year of the 14 Manus numbering 14 Satya yugs of 20 days each. For, to the 180 days of lunar time in the astronomy of Enoch, the Hindus seem to have added the 100 days—chronicled *as years* to the life of *Aphophis*, by the Egyptians.

Thus “Aphophis” was the “Diespater” of the Egyptian SOTHIS of 15 days from Solstice to Solstice. Hence probably the Hindu Parouvan or month of 15, days ; *as symbolized in the lunar arc of the sun's Western gates from the Summer Solstice to the Winter Tropic*. The new moon of the Autumnal Equinox divides this symbolism in the half ; and the Chinese make especial offerings to the new moon at this season. This must clearly have been also Jeroboam's idolatry, 1 Kings xii. 32 ; *and no doubt suggested the commemorative symbolism of the Mediaeval Christian Church* (for the Virgin and the infant Christ, in imitation of that for Diana of the Ephesians) *from a mistaken zeal bordering on idolatry itself*.

The symbolism here constructed to illustrate this will be convincing proof of the fact, and likewise respecting the symbolic meaning of Mahomet's *split-moon and star* meaning SIRIUS, or the Dog-star.

When the Ephesians said that “the *image* of their great goddess Diana fell down from Jupiter” (Acts xix. 35) we must bear in mind that the first symbol of that idolatry was a *meteoric* stone ;—and this is what is meant by the *image* falling from Jupiter, as from heaven.

That *meteoric stone* thus wonderfully coming down upon them was, to the ancient Philosophers of the heathen world, *what the falling of an apple from a tree was to our great Sir Isaac Newton ; the heaven-sent occasion of reflections on the works of creation*. These subsequently led to the substitution of a Geometric symbolism for the meteoric stone in the worship of Diana ; and to the substitution of a Christian philosophy by Sir Isaac Newton for the old astronomy of an Astro-theological Idolatry.

Observations on the *last* Symbolism, as that of the 30 years Cycle of the Egyptians, which extends over the whole Chronology of Eratosthenes

Whatever historical value that Chronology may have it can never rise higher than that of vaguely associating the oldest oriental traditions of man's history with the earliest computations of Solar and Lunar time by Cycles—each day and month and year of which (with the principal divisions thereof)—was regarded as an impersonation of “Diespater,” representing their idea of the World as ever lying under the superintending Providence of God. Thus, however, they worshipped God only in the form of that superstitious idolatry which Christ was manifested in the flesh to destroy by the brightness and glory of his Resurrection, Ascension, and *coming again* continually with gifts of the Holy Ghost to sanctify man's human will that his heart may know in peace the comfort of a Saviour's presence ever mystically abiding therein, when worshipping God aright.—John iv. 20—26, with Acts xvii. 22—32.

The 38 Kings in the Canon of Eratosthenes represent the lunation of 30 days in its relation to the Cycle of 30 years; and to the oldest Lunar circuit of 8 days, or seven days, measured by a Quadrant of the Circle which numbered as many *degrees to the lunation of 30 days as to the oldest stellar year of $4 \times 63 = 332$ days; for which that of $4 \times 90 = 360$ was substituted in very early times.*

They divided this circle into 18 hours of 20 degrees—or 36 half hours of 10 degrees; for the 18 nomes in their Temple of Vulcan towards the North and 18 towards the South.

The Quadrant of 83° or of 90° they made the measure of their Lunar Circuit of 7 or 8 days—under the Myth of Hydra, measuring a Celestial arc of 90° between Leo and Scorpio. But they doubled this to represent an arc of 180° from TAURUS to Scorpio, when representing Hydra as the Symbolic Dragon of the Moon's nodal line in LEO.

This symbolism, in its association with the ARK and the Dog-Star, mythically connects the times of their 8 older gods with the tradition of the flood of Noah's day; and the preservation of only 8 souls in the Ark which Noah was prophetically instructed of God to build, as a refuge for himself and his family whilst the waters of the flood should prevail.

The 1075 or 1076 years of the Chronicle number *twice* 360 for the days and nights of the old Solar year, with a remainder of 355 for the oldest Lunar year. Or it may be represented as numbering $2 \times 355 = 710$, and $710 + 365 = 1075$. Thus it would number *two Lunar years* to one Solar year of 365 days. This follows the Astronomy of Enoch in representing the light of the Moon as derived from the Sun to the exact extent of one half.

The *first* Division of the Chronicle numbers 305 years to the 8 oldest kings from Menes to Gosormies inclusive. But $\frac{305}{8} = 38\frac{1}{8}$. This may present a clue to the limitation of this Chronicle to the reign of 38 kings.

The *second* Division of the Chronicle extends over 22 kings from Mares to Soikunius, or Ancunius Ochu inclusive:—and numbers 521 years to the sum of their reigns.

But 521 less 330 leave 190 days according to the difference between two Cynic Circles of 443 years $= 886$ years compared with the 1076 years numbered over the whole Chronicle.

These 22 kings reigned in the Solar year of 365 days and in the Lunar year of 355 days. Also the reign of the 15 generations of the Cynic Circle, from Menes to Saophis inclusive, terminated in their times.

But 15×22 give the 330 kings of Herodotus in a form to include therewith the reign of the intercalary Moon NITOCRIS, as a Moon of 30 days, completing the old SOLI-Lunar year of 360 days. But when 332 days were numbered to the oldest year of the 12 gods (as 4 seasons of 83 years numbered to HELIUS in the old Chronicle) then the lunation of Nitocris would represent only $7 \times 4 = 28$ days for the $28 + 332 = 360$ days.

The above two divisions combined make up $8 + 22$, or 30 kings; for the lunation of 30 days, and the Cycle of 30 years. These twice number the 15 generations of the Cynic Circle.

1st—As reigning for 443 years from Menes to Saophis, according to the old Chronicle.

2nd—As 15 kings from Sen-Saophis to Ancunius Ochu (the last king of the Lunar year of 355 days) inclusive. These reigned 383 days of years—or 300 with HORUS *their Chief*; and 83 with HELIUS in *one fourth* of the Stellar year of 332 days numbered to the 12 gods in the old Chronicle.

But $443 + 383 = 826$. Also 1076 years (as the sum of the reigns numbered to the 38 kings) less 826 years leave 250 days of years to the last 8 kings.

The *third* Division therefore numbers 8 kings and 250 days of years, as the sum of their reigns. These $\frac{250}{30}$ days convert the old 30 years Cycle into one of $31\frac{1}{2}$ years, for the $\frac{11340}{360}$ days, which the Egyptian Priests reckoned to Herodotus as 11340 years from Menes to SETHIOS *the last Egyptian priest of Vulcan*.

But, besides thus establishing the true character of the Canon of Eratosthenes as the result of my *third* attempt to decypher this enigma, the *last* symbolism will, when compared with the Frontispiece, (which explains the four headed symbol of Ezekiel's vision, c. i. v. 10, from the sculptures of Assyrian idolatry on the front of the Palace of Khorsabad,) mark the progress of thought from its first conception to this conclusion on the subject of these tracts.

The lunation of 30 days considered also as a Cycle of 30 years, and as that of one Solar year divided into four seasons, or as a Lustrum of four complete Solar years—*repeating the Oriental symbolism for the four seasons of each year in each quarter of the Cycle*, will explain conclusively the origin and character of the *four-headed symbolism* in the prophetic vision of Ezekiel's reference to heaven—as the throne of God ruling in heaven throughout all vicissitudes of the seasons—and mysteriously influencing the vicissitudes of human life ordained over men individually and by nations.

Thus, when the Egyptian Priests told Herodotus that there were 11340 years from MENES to SETHIOS, the last King of Egypt who was also a Priest of Vulcan; and that the Sun had, in the above period, "*four times* deviated from his ordinary course, having twice risen where he uniformly goes down and twice gone down where he uniformly rises," we are to understand that Menes and Sethos impersonated *the beginning and the end of the 30 years Cycle*, in its relation to the reign of the 12 God-Kings of Egypt in the Solar year of 12×30 or 360 days. But $\frac{11340}{360} = 31\frac{1}{2}$ years, in substitution for the primary Cycle of 30 years.

Though discovering the truth thus far, I was wholly at a loss to understand the importance of the 30 years Cycle, otherwise than as *the lunar half* in the old Solar Cycle of 60 years. Happily, however, I obtained through Messrs. Johnston, of Edinburgh, the Map Publishers, that introduction to Mr. E. Sang

which relieved me of my perplexity by the valuable information that it must have been the Cycle by which they calculated the return of the new Moons to the same parts of the heaven as when the beginnings of their Solar and Lunar years were at first determined with relation to some or other of the fixed stars. That of course was the Dogstar in this case. The Hindus, however, date the beginning of their year from the rising of the Pleiades in Taurus. Hence the winged *Lions* and *Bulls* of Oriental Idolatrous worship.

A brief inspection of the *last* symbolism, compared with Enoch's description of the two Equinoctial lunations, will explain how the Egyptians represented the Sun as changing the place of his rising and setting 4 times in the Cycle of 30 years, and in the four seasons of the year annually; even as the Moon in the four quarters of each lunation.

For, when at the Tropics, its circuit in the Northern Hemisphere was limited to an arc of 90° by the Equinoctial; and similarly when in the Southern Hemisphere.

Also when at either of the Equinoxes its circuit would be thus limited by the Tropics.

For Enoch describes the Sun and Moon as going *backwards* and *forwards* within these limits; measuring his day time by a semicircular arc of 180° —viz., 90° on the Eastern and 90° on the Western side of the Southern Hemisphere. He also measures his night in like form,—viz., by 90° on the Western and by 90° on the Eastern side of the Northern Hemisphere.

Thus, though they gave to the Cycle of their year that circular form which we have retained, *their primary circuits of Solar and Lunar time were limited within the arc of 83° or 90° for one fourth of the Circle; both to Helios and Aphophis.*

It has been an extremely perplexing task to construct a moveable diagram which shall represent the phenomenon of the Sun and Moon consistently with our notions of the heavenly bodies, and yet describe this *alternately advancing* and *retrograde* motion of the Sun and Moon which characterises Enoch's description of the Equinoctial lunations. But I trust my present attempt will at least be an important improvement on its predecessors, if not fairly successful on the whole.

Premising that the Sun's circuit proceeds in the direction of the signs of the Zodiac, from Aries to Cancer (for the lunation of the Sun's fourth Eastern gate) and from Libra to Capricorn, (for the Sun's third Western gate,) *the Moon will be in its ascending node at the Sun's fourth Eastern gate: as thence travelling northwards with the Sun to the Summer Tropic.* But the Sun's course from Libra is Southward towards Sagittarius; and so far he proceeds attended by the Moon. Thence (as from their *tropical limit* Southward) *the Moon returns with the setting Sun to Libra again; and there becomes full.*

Then the Moon turns *from the Sun when turning towards the Sun's sixth gate at the Summer Tropic.* This turning away from the Sun is (if I mistake not) the origin of the fable relating to the robber Cacus, who, as Hercules was returning from his victory over Geryon with his oxen, stole some of them, and dragged them *backwards* into his cave, *that the traces of their footsteps might not lead to a discovery.*

Now the Coptic word for a heifer is that used for the Moon ("ahé") in the Egyptian hieroglyphics. Also the Mohamedan month *Athir* is the month of the heifer; even as Pen-te-*Athyris* (No. 31 in the Canon of Eratosthenes) means, I believe, *the heifer* of PAN. Also the Coptic "*Coc*" (Grecized into Cacus) means *sepultura*; and this idea is figuratively applied to the obscuration of Lunar light as it approaches to the Sun's sixth gate; or Cancer, where it is

destroyed by the then increasing intensity of Solar influence. Hence this Cacus was a fire-vomiting monster.

But Hercules (as a God-king of the *Solar* year) on first turning Southward from Libra, did not discover that *his cows* (or attendant Moons) had been taken from him. On coming however to Aries he recovers them, and they once more travel together for awhile : after Hercules had overcome *the Moon's fire-vomiting enemy at the new Moon* in the Lunation.

There is no doubt on my mind but that the motions of the heavenly bodies were thus made a matter of fable by the ancients to make the earliest possible impression on the infant mind—just in the same way as our nursery rhymes sometimes blend laughable nonsense, like that of

High diddle diddle
The cat and the fiddle
The cow jumped over the *Moon*, &c.

with ideas capable of exercising a morally useful influence on the mind, when reason begins to dawn.

The conclusion thus arrived at confirms the explanation first given of Ezekiel's vision, cap. i. 10, as referring probably to a symbolism of Assyrian idolatry for the throne of God.

The Eagle, therefore, of Ezek. i. 10 may have been a symbol for the mountainous region of the South. For the great Canal of Southern Egypt was called that of the *Faioum*, which Osborne, vol. i. p. 391, explains as the great canal of the *Eagle*. The constellation of the Eagle and Antinous on our globes is in the extremity of the Northern Hemisphere just above Sagittarius.

Thus they seem to have assigned to the beginning of their yearly Cycle the idea of *time being winged*, and the symbols for the year in its *three* seasons (as divided only into three at first) unite the *Lion* and *Bull*, in winged form, to the *Eagle* in the *Sun's first gate* of Enoch's Astronomy. For, describing the laws of Lunar light and motion compared with the apparent motion of the Sun—Enoch, cap. lxxii. v. 2, says of the Moon, "*Its chariot, which it secretly ascends (as giving no light at the first of its change) the wind blows; and light is given to it by measure.*"

For the man we have the *Tyrian Hercules*, (which idolatry characterised the Apostasy of the Jewish nation in the days of the Maccabees,) copied from a bronze now in the British Museum. His *symbolic attribute of Hydra* placed him near the Dog-star and to the Sun in Leo, when the year was only divided into three seasons. But when lunations and years were divided into four parts or seasons; the symbolism for Hercules was varied; and his position in the heavens likewise.

For on our globes his place is to the *South West of the Solstitial Colure* at the winter season. His symbol is there varied;—and his companion is *Cerberus* instead of the Dogstar SIRIUS; *being then numbered with the dead as destroyed by a poisoned robe steeped in the blood of Hydra*.

Nevertheless he is symbolized, even there, as destined to have a return. For he is turning Eastward, to the opening Cycle of a new year, with three serpents and the apples of the Hesperides, or *Western gardens*, in his hands; for a restoration of the Cycle of the year in its other three seasons,—the last of which (as that of the returning flood) was symbolized to *Hydra* rising in Leo soon after the Dogstar in 14° Cancer.

This seems to illustrate what Herodotus says of *Rhampsinitus*, lib. 11, cap. 121, who, be it remembered, was the Egyptian King who, as Bacchus, descended below the earth, *where he played chess with Ceres, alternately winning and losing*. "On his return (*i. e.*, when winning) she presented him with a napkin

embroidered with gold ; " symbolizing the return of the harvest, in its first fruits, with the Vernal Equinox.

When Mæris, King of the South, built up the North entrance of the Temple of Vulcan the beginning of the year was changed from Capricorn to Aries ; and the above-named Rhampsinitus, reigning in Leo, built up the West entrance of the same Temple.

But Asychis, reigning then in Sagittarius, built up the East entrance ; possibly, as representing the place of the setting Sun in his first gate.

The shrine of PROTEUS lying towards the South of the Temple may mean the full Moon of the Thoth in Capricorn. For Proteus reigned in Cancer—and the Thoth was the full Moon nearest to the Heliacal rising of the Dogstar in 14° Cancer.

In the *West* entrance of the Temple of Vulcan, Rhampsinitus "erected two statues, 25 cubits in height. These symbolize two circular arcs of 90° each. That which faces the North the Egyptians call Summer, the other to the South Winter : this latter is treated with no manner of respect, but they worship the former and make offerings before it." Compare the Dogstar by the ARK for the Summer Symbol, and CERBERUS by Hercules for the Winter.

The Winged Pegasus, or seven-headed war-horse, was the heathen symbolism for the world's regeneration, as looked for prophetically by themselves also, but only through the medium of war.

As a typical symbol of their expectation annually renewed with the regeneration of physical nature at the Vernal Equinox, they placed it in that position to mark the beginning of a new career for *the horses and chariot of the Sun* on the opening of every new year.

Under the typical ordinances of Mosaic institution, the Sun and Moon in their courses were appointed equally for *signs* as for *seasons* and for notices of fleeting time. That the annual regeneration of physical nature is therefore the divinely ordained symbol of a typical instruction, respecting the predicted regeneration of man cannot be doubted, especially on reading 1 Cor. xv. But the expectation of the heathen and that of Jewish prophecy which foretold the coming of Messiah as the Prince of Peace were essentially different. Thus, under the Jewish Theocracy, the sacrifice of the Paschal Lamb *at that season of the year* foreshadowed the regeneration of the world as destined only to have spiritual and everlasting effect through suffering of self-sacrifice on the part of the innocent ; making the perverse counsels of unjust violence destroy those ruled thereby—when overpowered of the same in the reaction of its consequences.

Thus the regeneration of the world in Christ is emphatically described in Jewish Prophecy as destined to be realized only by gifts of the Holy Ghost manifested unto the spirits of all flesh for good ; and representing the true meaning of his predicted coming again in the kingdom of his Resurrection glory, for the salvation of all who are influenced thereby, through faith, unto righteousness.

Thus the symbolism of Ezek. i. 10, for "heaven as God's throne," (Isaiah lxvi. 1 ; Psalm xxxix. 29) seems to have been one familiar to the Jewish mind, though intimately associated with the Baelism of their heathen neighbours.—Hence Ezekiel seems to have made it the basis of a prophetic instruction respecting the object of the Babylonian captivity, as ordained of God "for good" to the Jews, and, through them, to the heathen.

Similarly, St. Paul made an idolatrous superstition of the Athenians the occasion of a new instruction respecting the worship of God in Christ ; by a spiritual and truthful hope, as substituted (under his new and everlasting Covenant with all flesh through Israel) for the typical and ceremonial law of animal

sacrifices, which was repealed thereby; as predicted in Dan. xii. 11, 12, compared with John iv. 20—26; Acts xvii. 22—32.

If all this amount of assumed evidence for the true meaning of Jewish Prophecy (in its relation to the symbolism of the Apocalyptic vision as moulded from that of the then Egyptian idolatry to predict the utter and irrevocable destruction thereof, when the Faith of Abraham and *his seed, as revealed in Christ*, Galat. iii. 16, should have spiritual and truthful effect in all lands,) be a delusion of false enthusiasm, then have I foolishly wasted much time and money. But I cannot think this, otherwise at least than that such may very possibly continue to be the case, so far as I am personally concerned, to the end of my days. But I cannot really doubt that I shall have herein opened (by a mercy of Providence) the germ of thoughts which, when more happily handled by others, will be of good service to our National Church; as based on Christ in the eternal foundation of Righteousness made attainable by faith to the salvation of churches and nations no less than of individuals.

When this eternal truth is driven into the background, to give more prominent effect for a time to other questions of secondary importance respecting the law of our faith, it is a bad sign. 1 Cor. iii. 12. On the contrary, however, our national Church seems to embody a larger measure of this tolerant and expansive influence of Christianity for good in the world than I have witnessed elsewhere. This may be a partial judgment; but may God's blessing establish it with amended and truthful effect.

An after-thought, in fuller explanation of the Myth respecting Hercules and Cacus; as an allegorical description of the varying relations of the Sun and Moon, half yearly; and in the half of every lunation of 30 days, *as the month-year of the Orientals anciently*.

The *Cave of Cacus* was the Horizon of the Northern Hemisphere, extending from West to East by North.

PAN was the oldest of the eight primary God-kings of the Solar year; and HERCULES was one of *the twelve* who reigned after them. Herod ii. cap. 145.

The *Cows* of Hercules are the *Moons*; and the Myth of their being dragged backwards by their tails into the cave of Cacus, (that their footsteps might not lead to the detection of the robber when missed,) relates to the rising and setting of the Sun and Moon being *reversed half-yearly*; according to the Astronomy of Enoch, as followed in this respect by the Egyptians. See the description of the labyrinth, with its *six* entrances to the North and *six* to the South, after Meris had made the Vernal Equinox represent the North entrance of the Temple of Vulcan. Herod ii. cap. 101 and 148.

Thus, whilst the order of the six *Eastern* signs from Capricorn to Gemini represented the Sun's apparent daily track through the heavens, as proceeding from East to West by South, the Moon sank under the horizon, throughout the Sun's six *Western* gates, *moving in reverse form*, viz., from West to East by North.

This reverse motion forms the characteristic feature of the Sun's lunations in his *third* and *fourth* gates, as described by Enoch cap. lxxiii. 5—10. It, therefore, pertains to the times of *the six Gods* whose reign was as *that of the eight* who immediately preceded the twelve. But, comparing lunations with years, the reign of the *eight* (for the 217 days of the old Chronicle) was for $\frac{2}{3}$ ds the year of 328 days; as Manu's reign of light in each lunation for 20 days covered $\frac{2}{3}$ ds,

leaving one third to the obscuration of Lunar light by the reign of Aphophis. Hence during the reign of the eight older gods the *Solar* year consisted of *seven* months and the Lunar year of *five* months; no account being thus made of the Sun's lunation in his sixth gate, as that wherein the light of the Moon was continuously consumed according to Enoch. Cap. lxxviii. 2.

Thus the 12 gates of the Sun, though nominally reckoned as 6 Eastern and 6 Western, were often, *in effect*, numbered as *seven* to the Sun and *five* to the Moon, or as seven months of Solar light given to the Moon compared with the 5 months, or 150 days of years for the *predicted oppression of Egypt*, by the obscuration of Lunar light to that extent, annually. Herod ii. cap. 133. Also as eight to four; for the eight signs measured by the golden age of Manu's reign in each lunation, compared with the remaining four which measured the reign of Aphophis.

But, admitting that the *Cours* of Hercules were *Moons*, and the *Cave of Cacus* the Northern Horizon separating continuously between day and night, when did Hercules *first miss his Cows*? and what was the place of his deadly encounter with Cacus the Robber?

To understand these questions, we must consider that the Myth, throughout, not only compares the Cycle of a lunation to that of the Solar year, divided into 3 or 4 parts, for Solar and Lunar seasons; but it moreover compares the great 30 years Lunar Cycle with the ordinary lunation of 30 days counting each day for a year. Thus, for instance, Menes was a *diurnal* God-king in Capricorn. He was also a Lord of 30 days, and Lord of the oldest Soli-Lunar year, or the Egyptian PAN beginning the year in Capricorn.

In this latter reference of the allegorical Astronomy, the Myth compares the annual displacement of the new Moons, until their return to the same part of the heavens at the expiration of the 30 years Cycle, with the variations of the Moon's place in a Circuit of 30 days from change to change. Thus monthly for half its course the Moon was turning from and for the remaining half *towards the place of its change in the Sun's sixth gate*. It was therefore in that gate that Hercules (when substituting the Solar Cycle of 12 lunations each numbering 30 days for the older form of the Lunar year) had his *two* encounters in succession with *the fire-breathing monsters, Geryon and Cacus*; as impersonations of Lunar light obscured in two successive lunations by the scorching splendour of the Sun in his sixth gate.

The Hercules of this Myth is as the Rama Chandra of the Hindus; or as Manu reigning in his golden age—the deliverer of the Moon (symbolized otherwise as a Queen or Princess) from a periodical deprivation of her light by the Sun in his sixth gate.

This may account for the anomalous impersonations of the Moon, by the ancients as *Lunus* and *Luna*. Also for the Myth of St. George and the Dragon, in its relation to the new Moon in Virgo.

Final attempt to ascertain the meaning of Enoch in his description of the Solar and Lunar laws of light.

In cap. lxxi. 9, he represents the Solar year as beginning in the sun's *fourth* gate, or at the Vernal Equinox.

He represents also the *wind* as propelling the Sun and Moon in their Courses. These he divides into two Hemispheres; viz., the Eastern numbering 6 gates to *sunrise* between Capricorn and Gemini, and the Western numbering 6 gates to sunset, between Sagittarius and Cancer.

He then adds, "The Sun sets in heaven, and *returning by the North*, to proceed towards the East, is *conducted* so as to enter by *that gate*, and illuminate the face of heaven" (seemingly from his *first* Eastern gate, as the first gate of the *oldest* Lunar or Month-year).

Digression on the general laws of Lunar light, as described by Enoch in cap. lxxii. Thus in verses 3, 4, we read of the Moon's *monthly age*, "Every month *at its exit*, and *entrance*" (viz., into the East of heaven by the Sun's *first* Eastern gate), it becomes changed; and its periods are as the periods of the Sun, and when in like manner its light is to exist, its light is a *seventh* portion from the light of the Sun.

(For, if the periods of the Moon are as the periods of the SUN; viz., 30 days in each of the Sun's gates, and these divided into 4 Lunar circuits of 7 or $7\frac{1}{2}$ days each, then one day of such a circuit must be as "a seventh portion from the light of the Sun." Hence, also, a little lower down, the *half Moon* is said to extend over *seven portions*, because the *half Moon* represents only one fourth of a complete lunation; meaning one half of the 14 days lunation from new to full, or inversely.)

The *portion* or *half portion* of v. 6, will refer to the twofold division of the lunation of 30 days; viz., $4 \times 7\frac{1}{2}$ days or as 2×7 and 2×8 days = 14 + 16 or 30 days. Hence, when dark in all its portions except a *seventh out of the fourteen* from new to full Moon, reference is made to the Moon in the Sun's sixth gate. See cap. lxxviii. 2, 3.)

Thus it rises, and *at its commencement towards the East* (as said before, in the Sun's first Eastern gate, whence the Egyptians date the THOTH of their Lustrum from the full Moon in Capricorn) goes forth for 30 days.

At that time it appears, and becomes to you *the beginning of the month*. Thirty days it is with the Sun in the gate from which the Sun goes forth.

Half of it is in extent *seven portions*, one half; and the whole of its orb is void of light *except a seventh portion out of the fourteen portions of its light*. And in a day it receives a *seventh* portion, or *half that* portion of its light. Its light is by sevens, by one portion, and *by the half of a portion*. "It sets with the Sun (*monthly*, I suppose, will be the meaning of the last words), and when the Sun rises the Moon rises with it; *receiving a half portion of light*."

For its *monthly age* being 30 days, and the arc of 180° between the Sun's Winter and Summer tropics to which the 6 gates of sunrise were limited, *numbering only a lunar circuit of 14 days not counting the first* (as the day in which the Sun received a *seventh* portion of light from the Moon. Cap lxxvii. 4.) Each day of its lunation in the Sun's Eastern hemisphere would only count as half a day of the Moon's age, seeing that it would have both to ascend therein from its 1st to 6th gate, and descend therefrom to the 1st gate again, before completing its age of 30 days.

This seems to me to be the meaning of Enoch's words, as above quoted. For he continues thus—

"On that night when it commences its period (viz., with the *full Moon at midnight*, or in the Sun's *first Eastern gate*) '*previously to the day of the month*' (as counting only from the *second* day of the Moon, when reckoning but 14 days from change to full) '*the Moon sets with the Sun*,' or terminates her circuit with the sun through his six Eastern gates, from full to change of the Moon in the Sun's sixth gate, or at his *Summer and Midday tropic*." Hence Enoch adds—

"And on that night it is dark in its 14 portions, *i. e.*, in *each half*; (the Lunar circuit from full to new in each hemisphere being limited to 14 days;) but it rises on that day" (viz., at the Midday of the new Moon in his sixth gate)

"with one seventh portion precisely, and in its progress declines from the rising of the Sun." For it is then returning southward by its descending node, or by the Dragon's tail, and in the Sun's Western hemisphere.

"During the remainder of its period its light increases to 14 portions;" viz., from the second day of the lunation, or during the remainder of its descending circuit from the Midday of the Sun's Summer tropic to the Midnight of his Winter tropic, as then turning away from the gates of Sunrise.

Return to the Lunation of the Sun in his fourth gate.

It seemed essential to a correct understanding of the Sun's lunation in his fourth gate (as described by Enoch, cap. lxxi.) to make the above digression in illustration of what he has said on the general laws of Lunar light in cap. lxxii.

In his concluding observation on the relative position of the Moon towards the Sun, when going forth from his fourth gate, Enoch says—"In the same manner," viz., as at the beginning of the *Month-year*, the Moon goes forth from the Sun's first Eastern gate into the Sun's sixth Western gate, whence the reversible motion of the semicircular symbolism,) as the place of its change.

So it (the Sun) goes forth in the first month (i. e. of the Solar year) by a great gate. He goes forth through the fourth of those six gates which are at the rising of the Sun. He thus represents Solar and Lunar light as going forth in the *Month-year of the 30 days' lunation in Aries later by three Zodaical signs* (when beginning in Cancer or the Sun's sixth gate), than the beginning of the Solar year at the Vernal Equinox.

The Sun and Moon proceed together only "in the first part of it," v. 11, viz., from the Sun's fourth to his sixth gate, as from the Vernal Equinox to the Summer tropic. But the gate itself has 12 windows to be opened "at their proper periods," between the rising of the Sun in his fourth Eastern gate and his setting in the fourth gate on a level with it in the West of heaven.

During this lunation the day is lengthened by an hour, and the night shortened by an hour. The day then numbering 10 hours and the night 9.

The lunation in the Sun's fifth gate.

The Sun turns to his fifth Eastern from his fourth Western gate. During this lunation the day is increased to eleven hours and the night shortened to seven hours; when the Sun sets in his 5th Western gate.

The Sun next turns to his sixth Eastern gate, rising and setting therein 31 days, because the day of this *Month-year* was also a Conductor of one of the four Solar seasons. In this lunation the day attained to its Summer Maximum of 12 hours and the night was lessened to its Minimum of six hours; on the setting of the Sun in his sixth Western gate. Compare cap. lxxviii. 2, 3.

Then the Sun returns (from setting in his 6th Western gate) to his sixth Eastern gate, for the beginning of his declining circuit from the Summer to the Winter tropic. In this gate he continues rising and setting until finally setting in his sixth Western gate again, after 30 days. But during this time the day was shortened to eleven and the night lengthened to seven hours.

Then, after having been 61 days (called 60 v. 45) in his sixth Eastern gate until setting finally in his sixth Western gate, the Sun returns Eastward to his

fifth gate, after 30 days rising and setting therein, until at his final setting in his 5th Western gate the day is shortened to 10 hours and the night increased to 8 hours.

The Sun then turns to his fourth Eastern from his fifth Western gate. In this gate he rises for 31 days, because the day of this Month-year was also the Conductor of a season in the Solar Cycle. The Sun now sets in the West, at the place of the Autumnal Equinox between his 3rd and 4th Western gates. For then the day and night become equal again; each numbering 9 hours.

The Sun then goes forth from its setting between the fourth and third Western gates, (when setting at the Autumnal Equinox,) "and returning to the East proceeds by the third gate for 30 days, and setting in the West at the third gate," until concluding the lunation therein.

At this time the night is lengthened to 10 hours, and the day shortened to 8 hours.

The Sun then turns to its *second Eastern* gate, rising in it and setting in its *second Western* gate for 30 days, until the night is lengthened to 11 hours, and the day shortened to 7 hours.

Then the Sun turns to his *first Eastern* gate, rising therein and setting in his first Western gate for 31 days; because the first and last day of this *Month-year* was one of Enoch's four Conductors of the seasons. At this time the night is increased to its maximum length of 12 hours, and the day shortened to its minimum brevity of 6 hours.

Enoch here adds, "The Sun has thus completed its beginnings, and a second time goes round from these beginnings." His reference here is to that older beginning of the Solar year which prevailed before Moeris fixed it at the Vernal Equinox. Yet this latter is the beginning referred to from v. 9—12; and to which he returns, in fact, before closing his Cycle of the Solar year.

His words, "and a second time goes round from these beginnings," indicate two lunations in his first gate, as in his *sixth* gate.

Hence we are told that it turns from its first Western gate to rise again in its first Eastern gate for 30 days until *finally* setting in the first Western gate, after a contraction of the night into eleven hours and an extension of the day to seven hours.

The Sun then turns to his *second Eastern* gate. Then (after rising therein and setting in his second Western gate for 30 days, until the night is contracted to 10 hours, and the day increased to 8 hours) the Sun turns from the gate of his setting in the West; and returns to the East, entering by his third gate.

He then rises in his *third* gate 31 days; because the last day of this *Month-year* (as terminating at the Vernal Equinox, was one of Enoch's Conductors of the four seasons). It closes its setting in this lunation between its third and fourth Western gates, or at the Autumnal Equinox; when the night became shortened to 9 hours and the day increased to 9 hours; so that the Cycle closes as it began with equal day and night.

Enoch concludes this part of the subject with these words—

"The year is precisely 364 days. The lengthening of the day and night, and the contraction of the day and night, are made to differ from each other by the progress of the Sun. By means of this progress the day is daily lengthened, and the night nightly shortened."

Comparing the above words with the facts of the case, we shall best understand

their precise meaning. Whilst the Sun was ascending from the Equator to the Summer tropic, their day was increasing and their night decreasing to the extent of *one hour monthly*, or one hour in each of the three Zodiacal signs. Also when returning from the Summer tropic to the Equator again, the day decreased and the night increased monthly, for the three months in the same ratio.

But 3 hours on Enoch's hour circle measured 60° , whereas the whole arc measured 90° ; and 90° less 60° leave 30° for as many days. Thus if the first Quadrant from the Winter tropic to the Vernal Equinox numbered *at the Equinox* 90 days and 90 nights, the addition of 60 days and 30 nights to 90 nychthemera (or days and nights) makes up the 180 days in their semicircle of 180° for the half year of their Solar Cycle. Thus the day of their Northern horizon would be continually lengthened and their night shortened from what they were at the Equator, until the day became double the length of the night at the Summer tropics.

By the same law the night would become double the length of the day at the Winter tropic. For $90 + 60 = 150$ would leave only 30 out of 180 rescued from the predominance of night over day in that half year.

Hereby we arrive at a pretty clear meaning of what the Oracle of Buto meant when it told Mycerinus that Egypt was to be oppressed for 150 years; viz., for the 5 months that the Sun was in his Western gates after ceasing to rise and set in his sixth gate. For $5 \times 30 = 150$ days, and each day was mythically reckoned as a year.

Also, whilst the symbolism of Enoch limited *the gates of the rising Sun to six*, we see how provision was made therein to show that, throughout the twelve months of the Solar year, the Sun rose *invariably in his Eastern Hemisphere*. This was effected by changing the place of his rising and setting half yearly; so that his descending course from the Summer to the Winter tropic was measured along the same arc of 180° from Capricorn to Gemini; but inversely.

His setting in his Western gates identifies the night time of the Solar year with the ascending and descending courses of the Moon in the Sun's Western or Lunar Hemisphere. Thus the Cycle of the Soli-Lunar year was symbolised as the lunation of 30 days and divided into 2 lunations (the Thoth and Sothis) by the Egyptians. The Thoth represented the Moon in the Sun's Eastern gates, ascending as the Sun descended into the West. Cap. lxxvii. 15. The Sothis was the Moon of the Sun's Western gates.

In Enoch, cap. lxxvii. 15, we read, respecting the *Month-year* of the Sun's lunation in Aries, that "It becomes completed on the day that the Sun descends into the West, while the Moon ascends at night from the East."

This simple fact explains the basis upon which the Egyptians constructed the symbolism for their Lustrum, or great SOTHIAIC year, in its relation to their two lunations of the THOTH and SOTHIS.

These were sometimes considered as only half lunations of 15 days each; at others as lunations of 30 days, each having both an ascending and descending circuit of 15 days in his own Hemisphere.

The Sun's *Eastern Hemisphere* was that of the THOTH, his *Western Hemisphere* was that of the SOTHIS.

Hence the quartering of either lunation midway between the place of new and full Moon, represented both the "*Evening and Morning*" for the *first and sixth* or for the *first and last*, and consequently for all the *six days, or months, or years* of this Cycle; on comparing the hour circle of Enoch's day with the lunation of 30 days, and with the Cycle of the Soli-Lunar year, numbering 12×30 or 360 days.

The most ancient year was Lunar, beginning in the Sun's *first* gate, or at the Winter tropic ; when the Solar year began in the Sun's *fourth* gate at the Vernal Equinox. Comparing this fact with Enoch's words, cap. lxxiii. 13, "The Moon brings on all the years exactly," the reason of the symbolism becomes clear — The Moon, at the full, is always in *opposition* to the Sun's place in the Ecliptic. Hence, when the Moon began its ascending circuit in the East, from South to North, or from Capricorn to Cancer, the Sun would begin his descending course in the West, from Cancer to Capricorn. Similarly, when the Moon began her descent in the West from the Sun's *sixth* gate, the Sun began his ascent in the East from his *first* to his *sixth* gate, or from the Winter to the Summer tropic.

Thus both the Sun and the Moon reversed their *settings* at the tropics. Their *risings* (whether ascending from South to North, through the East, or descending from North to South, through the West) were measured to them respectively in their own Hemispheres. Thus the risings of the Sun (whether ascending or descending between the tropics) are equally in Enoch, cap. lxxi. measured by the arc of 180° , which subtends the Eastern Hemisphere, or by the lunation of the THOTH. The settings of the Sun, in like form, (whether ascending or descending between the tropics,) are equally in Enoch measured by the arc of 180° which subtends his Western Hemisphere, or by the lunation of the SOTHIS. This whilst amply explaining the marvellous statement of Herodotus lib. ii. cap. 142, and showing its relation to what Enoch says, cap. lxxiii. 5, about the Moon's changing its settings, *on stated months*, (viz., at the tropics, or in the Sun's *first* and *sixth* gates,) fully shows also the character of the Astronomical fact which underlies the symbolism of the Egyptian THOTH and SOTHIS.

Should it be here objected that the Sun's tropical changes are but *two*, whereas Herodotus says that the Sun *four* times changed the place of his rising and setting in 11,340 *years*, meaning in the Cycle of $31\frac{1}{2}$ years of 360 days each ; or in 11,340 *days*.

The objection would be untenable, except for the time that the Cycle of the Solar year was divided only into its *Eastern* and *Western* Hemisphere.

For the Sun and Moon then beginning their respective courses at the opposite tropics would each have an uninterrupted arc of 180° *ascent* or *descent* to pass through before changing the place of their rising and setting.

But when the beginning of the Solar year was fixed at the Vernal Equinox, the Cycle thereof was in effect divided into *four* parts for four seasons,—when separation between day and night was made by the Equinoctial Colure between the Northern and Southern Hemispheres.

For thenceforth neither Sun nor Moon could travel further from either Equinox than an arc of 90° without reaching the tropic which determined the change of its rising or setting.

Thus as the Sun was going westward by the South between Aries and Libra, it was reckoned as turning back again towards the East from the Southern or Winter tropic. Similarly when the Moon was going Eastward by the North between Libra and Aries it was reckoned as turning back again into the West—from the Northern or Summer tropic. It was thus also when the Sun was travelling between Libra and Cancer whilst the Moon was going from Aries to Capricorn. See Enoch, lxxiii. 5—10.

But, when Mœris built up the North entrance of the Temple of Vulcan, by fixing the beginning of the Egyptian *Solar* year at the Vernal Equinox (in transition from the *older* and *Lunar* beginning of the year at the Winter tropic) the "Evening and Morning" of the *first* and *last* days *conspicuously identified the Hindu PAROUVAN* of 15 days from *horning* to *horning* of the THOTH and SOTHIS, or *Solstitial lunations*, with a new symbolism for the six or

seven days, (for the sixth month was in Enoch, lxxi. 45, reckoned twice) *months and years* between the beginning and end of the Cycle; as symbolized to the Northern horizon, extending from the Vernal to the Autumnal Equinox.

Thus "Evening and Morning" were the *first* day. Also "Evening and Morning" were the *sixth* and *last* day of these Cycles, in their common relation both to the oldest Lunar year which began at the Winter tropic, and to the Solar year when its beginning was fixed at the Vernal Equinox.

But the *days* of these ancient symbolisms were also numbered as *hours, months, and years*.

For each season, when lunations and years were divided only into 3 seasons, numbered *six* hours (on the hour Circle of Enoch's day), when comparing the oldest Cycle of day and night with that of months and years. But when day and night were divided into 12 hours each, the symbolic identity between the hour and the day, the month and the year, (as referred to in Rev. ix. 15, to particularize a complete Cycle of time for which the inhabitants of the then world should be devoted to judgment when rejecting Christ for Judaism and Heathenism) was fully realized.

In my previous interpretation of that passage of Revelation, I thought this might be *one* of the meanings ascribable thereto; and these remarks will, I presume, establish that as a fact.

But the 1290 days of Dan. xii. 12, compared with the 390 of Ezek. iv. 5, (as 3 years 7 months compared with 1 year 1 month, for the *month* of the "cutting off," Hosea v. 7 with Zech. xi. 8, added to one complete Cycle of *prophetic time*; as that of the old Solar year of 360 days. Dan. vii. 25; xii. 7, with Rev. xii. 14) make me believe that this *typical* and *prophetic* Chronology has a double reference. Thus "a month and a year" would (by *addition*) represent the 390 days of Ezekiel.

But "a month and a year" would (under an *identity of symbolic comparison*) represent only a *year* variously symbolized, as a circle divided into 12 parts for the 12 signs of the Zodiac. For these 12 divisions represented the Cycle of the year, at one time, as a Cycle of 30 days; but at another as one of 360 days.

The ancients always *typically* and *prophetically* divided the circle into 360°, reckoned as so many days; for the Cycle of the Solar year. With this they symbolically compared all their other Cycles of time, by considering the circle as *geometrically* numbering 360°, even when otherwise divided into a variable number of parts to represent the hour circle of a day, the Cycle of the lunation of 30 days, the Cycle of the Solar year, or of the 30 Solar years, or of the Egyptian Lustrum of 1461 days, and the great Sothic circle of 1461 years. This in turn was multiplied by 25 to make the great Zodiacal Cycle of 36,525 years, which covers the whole Chronology of the Kings of Egypt *before* our B. C. 350; according to the old Egyptian Chronicle as quoted in these Tracts.

SEQUEL

TO THE FOREGOING TRACTS

ON THE RELATION OF

CHRISTIANITY TO JUDAISM AND HEATHENISM ;

WITH A

SUPPLEMENTARY SYMBOLISM

FOR THE

ZODIAC OF THE HINDUS,

COMPARING THAT GIVEN IN PLATE EIGHTY-EIGHT OF

MOORE'S HINDU PANTHEON,

WITH OBSERVATIONS MADE ON OTHERS,

IN WILSON'S VISHNU PURANA, COLEBROOKE'S ESSAYS,

AND IN

THE KEY TO THE CHRONOLOGY OF THE HINDUS.



Explanation of the supplementary symbolism for the Zodiac of the Hindus, in its relation to Enoch's twelve gates of the winds, compared with the twelve gates of the Sun, in the Astronomy of Enoch; and exhibiting a summary of the evidence—relating to the *mythic* character of the Historical Chronologies of the Hindus and Egyptians.

THE first thing to be noticed is perhaps a matter of incalculable importance; viz.—The evidence derivable from Enoch's description of the twelve gates of the wind, in favour of the interpretation I have elsewhere given to the statement of Herodotus, on the authority of the Egyptian Priests, that the Sun four times changed its risings and settings in the space of 11,340 *years*, meaning *days* in the Cycle of $31\frac{1}{2}$ years of 360 days each. For Commentators have always been accustomed to cite that passage of Herodotus as *corroborative heathen testimony in favour of their views of the miraculous interpretation necessarily required for Joshua x. 13*, in regard to the Sun and Moon standing still; and for 2 Kings xx. 10, with Isaiah xxxviii. 8, in regard to the Sun going back ten degrees on the dial of Ahaz.

At the close of my lecture on "Popular Superstitions," (read before the Whitby Philosophical Society, 1862,) I shewed how Joshua x 13, was to be regarded as a miracle of Jewish power upheld by the Providence of God against heathen opposition, *without involving any miraculous suspension of the eternal ordinances of God as to the courses of the Sun and Moon, whilst the world shall endure*. In the notes to these Tracts I have somewhere or other explained, in like form, the meaning of the Sun *going back* ten degrees on the dial of Ahaz. For if, as commonly supposed, *the miracle* involved therein was an alteration in the course of physical nature, (*open to the observation of heathen equally as to that of Jewish philosophy, in either case, restricted to the Priesthood*;) and not purely a miracle of prophecy—under circumstances wherein *the confirmation or confutation of the same was left determinable by God only*, why should Hezekiah have said, 2 Kings xx. 10, "It is a *light thing* for the shadow to go down ten degrees; *nay but let the shadow return backward ten degrees?*"

If the miracle had reference to an alteration in the ordinary course of the Sun, for a specific object, it would have been equally great whether moved forward or backward from its ordinary course. But, on the supposition above suggested, when the choice was submitted to Hezekiah in confirmation of his faith, (according to the ordinance of Deut. xviii. 31, 22,) he chose the latter offer—as risking the prophet's truthfulness, *with his life*, on the chance of the Sun dial confirming the word spoken by performing the object for which it was constructed *during one particular half hour of the day*; viz., that wherein, if fine weather, the shadow would begin to return. Had Hezekiah made the opposite choice, the prophet's truthfulness would have remained unimpeachable—whatever had been the general character of the morning, if only there had been one half hour in which the dial would act.

But, if it can be clearly proved that the language of Herodotus implies *no miraculous interference with the ordinary courses of the Sun and Moon*, the miraculous interpretations commonly given to the above passages of the Jewish Scriptures must (if tenable at all, as I believe they are) be defended only under qualification of the commonly received interpretations. The miracles were not in fact of a character to interfere with the physical course of nature, but were a miraculous exercise of Divine power making the ordinary courses of the Sun and Moon confirm (as *signs* appointed of God, Gen. i. 14) the words spoken to Israel by his prophets, under check of liability to frustration or confirmation from causes controlable only by the will of God—Deut. xviii. 21, 22, with 1 John iv. 1.

In accordance with these views of Scripture, the extent of miraculous power attributable to a correct interpretation of Joshua x. 13, and 2 Kings xx. 10, must (somewhat in the form I have elsewhere attempted) be limited.

When describing the twelve gates of the winds, Enoch begins with the three gates of the East wind, as extending from Pisces to Gemini, when compared with the Hindu Zodiacs. He then turns to the South winds which, similarly compared, extend from Pisces to Sagittarius inclusive.

He turns then (not as he would if describing a *circular* course from the South to the West, but) from the South to the North; thereby verifying the assertion of Herodotus respecting the Sun *twice rising* where he usually went down, and *twice setting* where he usually rose; *before completing the Cycle of 30½ years of 360 days literally or mythically reckoned.*

Thus, reversing the Sun's risings and settings at the Solstices, Enoch made the Cycle of the winds through their twelve gates begin with the East winds and end with the West winds *in the fourth quarter*; whereas, if their courses were circular, and beginning in the East when the Sun was entering Pisces, the termination of that circle would be in the first gate of the South wind as the Sun was turning from Aquarius to Pisces.

The above observations necessitate my noticing what seems to me to be an oversight of Colebrooke in his Essays, p.p 66, 67, when describing the place of the *Solstices* on the Hindu Zodiac. For I think he has there confused *the place of the Moon's nodes* (and I speak on the authority of the Hindu Zodiac given in plate 88 of Moore's Hindu Pantheon) with the place of the *Solstices*; as that by which the ascending and descending courses of the Sun and Moon were determined only when the Cycle of the Solar year was divided into two half Cycles; viz., an Eastern and Western Hemisphere.

But when the circle began to be divided into *four* parts—the Lunar circuit (as limited by Enoch in his description of the Equinoctial lunations) was measured by the arc of 90° between the Equinoxes and the Solstices, *as a new limit of the Sun's ascension or declension from the Equinoctial points*, or when going forth from his third and fourth gates.

Colebrooke's words are—"When the Sun and Moon ascend the sky together, being in the constellation over which the VASUS preside; (which he explains to be DHANISHTHA) then does the Cycle begin, and the (season) Magha, and the (month) Tapas, and the bright (fortnight), and the Northern path.

"The Sun and Moon turn towards the North at the beginning of Sravist'ha; but the Sun turns towards the South in the middle of the constellation over which the serpents preside; (which he explains to be ASLESHA) and this (his turn towards the South and towards the North) always (happens) in (the month of) Magha and Sravana.

"In the Northern progress, an increase of day, and decrease of night, take place, amounting to a *prast'ha* (or 32 *palas*) of water; in the Southern, both

are reversed (*i. e.* the days decrease and the nights increase,) and (the difference amounts) by the journey to six *muhurtas*."

We read, in a note on the above passage, "I cannot as yet reconcile the time here stated. Its explanation appears to depend on the construction of the Clepsydra, which I do not well understand; as the rule for its construction is obscure, and involves some difficulties which remain unsolved."

Possibly, however, no more need be known about the construction of the Clepsydra than is given above, for a right understanding of this passage.

For, as 6 *muhurtas* were (on the evidence of the above passage) measured by 32 *palas* of water in the Clepsydra; and as there were 30 *muhurtas* to a day and night of the Hindus, answering to our day of 24 hours; the ratio of day lengthened and of night diminished by 6 *muhurtas* at the Summer Solstice compared with the length of 15 hours day and 15 hours night at the Equator, would clearly be 21 hours of day and 9 hours of night, making 30 hours to the Nychemeron of day and night combined at the Summer Solstice.

But 6 *muhurtas* were $\frac{1}{5}$ of a day; or $\frac{1}{5}$ the *daily* and *yearly* Cycles of 360° compared with $\frac{1}{5}$ the Cycle of 30 hours to a day, and 30 days to a month.

Again $\frac{1}{5}$ th of $360^\circ = 72^\circ$; and 6 hours or 6 days measure $\frac{1}{5}$ th the Cycles of 30 hours to a day and of 30 days to a month.

This ratio of increase and decrease by 6 *muhurtas*, or Hindu hours, between the Equinox and the Summer Solstice, being measured by an arc of 72° (or $\frac{1}{5}$ th of 360°) numbers only 12° to each *muhurta* or Hindu hour. The corresponding ratio of increase and decrease on the Hour Circle of Enoch was limited to 3 hours, whilst Enoch reckoned to day and night at the Equator 18 hours of 20° to an hour. His 3 hours ratio of increase and decrease was, therefore, measured by an arc of 60° or $\frac{1}{6}$ of 360° ; which also limited the 5 days Lunar circuit of Enoch's Astronomy to two signs of the Zodiac.

Thus the Soli-Lunar Cycle of the Hindus compared with that of Enoch represents $5 \times 72^\circ = 360^\circ$ compared with $6 \times 60^\circ = 360^\circ$ numbered to the 12 signs of the Zodiac, daily on their Hour Circle; monthly in the Lunation of 30 days (divided into 5 times 6 days for 5 Lunar Circuits of 6 days, as $5 \times 72^\circ$; or into 6 Lunar Circuits of 5 days, as $6 \times 60^\circ$ according to Enoch;) and yearly in their Soli-Lunar Cycle of 12 Lunations numbering 30 days each.

Returning however to Colebrooke's Essays, we read therein, "*Sravisht'ha* is given, in all the dictionaries of the Sanscrit language, as another name of *D'hanisht'ha*; and is used for it in more than one passage of the Vedas. This is the constellation which is sacred to the *Vasus*; as *Aslesha* is to the serpents. The deities presiding over the twenty-seven constellations, are enumerated in three other verses of the *Jyotish* belonging to the *Yajush*, and in several places of the *Vedas*. The *Jyotish* of the *Rich* differs in transposing two of them; but the commentator corrects this as a faulty reading.

"In several passages of the *Jyotish*, these names of deities are used for the constellations over which they preside; especially one, which states the situation of the Moon, when the Sun reaches the tropic, in years other than the first of the cycle. Every where these terms are explained, as indicating the constellations which that enumeration allots to them. Texts, contained in the *Vedas* themselves, confirm the correspondence; and the connexion of *Aswini* and the *Aswins* is indeed decisive."

"Hence it is clear (adds Colebrooke) that DANISHTHA and ASLESIA are the constellations meant; and that when this Hindu calendar was regulated, the *Solstitial* points were reckoned to be at the beginning of the one and in the middle of the other: and such was the situation of those cardinal points, in the fourteenth century before the Christian era."

For Solstitial points in the above sentence, I would read *Equinoctial*; as the

place of the Moon's nodes during the lunation of the Sun at the Summer Solstice, as represented in the Zodiacs of the Hindus.

I would also make bold to suggest that his Chronological assumption (*i. e.* from the given data, if not better supported) that the Solstitial points were so placed, as he says, *in the fourteenth century before the Christian era*, is founded wholly upon a *common error respecting the beginning of the Sothiac year*, as said to date its first termination A. D. 139; and its commencement, therefore, B. C. 1321; from about which time Bunsen and Lepsius would date the Exodus of Israel out of Egypt, on the same erroneous data. The fact is they forgot the *mythic* character of the years which composed the Sothiac year. These were primarily the 1461 days of the Egyptian Lustrum, *the division of which into four quarters was as the Sun's lunation at the Summer Solstice similarly divided*; and therefore having the *Equinoctial* points to represent the place of the Moon's ascending and descending nodes.

Hence (as observed elsewhere) the reign of the *three* oldest gods of Egypt, viz., PAN, HERCULES, and BACCHUS, was in the earliest division of Lunations; and the Cycle of the Solar year into three seasons. But with these three oldest gods, the eight, who produced the twelve, also reigned.

For in that primary division of their lunations and the Solar year into three seasons, *two* out of the *three* as eighteen out of twenty-seven days, and eight out of twelve months, were dedicated to the gods *above* or those of light and of the day, whilst *one third* of their time was reckoned to the gods of the night or powers of darkness. Thus the twelve reigned with the eight, but not in the form in which they reigned after the division of their lunations and the Solar year into *two* Hemispheres, Eastern and Western, by the Meridian, extending from Solstice to Solstice; and subsequently into Quadrants, by the Equinoctial line crossing the Meridian at right angles in the midst thereof. Henceforth the *three* and the *eight* or *eleven*, ($11 \times 30 = 330$) who produced the twelve, became *as twice six, or seven and five*, when at first dividing the Cycle of twelve into only *two half Cycles*; the limits of which were respectively bounded by—as the risings and settings of the Sun and Moon were changed at—the Tropics.

The last division of Lunations and the Solar year into Quadrants of 90° for a Solar circuit of 90 days—and for a Lunar circuit of *seven* days, (measured by Hydra, as Aphophis, or the symbolic dragon of the Moon's nodes,) was that which produced the computation by Lustrums of 1461 days, and the great SOTHAC year of 1461 years.

Hence the division of Lunations into $4 \times 7 = 28$ days; and the Solar year into 13×28 days or 364 days; adding 4 days to the oldest Solar year of 360 days as the four conductors of the seasons described in the Astronomy of Enoch.

But returning to the supplementary symbolism for the Zodiac of the Hindus, as here constructed on a comparison with that given in p. 88 of Moore's Hindu Pantheon, the outer circles are intended to express (as the case may require) either parts or multiples of the time numbered to the reign of the 8 older gods, who reigned with Surya, or their Sun-god, as ninth in the centre of their system.

Thus though the nine primarily reigned in a Cycle of their own, that Cycle soon began to represent only the half, or the third of a larger one. Thus Surya and the 8 primary gods, would, first of all, be the Sun reigning in *8 Indian seconds of time*; as 4 times 8, or 32 Indian Matres to one Casht'ha; which numbered 18 Nimeshas, "*or twinklings of an eye.*"

But the Asterisms of the oldest Hindu Zodiacs were 27, or 3 times 9 thus numbered to 4 times 8 or 32 Indian Matres. Herein we trace, to its most elementary form, the earliest oriental division of the Circle sometimes into *three* and at others into *four* parts.

For the 18 Nimeshas to one Casht'ha were *two-thirds* of the 27 Asterisms—

numbered to the golden age of Mamu's reign in each Lunation; even as when measured by 8 out of the 12 signs of the later Zodiacs; and by 20 out of 30 days to a Lunation.

These two-thirds of the 27 Asterisms of the oldest Zodiac seem, by their very name "twinklings of an eye," to have been thus symbolically separated off from the other nine, for an approximate reckoning of the amount of Lunar light and Lunar obscuration in Cycles of months and years, compared with the primary Cycle of 8 Indian seconds to 4 times 8, or 32 Matires; as equal to *twice* 9, or 18 twinklings of an eye in the Cycle of the Casht'ha.

This brings us to the division of the circle into 30 parts.

For 1 Cala = 30 Casht'has;

And 1 Mahurta (or hour) = 30 Calas;

And 1 Indian day answering to our day of 24 hours = 30 hours.

Thus the Cycle of their day was as that of a Lunation numbering 30 days, whence the oriental ideas of a monthly year and of a year-day.

Hence, for a comparison between our mode of computing time and that of the Hindus, their day of 30 Mahurtas, or hours, was divided into four SAMANS; each of which numbered 3 hours of our time to $7\frac{1}{2}$ Naigues of 60 Indian minutes each.

Thus the primary division of the Hindu Zodiac into 3 times 9 or 27 Asterisms, was subsequently superseded by those of $4 \times 7 = 28$, and $4 \times 7\frac{1}{2} = 30$; to represent four Lunar circuits of 7, or $7\frac{1}{2}$ days; and to symbolize the circuit of the Moon as limited to an arc of 90° between the Equinoxes and the Tropics, as in the Equinoctial Lunations of Enoch's Astronomy, after the division of the circle into four Quadrants.

Hence, in the times of their 8 older gods, who reigned with Surya, their Sun-god, as a Cycle of 9; their Cycle measured only one-third part of the 27 Asterisms in the oldest Zodiac.

They reigned therefore three times, or during three seasons therein.

See the division of the Zodiac into three parts—Northern, Southern, and Central; and again into 9 and into 27 parts as described in the notes to Wilson's Vishnu Purana, p. 226.

Thus $3 \times 9 = 27$ and $4 \times 9 = 36$ (for 36 Nimeshas, or twinklings of an eye in *two* Casht'has,) may indicate the origin of the 18 *Ethiopian* Kings of Herodotus, in their relation to the division of the Temple of Vulcan by the Egyptians into 36 nomes; of which 18 were towards the North and 18 towards the South. When the Solar year of the ancients numbered but 10 months, those months numbered 36 days each. Thus $10 \times 36 = 360$ days to the Sun. Also 10×30 numbered 300 to HORUS; and 11×30 made the 330 of Herodotus to include the intercalary Moon NITOCRIS, as the 30 days of difference between Solar and Lunar time in 5 years.

Similarly 10×20 (for 10 Satya yugs or golden ages of Manu's reign in the Solar year) make up the celebrated Chaldean number of 12 Sari, or 120 hours in 5 days of 24 hours, for the basis of the oldest Cycle of 5 days or 5 years; as the Maha-yug, or Divine age, from a Cali age of half a day, or from the prophetic day of 12 hours.

Hence the Cycle of their Solar year was at first divided only into 3 seasons of 4 months or 120 days each.

This opens out a new feature of the calculation, which seems to offer a better reason for *poetically* numbering 5 years to the ancient Lustrum, than that which counts 4 years as 5, by numbering to 4 complete Solar years the beginning of the 5th, as the beginning of a new Lustrum. For 5×360 like 4×450 (for four reigns of Osiris) = 1800 days. Now the reign of Osiris was in the Cynic Circle, or Cycle of 15 months or 450 days of Solar time, as the 443 years of the

Cynic Circle in the old Egyptian Chronicle numbered 360 days to the Solar year and 83 to the reign of Helius in one-fourth the Sidereal year of 332 days.

But 4 old Solar years numbered only 4×360 , or 1440 days, dividing the oldest form of the Lustrum into 12 seasons of 120 days each; for the reign of the 12 gods in the Lustrum as in the Cycle of the Solar year.

Hence, on numbering $4 \times 365\frac{1}{4}$, or 1461 days to the Egyptian Lustrum, it would in fact contain *a portion of the 5th year, when compared with the oldest Cycle of 5 years*, as $5 \times 360 = 1800$ days.

Hence, as the older Cycle began to be superseded thereby, the Lustrum might be poetically regarded as a kind of 5 years Cycle; though in fact numbering only 4 complete Solar years.

This proves what is meant in the Mythic Chronology of the Egyptians by the 8 gods who produced the 12. For thus they impersonated, as it were, the earliest division of time into Cycles of 8 parts (modified into Cycles of 9) before, the reign of the 12 gods, in half Cycles of six, so combined as to represent the same under a subdivision of the whole Cycle into 4 Quadrants; as 4 times 7 = 28, or 4 times $7\frac{1}{2} = 30$ days to a lunation; thus made to symbolize the Cycle of their Solar year, and that of their Lustrum, numbering one Solar year to each Quadrant of the Circle.

The years of the Cali-yug, or age of time and age of sin, when the Indian Matire (or $\frac{1}{200}$ th part of an English second) is made the unit of time, amounts only to a day of 12 hours; the *prophetic* day of the Hindus and Egyptians, excluding the idea of night, as in Rev. xxii. 5.

600 Matires in 1 Eng. minute.
60 Minutes in 1 hour.

36,000 Matires in 1 hour.
12 { Hours of the prophetic day.
John xi. 9.

The Hindu Cypher for the Cali } age is	432,000	Matires in 12 hours.
Ditto for Dwapa-yug	864,000	Ditto in 24 ditto.
Ditto for Treta-yug	1,296,000	Ditto in 36 ditto.
Ditto for Satya-yug or Manu's } golden age	1,728,000	Ditto in 48 ditto.

Ditto for Maha-yug or the Di- } vine age	4,320,000	Matires in 120 hrs. or in 10 dys. of 12 hrs. = 5 days of 24 hrs.
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But, when our English second is made the unit of time, the Cali age is as the Maha-yug of the above computation; viz., 10 days of 12 hours, or 5 days of 24 hours, thus—

60) 432,000 seconds of time for as many Mythic years of the Cali age.

60) 7,200 minutes.

12) 120 hours.

10 days of 12 hours.

Thus the Cali age is always one-tenth of the Maha-yug, or Divine age, as the sum of the four human ages; of which the second doubles the first; the third trebles the first; and the fourth quadruples the first. But $1 + 2 + 3 + 4 = 10$. Hence, if the Cali Cypher be reckoned in *half seconds*, we have a Treta-yug of $7\frac{1}{2}$ days from a Cali age of $2\frac{1}{2}$ days.

THE DIAL OF AHAZ.

THE structure of the above Dial will most probably have been similar to that of the Greek Egyptian Dial, belonging to the age of the Ptolemies, and brought from the base of Cleopatra's Needle, at Alexandria; to be deposited in the British Museum, where it may now be seen.

For the hour lines on the Egyptian Dial are distant from each other on the curved part by 15 degrees; and those on the side steps by $7\frac{1}{2}$ degrees, for half-hours. A dial similarly constructed, according to the more ancient astronomy of Enoch, which reckoned 20 degrees to an hour,—would have the side-steps thereof graduated in $\frac{1}{2}$ -hours of 10 degrees;—whilst in the Hebrew of Isaiah xxxviii. 8; and 2 Kings xx. 11, the reading is "*ten degrees on the steps of Ahaz*" not on *the Dial*, as in our translation.

Reasoning on the actual measurements of the Greek Egyptian Dial carefully considered (and so much so as to have constructed therefrom a *model of something at least like it* on a reduced scale of about $\frac{1}{4}$ -inch for an inch) I have come to the following conclusion respecting the law of its mechanical structure.

The meridian, by representing the *sixth* instead of the *twelfth* hour-line, shews that the Dial was constructed to represent some modification of an ancient Equinoctial, or Universal Dial.

For the Orientals oftentimes divided the day into 12 hours for every season of the year; equally as at the Equinoxes, when the Diurnal arc from sunrise to sunset numbers 12 hours of 60 minutes, or 15 degrees to an hour in all latitudes.

The adaptation of this system of Dialling to N. Lat. 30 (as that of Alexandria where this dial was found) gave 12 hours of 80 minutes, or 20 degrees to an hour for the longest day, and 12 hours of 40 minutes or 10 degrees to an hour for the shortest day. It also numbered, for their mean time, 12 hours of 60 minutes or 15 degrees to an hour at the Equinoxes; as equivalent to Enoch's computation of 9 hours, each numbering 80 minutes or 20 degrees to an hour—when the Cycle of their years and months and days were divided only into 3 parts by a spherical triangle, each of whose sides represented a Chord of 120° .

The Alexandrine Dial exhibits, in its structure, traces of having been an adaptation of the above system of dialling to N. Lat. 30, after the division of their years, lunations, and days, into *four* parts.

For the alteration necessary to adapt it to these circumstances,—the older form of dialling which seems to have prevailed when the Cycle of the year was divided only into 3 seasons, exactly answers to the measurements and marks of the Alexandrine Dial, as I read them.

The side-steps would thus represent half an hour of their summer day as one hour of their winter day. This, when the Cycle of the year was divided only into three seasons, would represent the side-steps as graduated in divisions of 10 degrees each. For the six hours of 20 degrees numbered to the winter day of Enoch's astronomy would be as our 8 times 15 degrees, or as 6 times $7\frac{1}{2}$ degrees for the half-hours on the side-steps of the Alexandrine Dial, increased by the two hours of 15 degrees each which intervene between the meridian and the side-steps on either side of the dial.

But $6 \times 7\frac{1}{2} = 45$ degrees. These with $2 \times 15 = 75$ degrees, which is the measure of the arc on either side of the meridian in the Alexandrine Dial. Also twice 75° are 150° for the 10 hours of 15 degrees which measure the winter day of N. Lat. 30° , whilst twice 105° (or the difference between 75° and 180°) give 210° for the 14 hours of 15 degrees, which measure the summer day in N. Lat. 30° ;—since the division of the Cycle of years, months, and days into 4 parts.

Thus, when Herodotus says, "the Egyptians first discovered the pole," by which some understand the Gnomon only of the dial, and others the dial itself, most probably the latter is the true interpretation, *if restricted at least to the structure of the Equinoctial or Universal Dial, wherein the pole stands in the centre*, or at right angles to the plane of the dial; so as to vary the position of the sun's shadow thereon, *as it seems to travel round that central pole*. This fully accords with the etymology of the word *pole*, as the pivot or axis of a revolving body; and the cause of the revolution thus described by the sun's shadow.

Arrived thus far, by a *seemingly* secure process of inductive reasoning on this intricate subject, I am emboldened to offer an opinion that the Egyptian Pyramids (as slightly hinted at before) were designed as a colossal memorial of early astronomical science; and that the era of their building dates the transition period between the earliest division of the year into 3 seasons, and that which we have followed when dividing it into four seasons.

For, of the middle Pyramid built by the daughter of Cheops it is said in Herod. ii. cap. 126, "The elevation on either side was 150" feet; by which I am disposed to think *degrees* are meant. Thus 150 years in cap. 133, are to be interpreted of *degrees, for the days of the winter season in Egypt after the division of the year into 4 seasons*; whereas it had been limited to an arc of 120 degrees, when the Cycle of the Egyptian year was divided only into 3 seasons.

For when Mycerinus (whose Pyramid was not so high as that of his father Cheops by 20 feet, though a regular square of 300 feet in height, and as far as the middle of Ethiopian stone, Herod. ii. 134,) "was informed by an oracle from the city Butos that he should *live six years and die in the seventh*; we are told that "the intelligence *astonished him*, and he sent a message in return to reproach the goddess with injustice; for that his father (Cheops) and his uncle (Chephren), who had been injurious to mankind, and impious to the gods, had enjoyed each a length of life of which he was to be deprived, who was distinguished for his piety. The reply of the oracle told him, that his early death was the consequence of the conduct for which he commended himself; *he had not fulfilled the purpose of the fates*, who had decreed that for the space of *one hundred and fifty years* Egypt should be oppressed; *of which determination the two preceding monarchs had been aware, but he had not.*"

We must here remember that these monarchs of Egypt were also *Priests of Vulcan, or of the Sun*.

It is not therefore improbable that the obloquy thrown on the memory of Cheops and Chephren by the Egyptians was associated with the division of the year into three seasons in the days of Cheops; as in transition from the old Cycle of the 12 gods who reigned in twelve lunations of $27\frac{1}{3}$ days each—and whose annual reign of 332 days (according to the old Egyptian Chronicle) numbered four seasons of 83 days each to HELIUS.

Cheops' reign of 50 years was as that of Brahma's *divine age*. For it numbered 10 Cycles of 5 days for years: or the four human ages consisting of 5, 10, 15, 20, all added together so as to make 50. The lunar year in those times was that of the most ancient Veda of the Hindus. This numbered 71 divine ages of 5 days, or 355 days; and counted one in excess to the solar year of 360 days.

The next change was that introduced by Chephren. His reign of 56 years introduces us to a new feature in the old Egyptian Cycle of the *eight* gods. These according to the old Egyptian Chronicle reigned *after* Saturn and the twelve gods who reigned in *the oldest year of four seasons*. Each of these seasons numbered 83 days to Helius; as the Re—or Sun—Pharaoh of the most ancient Egyptian monuments.

But the old Egyptian Chronicle numbered 217 days for years to the 8 *Demi-gods*; so called as pertaining to a *lunar Cycle*. Also 217 days numbered (*approximately*) *two-thirds* of the lunar year of 332 days; or *seven* months of 31 days to *eight* months of $27\frac{1}{2}$ days. Hence his reign of 56 years, or 7 times 8, days for years; as reigning in weekly Cycles of 7 or 8 days, before the week of 10 days was formed by the division of the lunation of 30 days into 3 decades of days. This took place when the solar year of 360 days was divided into 3 seasons of 4 months or 120 days each. See the reference to *the prophetic harvest warning of four such months in the days of Noah*, Gen. vi. 1; in its reference to the termination of the harvest season with a flood of waters, after 120 years, according to the number of *days* thus typically limited over the ungodly who should discredit the verity of Noah's prophetic mission.

But the division of the solar year connected with this very ancient typical instruction from traditions of Noah's day, and associated by the Egyptians with the annual overflow of the Nile (at the end of the harvest season, when the Sun was in Leo, or near the *seven-headed Hydra and Noah's ark*, on the Celestial globe) was seemingly not introduced into Egypt until the times of Chephren.

For his Pyramid in being lower than that of his brother Cheops by 40 feet (by which degrees on the Circle seem to be meant) measured 120 less 40; or 80 degrees on each side. Again $3 \times 80 = 4 \times 60$; and 240 days numbered 8 months of 30 days.

Hence the older Baal-worship of the 12 gods was superseded by that of the *eight* in the days of Cheops and Chephren. They, consequently, were aware of a necessity for dividing their time into Cycles of *seven* and *eight* in a form which Mycerinus was overlooking when seeking to re-establish the primary division of the year into *four* seasons, and *twelve months*.

His Pyramid of 300 feet square would measure 75 degrees, for feet, on each side.

This corresponds exactly to the curved part of the Alexandrine dial, as formed by two Chords of 150° (or the two sides of the Pyramid built by Cheops' daughter, according to Herodotus) made to intersect each other. The 75° on either side of the meridian would give the winter day for N. Lat. 30 (after the division of the year into *four* seasons of 90 days, or 3 months each) as *ten hours of 15 degrees to an hour*.

The curved form of this dialling was seemingly symbolized in the Apotheosis of his daughter as a *horned heifer*. This Apotheosis, after *death*, seems mythically to indicate a NEW modification of the lunar symbolism designed in the Pyramid of Cheops' daughter. For this seems at one time to have had the form of an obelisk, like Cleopatra's Needle: viz., as a triangle whose two sides being 150° each, left but 60° for its base; when geometrically considered to be inscribed in the same Circle as that of Cheops' Pyramid. For the triangle of Cheops' Pyramid in measuring 3 sides of 120 degrees each—represented also a square measuring *four Chords* of 90° to the circumference of a Circle drawn round the four corners of its base.

One thing is very clear from history; viz., that Mycerinus was very popular whilst Cheops' and Chephren were the reverse.

His ingenious device for extending the *then* six years of his life into *twelve* (that he might avoid dying in the *seventh* year) confirms my suspicions that the myth is one of Egyptian astronomical science. For the idea of changing night into day, by causing an immense number of lamps to be made, &c., &c., represents the application of astronomy to the construction of the equinoctial or universal dial. 1st. In circular form by adding night to day. 2nd. By so modifying it for N. Lat. 30° , that the division of the dial into *seven hours* on either side of the meridian for their *longest* day of 14 hours, might be made to harmonize with the division of the day into 12 hours for all seasons of the year. This they did by varying *the length of the hours* (not their number as we do, and as Enoch did) according to the season. For the *winter day* of Enoch's astronomy numbered only *six* hours of 20 degrees or 80 minutes to the hour; for which the construction of a dial on the new system would substitute 12 hours of 40 minutes, or 10 degrees to an hour, as on the steps of Ahaz."

Thus Mycerinus (as the Priest of Vulcan or the "Diespater" of the Egyptians) according to the *then* system of Egyptian dialling, was, when reigning in his sixth year, fated to die in the seventh year of his life and reign.

By *years* we may therefore here understand *hours*. For the "hour, and day, and month, and year," were sometimes by the Orientals (as possibly in Rev. ix. 15) used as synonymous expressions "for a complete Cycle of time." Because the dialling of the age was based on the geometry of the age in its varying divisions of the solar year, sometimes into *three* and at others into *four* seasons.

In their oldest system of dialling the ancients did not use the *Hemicycle**—but the Spherical Quadrant. This divided the Cycle of their years, months, and days, into *three* parts; each represented by a Chord of 120° on the circumference of the circle. The radius of that circle was a Chord of 60° or the *sine* 90° .

* Vitruvius, lib. ix. cap. ix, says "Berosus the Chaldean, was the inventor of the *semicircle*, hollowed in a square, and inclined according to the climate."—I may here add, that by actual measurement, I believe the lowest curve of the Alexandrine Dial to have been formed by a radius of 15 inches (to the extent at least of 3 hour lines, or 60° on either side of the meridian); i. e., for the *base* of a spherical triangle measuring a distance of 120° from the back of the Dial; and a width of 120° . The relation of the top and bottom curves to each other is that of two circles described with the same radius of 12 inches, so as to intersect each other; and form, by that intersection, a combination of two spherical triangles, each of whose sides measures a Chord of 60° .

The Symbolism for the Pyramid of Mycerinus, and for the relation of NOAH'S ARK to the SCAPHE, or *boat dial* of the Ancients, is a slight variation of the above. It represents the 300 cubits' length of Noah's *ark* as formed by the intersection of two circles described with radius 150° ; and representing a combination of two spherical triangles, each of whose sides measures a Chord of 75° . Thus, $4 \times 75^\circ$ and $3 \times 100^\circ$ each represent a Cycle of 300 *degrees* for *days*, in the old lunar year of ten months.

This began with the SUN in PISCES, or one month before the Vernal Equinox as made the beginning of the Jewish year by Moses.

Hence the 15th of the *ninth* Jewish month (in its relation to the prediction of Haggai ii, compared with the cleansing of the Jewish sanctuary by the Maccabees on the 25th of *ninth* month B.C. 168) represents the 25th of our *December*, as the *tenth* month of the ancient typical and lunar year;—but the twelfth month from the earliest beginning of the Solar year at the Winter Solstice.

The Jewish *typical* year was limited to *seven months* terminating with the *harvest season*, until extended by 70 days after the Babylonish Captivity: as days typically commemorative of its object.

Hence probably the application of the word quadrant, as applied to this species of spherical triangle, in Blundevil's Book of the Sphere, pp. 786 to 789. For though primarily used to divide the Cycle of the year into three seasons, on the circumference of the circle; it was found applicable also to a division of the year into four seasons, because the chord of 60° is the sine of 90° ; or of the angle between the gnomon, and the horizon in an equinoctial dial, when described on a spherical quadrant; and not inclined, for adaptation to any particular latitude. Also, three chords of $120^\circ = 4$ chords of 90° .

The Day of Enoch's Equinoctial dial numbered 9 hours of 20° , or 80 minutes to an hour. These amount to the same as our own computation of 12 times $15 = 180^\circ$.

But his longest day of 12 times 20° , or 240° , and his shortest day of 6 times 20° , or 120° , can only have held true for N. Lat. 30° , when dividing the circumference of the circle into three parts by the spherical quadrant. Hence (when contemplating the question only from our mode of varying the number of the hours according to the seasons, and not from that referred to in the older Astronomy of Enoch) his learned translator, Archbishop Laurence, supposed that the writer of the book that bears the name of Enoch must have lived in a parallel of latitude answering to our own; since the $12 \times 20^\circ$ by which he measured the arc of his longest day, answers to our $16 \times 15^\circ$; and similarly the $6 \times 20^\circ$ by which he measured his shortest day, answers to our $8 \times 15^\circ$.

Thence he concluded that Enoch could not have lived in either Palestine or Egypt, but was probably a Scythian Jew.

The computation of Enoch would however hold good for an Equinoctial or Universal dial, when adapting to the year of *four* seasons the older system of dialling which prevailed when the year was divided only into *three* seasons.

In adapting this mode of dialling to N. Lat. 30° (as done on the Alexandrine dial) the pole seems to have reclined back from the zenith by 15° . Then the complement of 75° measured off on either side of the meridian gives an arc of 150° for the shortest day in that latitude, or 10 hours of 15° to an hour. Again, the difference between 75° and the semicircle of 180° gives 105° to be laid off on either side of the meridian for the longest day of 14 hours, or 14 times 15° in N. Lat. 30° .

But Enoch's division of the day into hours of 20° , as the form of the Equinoctial or Universal dial when the year was divided into three seasons, would necessarily have to be altered into hours of 15° to an hour after the division of the year into four seasons. Either this or its modification for N. Lat. 30° , will explain the structure of the Alexandrine dial. For Enoch's *Universal* dial, the correction would be

$$12 \times 20^\circ = 16 \times 15^\circ \text{ or } 8 \text{ on either side of the meridian.}$$

$$9 \times 20^\circ = 12 \times 15^\circ \text{ or } 6 \text{ ditto.}$$

$$\text{and } 6 \times 20^\circ = 8 \times 15^\circ \text{ or } 4 \text{ ditto.}$$

But, for adapting the same to N. Lat. 30° , after the division of the year into four seasons, the correction would be

$$14 \times 15^\circ \text{ gives } 7 \text{ hours, on either side of the meridian, for the longest day.}$$

$$12 \times 15^\circ \text{ gives } 6 \text{ ditto, for the equinoctial day.}$$

$$10 \times 15^\circ \text{ gives } 5 \text{ ditto, for the shortest day.}$$

Let us next see which of these most nearly resembles the apparent structure of the Alexandrine dial; or whether its structure is a harmony of the two, thus—

$$12 \text{ hours of } 20^\circ \text{ give } 6, \text{ on either side the meridian, for the } \textit{longest} \text{ day.}$$

$$12 \text{ hours of } 15^\circ \text{ give } 6, \text{ ditto, for the } \textit{equinoctial} \text{ day.}$$

$$12 \text{ hours of } 10^\circ \text{ give } 6, \text{ ditto for the } \textit{shortest} \text{ day.}$$

It is clear that the hollow part of the Alexandrine dial is graduated with *six* hour lines on either side of the meridian; on the central of the three Curves. The lowest curve seems only to have numbered $4\frac{1}{2}$ on each side of the meridian, to the point of 11 inches from the Back of the Dial. It is probable, therefore, that the corners never extended further; and that their broken edges are no serious damage. For $4\frac{1}{2}$ of $20^\circ = 6$ of 15° .

It is also clear that the *steps* represent only two hours on either side of the meridian in front, and three hours *divided into half hours* so as to number in all 5 hours on either side the meridian, whether hours of 15° or 20° .

The additional hour *wanted* on either side the meridian to extend the Equinoctial to the longest day may perhaps have been obtained on the Alexandrine dial by reclining the pole backward from the zenith 15° . This would be represented by the space between the centre of the hollow for the gnomon, and the outer curve of that hollow.

But 15° added on either side of the meridian, to the 6 hours on either side for the Equinoctial day give $90^\circ + 15^\circ$ or 105° on either side, for the longest day. The shortest day, as before observed, is twice 75° or 10 hours of 15° to an hour, instead of 12 times 10 degrees, as numbered by Enoch, and the equivalent also for our own 8 times 15° .

In conclusion of my remarks on this subject it is worthy of notice that the investigation thereof has established beyond a reasonable doubt, to my own mind, that the symbols of the Freemasons are symbols of traditional science. For instance, the triangle inscribed in the Circle (and adopted by the Church of Mediaeval Christianity for the symbol of our Christian Trinity) represented to the heathen the division of the year into 3 seasons.

When two such triangles crossed one another so as to divide the circumference of the circle into *six* parts, each measured by a Chord of 60° , the symbolism represents (I am told) "*the Royal arc of the Freemasons.*"

The union of these two symbolisms will moreover explain a very perplexing anomaly in the Mythology of the Egyptians. Their oldest gods are sometimes numbered only as *three*. 1st. PAN, or the Sun in *Capricorn*, for the oldest beginning of the year. 2nd. HERCULES, or the Sun in TAURUS, beginning the harvest season of the ancient year. 3rd. BACCHUS, closing the harvest season with the in-gathering of the vintage in LEO, and then reigning as god king of the dead throughout the annual season of the *Egyptian overflow* until the annually typical regeneration of vegetable life with a new spring season.

When the beginning of the year was removed from *Capricorn* to *Taurus*, the position of the triangle by which the Circle was divided into three parts was then inverted, and the symbolism assumed the form of an *inverted cone*, like that of the Hindu *heaven*, called Mount MERU. From this the Greeks seem to have borrowed the idea of representing Mount Olympus as the abode of their twelve gods. Of these 6 were celestial and 6 infernal, after the division of the year into 4 seasons of 3 months each.

But 8 reigned in light and 4 in darkness when the Cycle of their years, and days, and months, was divided only into three parts.

The year of 12 months which numbered 12 lords of 30 *days*, (see title of Ptolemy Philopator, as a lord of 30 *years*, on the Rosetta stone;) and 36 Babylonian SARI, or *Decadal Princes* was formed by subdividing the 6 Chords of 60° into 12 of 30° . This complicated intersection of spherical triangles forms a figure very like the flower of the Lotus, or water-lily; and hence seemingly the origin of the earth being called by the Hindus "the Lotus Creation of Brabma."

I have yet to notice a symbolism of Freemasonry which attracted my attention (as a stranger to its mysteries) when invited to their Hall, in Whitby, to hear a lecture from the Rev. J. B. Reade. With a lecturer of great reputation, to keep the

subject of the lecture a mystery until the microscope was unveiled, only served to heighten the interest of a very interesting and popular, no less than a profoundly scientific, conversational lecture.

But I cannot let my thoughts wander from the symbolism of Freemasonry, which I there saw for the first time, viz. : a *lion crowned* on one side, and an *eagle* on the other side of the room. These symbols represent the oldest form of *the year of seven months* ; which began, in Enoch's day, when the sun entered Capricorn, and ended with the *tropical* month of the summer solstice in Leo.

This *typical year* of seven months was observed by the Israelites on their Exodus out of Egypt ; but the Levitical ordinance of Divine command respecting it, made it commence with the vernal and end with the autumnal equinox. Compare Exodus xii 2, xxiii. 16.

This corroborates what I have elsewhere said in explanation of Ezekiel's prophetic vision in its relation to "*the throne of God*," cap. iv. 10. For the Psalmist calls *heaven* God's throne, and tells us that the firmament sheweth His handy work. Thus the Lion and the Bull, the Eagle and the Man (or Hercules) were symbols used by the heathen, and familiar to the Israelites, for the Providence of God reigning as Governor over all the earth throughout the four seasons of the year. For one object of Ezekiel's prophecy was to correct that national pride of the rebellious Jews, which caused them to look always for some miraculous deliverance from heaven in defence of their exclusive privileges, as if it were impossible for them to believe that the God of Abraham could also be giver of that power to Babylon, by which the seed of Abraham was to be brought into bondage for 70 years.

This interpretation has however received most unexpected confirmation from a picture, exhibited at the International Exhibition, and marked No. 1212 on its frame, in the Austrian collection ; though the numbers did not range so high in the printed catalogue. There was a written title on it, by which it claimed to represent a symbolism of the xiiith century. As a border round the painting, in old English characters and in Latin, were these words, "Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy majesty and glory."

In the centre of this picture was Christ surrounded by angels, and standing on a rainbow. On one side was painted a great *Alpha* and on the other *Omega*.

Underlying the rainbow on which Christ stood were the 12 signs of the Zodiac, not ranged in a circle as we do ; but in the form of a semicircle ; (? as the Babylonian Hemicycle ;) with a personification of the wind, blowing them forward from the left hand to the right in the order of the signs ; and beginning with Capricorn. Thus, in the astronomy of Enoch, the year dated its beginning from the Tropic of Capricorn ; and the sun and moon and planetary orbs were supposed to perform their revolutions through the agency of the wind. Above these signs of the Zodiac, and in the four corners of that part of the picture where Christ, with a host of attendant angels stood in its centre, were the four figures referred to in the symbolism of Ezekiel's prophetic vision of heaven as God's throne (cap. i. 10), viz. : *Uppermost* ; the *Lion* on the right side and the *Bull* on the left side with the *Eagle* and the *Angel*, or winged man, in the lower corners.

This symbolism confirms the meaning I had previously put upon the words CHERUBIM and SERAPHIM in our TE DEUM. It means the spirits of the blessed on earth and in heaven with all the starry hosts of heaven. These words seem to compare the doctrine of the Apostles' Creed respecting a "Communion of saints," with what is said in Rev. xiv. For *cherubim* means *brought nigh*—and is symbolically applied to the idea of a mystic union between God and his

people. The word *seraphim* means *the burning ones*. For the heavens declare the glory of God, and the firmament sheweth His handy work.—Psalm xix.

With these observations I now finally take leave of this subject, as fraught with too many perplexing difficulties for me to attempt to carry the investigation further without an unprofitable waste of time, needed for giving continuous practical effect to the conclusions I have formed thereon. For these have respect to the everlasting testimony of Jewish Prophecy to Christ; as the Messiah of the *spiritual* Israel, from the days of Cyrus to the bringing in of that new and everlasting dispensation by which the ritualism of the Mosaic law was repealed; and a new Covenant made with all flesh, through an election of grace in Israel; that the Messiah of that remnant of the true Israel might thenceforth become the Saviour of the World. My thoughts on this subject will be briefly, if not popularly, given in the blank verses on "Messiah," p. 32, and in those on the word "Salvation," with which this tract closes; but not without an earnest prayer that some useful purpose to my fellow beings may ensue from this attempt to make the study of Jewish Prophecy an interesting act of intelligent devotion, and not that of an unintelligible superstition, ever under the influence of fanatics, being made to urge on the destruction instead of the Salvation of the World in Christ.

The symbolic object of the Egyptian Pyramids inferred from the measurements of their relative heights, as given in Herodotus.

Horapollon (Hieroglyph v. as quoted in Jackson's Chronological Antiquities, vol. ii. p. 99,) says of the Egyptians, "When writing the current year they write *a fourth* of an *aroura*. For the *aroura* is a measure of 100 cubits. If, then, they wish to say *a year*, they say *a fourth*," i. e., $\frac{1}{4}$ of $\frac{1}{100}$, or a quarter of 100 cubits. It is clear, therefore, that the Lustrum and Cycle of the great Sothic year, were then in use—when the square described about a circle symbolized 100 cubits, or feet, and the parallelogram about the semicircle 50, according to the unit of measurement under consideration. Thus the "*aroura*," or lands given to the Egyptian soldiers, are said to have been "*fields of 50 feet square*."—Lib. ii, cap. 141. Also the degrees on the circumference of a Circle seem sometimes to have measured *feet*, and sometimes *days*, or *days for years*.

Again we are told the hill on which the Pyramids of Cheops and Chephren were built was near 100 feet high.

Let us suppose this *hill* to have symbolized their standard of Geometric measurement, viz.: the Square described about a Circle. Subdivide this square like a chess board, into eight divisions on every side; for the 8 times 15 degrees which measured the Chord of 120° ; *as the arc of the Egyptian winter day, when the year was divided into only three seasons*.

Each of these divisions, being a perfect square would also symbolize 100 feet, Hence the symbolic height of 800 feet given to *the great Pyramid*; as representing a spherical triangle each of whose sides represented a Chord of 120° .

Cheops' reign of 50 years identifies the astronomy of his days with the oldest Cycle of five years. That numbered 50 days or years to the Divine age of Brahma.

THE *Chess-board* symbolism, or square divided into 8 parts on either side, will represent both the height of 800 feet assigned to the Pyramid of Cheops, and the 100 feet of height for the hill on which the Pyramids were built.

But the square only symbolized 100 cubits or feet, when considered as a *perfect square*, or as a square in its relation to a *circle*.

When compared with a *semicircle* it symbolized only 50 cubits or feet; and when compared with a *quadrant* only 25 cubits or feet.

Thus the 8 divisions of the *Chess-board* symbolism admit of *three* symbolic values: viz., $8 \times 100^\circ$ for the 800 feet of Cheops' Pyramid in height. $8 \times 25^\circ$ for the 200 years of the Brahma's life; viz., 100 on either side of the meridian, $8 \times 15^\circ = 6 \times 20^\circ$ for the 120° numbered to the base of the Pyramid of Cheops. Hence the 50 years for the reign of Cheops were as half the reign of Brahma. Thus the Pyramid of Cheops had to the *semicircle of the Egyptian hollow disk* (like that brought from Alexandria,) *the relation of half of its height, when compared with the circle*. In other words it was a triangle, each of whose sides was a Chord of 60° , compared with one each of whose sides was a Chord of 120° .

Thus the *Chess-board symbolism* illustrates the myth which the Egyptian Priests told Herodotus about the descent of their King Rhampsinitus below the earth to play Chess with Ceres, who presented him with a napkin, embroidered with gold, to typify the ripening of the corn on earth at the season of his return to this upper world.

His reign, therefore, seems to symbolise the *beginning* of the harvest season, whilst the predicted death of Mycerinus in the *seventh year*, (or rather month), points to the end of the harvest season with his reign. Rhampsinitus was the *fifth* in a Soli Lunar Cycle of the 12 god-kings, beginning with Moeris and ending with Sethos.

He built up the west entrance of the Temple of Vulcan; and ASYCHIS, his immediate successor of Mycerinus) built the East entrance.

But Moeris was King of the *South*, and yet he first built up the *North* entrance of the Temple of Vulcan, when he built the labyrinth, whose under-ground chambers were the temple of his Crocodile gods.

In the previous part of these tracts, I have supposed he built up the *North* entrance of the Temple of Vulcan, by dating the beginning of the Egyptian year from the vernal Equinox, as Moses did the Jewish year, when dividing it into four seasons. But if the reign of Rhampsinitus began with the sun in Taurus, as the *sixth* gate of Enoch's Astronomy, then the beginning of the reign of *Menes* must be dated from the sun's entrance into Capricorn, as was that of *Menes*. That was, moreover, the second month of the year in the astronomy of Enoch: whose *first* gate of the Sun was in Sagittarius, as on the Zodiac of the Hindus, making a cycle of 8 to Leo. This was the cycle of Jacobson's idolatry.—1 Kings xii, 32.

Thus the origin of the myth about the Lion and the Unicorn, contending for the *crown*, of primary dominion in the cycle of the year, may be readily traced.

Chephren's Pyramid "stands on the *same hill* with that of his brother Cheops, according to Herodotus; Chephren's reign numbered 56 years.

The two reigns, in fact, represent two distinct Cycles. That of Cheops was the old Hindu Cycle of 5 days or years multiplied by 10, for the *Divine age* of Brahma. That of Chephren was the *hebdomadad reign of the 8 lunar demi-gods*, or $7 \times 8 = 56$ days. Their conjoint reign numbered the 106 years during which the Priests told Herodotus "The Egyptians were exposed to every species of oppression and calamity, not having in all this period permission to worship

in their temples. For the memory of these two monarchs they have so extreme an aversion, that they are not very willing to mention their names. They call their pyramids by the name of the shepherd Philitis, who at that time fed his cattle in those places."

This seems to have some reference to the times of *Salatis and the Shepherd*, kings of Manetho's 15th, 16th, and 17th Dynasties. For they had made the name of *Shepherd an abomination to the Egyptians, before Jacob and his sons went down into Egypt*,—Gen. xli. 33, 34.

Only now, whilst occupied in correction of the press, has it occurred to me (on perceiving that the place of the *blind ANYSIS* was *tenth* of the Soli-Lunar god-kings of the Egyptian year, or that of the sun in LIBRA) that it might have relation to our symbolism for Justice, as blindfolded, when holding the scales. Also, that the 50 years of Cheops' and 56 of Chephren's reign, are merely variations of the number of days added at different times to the old Lunar Year of *ten months*, numbering 300 degrees on the circle for the 300 cubits length of Noah's ark, for these were thus extended to 350 at first; then to 354 (as $12 \times 29\frac{1}{2}$); then into 355; and lastly, (with imputation of the offence against Chephren,) to 356 *days*, mythically called years. Virgo symbolically represented on the Zodiac the place of the *full moon* when the *Sun was in Pisces*, at the beginning of the 600th year of Noah's life.

The Dove was the *ascending* and the Raven the *descending* node of the Moon; and the window of the ARK is the quadrant or ARC of 90° , being a seven days measure of lunar time. The Door was the first month of the year, called the Sun's great gate by Enoch. This was *closed of God over NOAH*, whose year began in PISCES, and opened of God to MOSES in ARIES.

This helps to identify the times of Mycerinus with the *Egyptian counterpart* of the Mosaic narrative of the Exodus, as therein typically identified with a deliverance of the righteous from the power of their enemies *by the intervention of a deluge, as in the days of NOAH*.

For the times of Mycerinus, equally as those of Moses, seem to represent the division of the solar year into four seasons, as beginning with the *fifth lunation from the sun in Sagittarius*. For then the beginning of the oldest Soli-Lunar Year, in the days of Enoch, was so changed as to date the beginning of the Solar Year from the annual beginning of the influence of solar heat on vegetation, as favourable for introducing the *lambling season* of the year, simultaneously with the consummated redemption of the earth from the waters of the flood. For then only were they converted into the waters of the river of life, fructifying the earth on the *fifth* day, preparatory to its being made the habitation of man on the *sixth* typical day of Creation. Hence the typical instruction of God's Will, as revealed to Moses from the Works of Creation identifies the *fifth day* thereof with the sun's *fifth* lunation annually in *Aries*. Compare Gen. i. 19 with Enoch lxxi. 9, 10.

In further confirmation of the above conclusion, the 106 years numbered by Herodotus to the joint reigns of Cheops and Chephren, gave on each side the meridian of the Egyptian sun dial, 105 *days or years* for 105 degrees.

Thus $2 \times 105^\circ = 210^\circ$, or 14 times 15° for the summer day in N. Lat. 30° , after the division of the year into *four* seasons, when the length of their winter day was consequently measured by 150° . These answered to the 5 *months' season of Noah's flood*, made the 150 years of Egypt's predicted oppression by the *Crocodile, or lunar god-kings of the South*; usurping the position of a rival dominion, with the *Ethiopian dynasty of their sun-Pharaohs at Thebes*, to the N. E. The 106 years numbered to Cheops and Chephren for the 105 or half of

210°, (the whole arc of their summer day,) was to identify HALF their day of 14 hours with the two cycles of their greatest traditional celebrity, viz., the 50 days of years numbered as 5 weeks of 10 days to Brahma's divine age, and 7×8 days for *two Sabbatical months*, or twice four weeks of 7 days each.

NEXT for the Pyramid of *Mycerinus*. This we are told was only 20 feet less in height than the great Pyramid built by his father Cheops. Herodotus says, "It was a regular square on every side, *three hundred feet in height*, and as far as the middle of Ethiopian stone." By square he either allows for a measurement below the earth (not perhaps actually, but geometrically) equal to its height above; or he must mean that its height was as its base; viz., that it was equal on all sides, like the square.

But the Chord of 120° less 20° represents the Chord of 100°. Thus measuring time by Degrees on the Circle, 100 degrees symbolized the 100 years of Brahma's *mythic* life, in the Oriental world of the ancients. Also, $3 \times 100^\circ$ were as $4 \times 75^\circ$.

Thus 50 degrees set off on either side of the meridian on an Equinoctial dial give a base of 100, subtending an arc of 200 degrees as the measurement of their summer day in the old year, or rather *Lunar Season* of 10 months. This measured 10 Satya-yugs, or *golden ages of 20 days each*, for *Manu's* yearly reign of light: reserving 160 or twice 80 for the arc of their winter season in which the reign of APHOPHIS was as that of the DRAGON.

Hence the Pyramid of Mycerinus seems to have been a Geometric symbolism for the spherical triangle of 100 degrees on each side, as equal to a square of 75° on each side. Hence the 300 years attributable to the reign of HORUS in the old Lunar year of 10 months each numbering 30 days.

NEXT comes the Pyramid of Chephren. This was by 40 feet less in height than the great Pyramid of his brother Cheops.

But 120° less 40° gives the 80° which measured the *life and reign* of Aphophis; as limited to 100 years less 1 hour. By this we are to understand *time symbolically measured on the circumference of the Circle, when the hour of Enoch's day was measured by 20 degrees*.

Thus 100 less 20° = 80°; and twice 40° (for the arc of 40° laid off on either side of the meridian on their sun dial) gives 80°; for the measure of their winter day as symbolized in the Pyramid of Chephren. This formed a spherical triangle each of whose sides represented a Chord of 80°. But $3 \times 80^\circ = 240^\circ$ as the summer season, or two thirds of the old solar year of 360° for as many days.

His Pyramid therefore commemorated the reign of the 8 gods of Egypt in a lunar year of 8×30 days. And his reign of 56 years or days numbered *two months* of 4 times 7 days: thus attributing to him the division of time by *seven* and by *eight*.

LASTLY we have the Pyramid of Cheops' *daughter*, as one the design of which was suggested by that of Cheops; in the same sense as we call a man's thoughts the offspring of his brain. Thus Jerusalem, as built by David on Mount Sion, is called in Scripture the Daughter of Sion. This is called the *middle* Pyramid.?, of the *three* whose building followed that of *the great* Pyramid of Cheops; or middle, as *occupying the centre of the Circle*?

Two sides of this, we are told, measured 150° each. These, represented in degrees on the circumference of the Circle, and measured on either side of the Solstitial Colure, form an arc of 300 for the old Lunar year of 10 months otherwise symbolized in the Pyramid of Mycerinus.

This will account for the myth respecting Mycerinus and *his daughter*, whom he caused to be worshipped *after death*, in the form of a *heifer*; or as a *lunar goddess*.

For the name "Aahmes" found in Manetho's 18th Dynasty of Egyptian kings is a name which seems to represent a play upon the Coptic words "ehe," *an ox*, and "ioh" (whence the IO of Grecian myth), the *moon*.

Note also, the three sides of this Pyramid of Cheop's daughter taken together represent $3 \times 150^\circ$ or 450° , viz., the Cycle of the old solar year of 360 days and one fourth of a year for the reign of Osiris, with the 15 generations of the Cynic Circle, in a Cycle of 15 months.

When to the above considerations we add the fact that Mycerinus was the Priest of Osiris and Isis, I think there can be little doubt left respecting the symbolic origin here assigned to the building of the Egyptian Pyramids.

The Historical Character of the Sacred Narrative respecting Noah's Ark vindicated, in solution of Bishop Colenso's doubts thereon.

But we must remember that the oriental mode of transmitting its historical and scientific traditions of remote antiquity was invariably allegorical.

WHEN this book was almost ready for publication, more than six months ago,* my desire to ascertain the structure of the Greek-Egyptian dial at the British Museum, caused me not to hurry the lithographer about certain illustrations then in hand, by way of gaining time to consider the possible bearings of the structure of that dial on the general subject of this investigation. The amount of difficulty has been far more than I had calculated on, and of a character to give me little or no available help from the assistance of a clever nautical astronomer, who had kindly interested himself therein.

I have at length come to a definite conclusion thereon, and one which leaves no doubt on my own mind, either as to the general structure of the dial, or of its exceeding great value in an antiquarian point of view. For it seems intimately to connect God's everlasting covenant with all flesh in Christ, with a reference to the times of two previously typical dispensations. *1st.* That of mercy given by Noah. *2d.* That of a fiery law given by Moses, yet not to disannul the promise of mercy, but added thereto by reason of transgression, that men might learn to live before God righteously on earth, for a righteous consolation of hope in the hour of natural death. Hence eternal judgment under the Mosaic law, was, and (until the Christian dispensation be accepted in spirit and in truth) is to be one of a fiery flood; not a flood of waters.—Gen. ix, 15.

I shall not here make any remark on Bishop Colenso's book beyond his preface, recording the stumbling-block he found in the narrative of the flood, when pressed by the doubts of an intelligent and earnest mind, anxious to read under a spiritually truthful apprehension of its meaning, the book which we

* Hence the date of 1862 on the title page.

all honour in common, as professedly containing a revelation of God's will.

So far as the Bishop's doubts in respect to Noah are concerned, I have reason to thank him for drawing my attention again to the subject, after a fuller investigation of the chronology of the old Oriental world than that of my earlier thoughts on the chronology of Noah's day. The result (whatever may be the opinion of others thereon) will be found in this preface.

I have been more anxious for the truthfulness of my statement than the appearance of my book, which has not been printed from a manuscript completed beforehand. But thoughts dividing themselves into different heads, and all of them perplexing, compelled me to seek the advantage of having different portions printed in different places, that all might be simultaneously concluded. This has caused one instance of confusion in the paging, for which I am sorry. When ordering the paging of the blank verse on the word "Salvation," with which I purposely intended to conclude my book, I had forgotten that the pages assigned thereto were already numbered over the immediately preceding note. When necessity came for adding to that note, the anomaly became obvious to me for the first time, though then too late for correction.

Also for the illustrations, I have caused them to be classified in two series, corresponding, as far as possible, to the two Tables of Contents, viz., one for the First and Second, and one for the Third Tract. But some of those thus referred to are moveable, and must necessarily be put up separately.

My reply to Bishop Colenso's doubts respecting Noah's ark will not be personal, but simply the enunciation of my own conclusion on the subject, from an amount of evidence which to me seems little short of demonstration; and if so, the value of the Greek-Egyptian dial, already referred to, cannot be fully estimated.

My views on this subject will form the remaining part of this Note, and will diverge into *two* considerations:—

- 1st. The symbolic structure of Noah's ark.
 - 2d. The relation of the allegory respecting the dove and the raven, to the moon's ascending and descending circuits of seven days each, in its two equinoctial lunations, as described by Enoch, cap. lxxiii, 5-10.
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The Symbolic Character of Noah's Ark (as probably the Scaphe or Boat-Dial of the Orientals, anciently) proved by a comparison of its recorded dimensions with the Structure of the Alexandrine or Greek-Egyptian Dial now in the British Museum.

With a radius of 15 inches (on the scale of $\frac{1}{4}$ inch for an inch) describe the semicircle ABC, as the lower half of an equinoctial dial.* Then, with point B for a centre, and a chord of 45° from B towards A for radius, describe the arc DEF, and complete the semicircle, or the circle in further explanation of the dial's structure.

Take the point E, which represents the centre of this semicircular arc, as the place of the gnomon.

Then with point E for a centre, describe the semicircle GHI, so as to intersect the semicircle ABC at a distance of 60° on both sides of the meridian. The chord of 60° on the quadrant AB will thus be nearly one of 75° (say 72° for $6 \times 12^\circ$) on the quadrant GH.

But twice $75^\circ = 150^\circ$ for the 10 hours of their winter day, in N. lat. 30° , being the difference between 360° and the 210° for their summer day of 14 hours each, numbering 15° .

Also, $2 \times 72^\circ = 144^\circ$ for 12 hour-lines of 12° each. Jewish Prophecy, seemingly thus numbered 144 degrees on the diurnal arc, for 'the children of light and of the day' in Israel, to be multiplied by thousands in Messiah's day.—Rev. xiv.

Thus the inch of recline and fall backwards from the bottom of the lowest curve to the back of the top step (if the top step has a flat surface extending backward one inch, and does not, like the other steps, present to the eye merely the frontage of an inclined plane, graduated by lines drawn across it), may have had for its object the substituting two chords of 75° for two chords of 60° for the measure of the sun's diurnal arc in N. lat. 30° , after the division of the year into four seasons, or perhaps two chords of 72° for a diurnal arc of 144° .

For when their solar year was divided only into three seasons, the circle which represented its cycles was divided only into three parts by a spherical triangle, each of whose

* Or into 15 of 12° each. For the lunation of 30 days, numbering 12° to a day, was symbolised in the year-day of 360 equally as 12 days of 30 hours, as 12 months of 30 days, and as 30 days of 12 hours. Hence the $12 \times 12 = 144$ hours for 12 days without night, which 12 days multiplied by 1000 formed the great cycle of Hindu chronology.

sides represented a chord of 120° . By the intersection of two such triangles, dividing the circle into 6 times 60° , the heathen framed their cycle of the six solar god-kings, whose reign preceded that of the twelve soli-lunar lords of 30 days.

In their dialling for the year, as divided only into three seasons, the curve for the hour line of six seems to have been described with radius a chord of 45° , or half the arc AB, where we take radius secant 60° . But after the division of the year into four seasons, the curve to be described would have to pass through 15° and the centre of the circle, for the place of the pole, thereby changing the complement of the latitude from 60° to 75° . The radius for this curve is a chord of 150° , and a radius of 150° gives a diameter of 300° , according to the length of Noah's ark, measuring its 300 cubits by 300° on the circle.

Again, with a chord of 150° (from the semicircle GHI) for radius, as nearly the same with a chord of 120° from the great semicircle ABC, describe the spherical quadrant NOP. Also on the curve of the semicircle ABC set off 30° on either side of the meridian, and with that chord of 60° describe the spherical triangle KLM.

Next divide the two chords of 60° from B to N and from B to P, into six divisions each. Then draw the hour-lines from the pole E, through these points to the sides NO and OP of the great spherical quadrant NOP. These hour-lines will then measure, on each side of the meridian, 6 hours of 20° to an hour. For the two chords of 60° BN and BP thus in effect represent two chords of 120° in ON and OP.

Hence the explanation of the three stories to Noah's ark becomes clear. For the chord of 45° from BD, compared with the semicircle ABC is a chord of 60° on the semicircle of the dial, or DEF. Divide the meridian into three equal parts, and with the point L in the back of the dial (as the centre of the primitive semicircle) describe the two middle curves of the dial at nearly equal distances from one another and from the pole.

Of these the uppermost will measure 6 hour-lines of 20° on either side of the meridian to the intersection of NP (or the hour-line of six on the spherical quadrant) by DEF as the hour-line of six on the dial.

Also the second curve (or that marked by the Greek numerals from 1 to 12) represents a day of 12 hours, but shorter than those on the top curve by $1\frac{1}{2}$ hours from D to N and from F to P, when compared with the lowest curve. These two curves, therefore, are forms of symbolism for the equinoctial

day. For the middle one measures 12 hours of 15° as equal to 9 (or twice $4\frac{1}{2}$) of 20° to an hour on the lowest curve DF, which consequently represents the equinoctial day of Enoch's astronomy.

Lastly, the six hour-lines included between KM, on the lowest curve measure, 3 hours of 20° on each side the meridian, or Enoch's winter day, when the sun reached the Tropic of Capricorn.

The front steps measure $1\frac{1}{2}$ hours on either side the meridian, for the 60 days given to the sun at the summer tropic, as supplementing the old lunar year of 10 months, or 300 days.

The side steps thus measure six half-hours of 10° degrees each, which was seemingly the measurement on "the steps" (or dial) "of Ahaz."—2 Kings xx, 11. Thus the side steps will in effect graduate into six divisions, an arc of 60° between the equator and the solstitial lunation on either side of the meridian.

This explains Enoch's mode of estimating the increase and decrease in the length of day and night, as varying by *one hour* for each lunation of 30 days between the equator and the tropics. Thus, by numbering 60° degrees to the sun at the solstices, the variations in the length of day and night were symbolically estimated as proceeding in the ratio of 1 hour to 20° , instead of 1 hour to 30° . Thus they measured on the circle the arc of their horizon north of the equator by radius a chord of 60° , as on the meridian of their dial.

Thus it is clear that the structure of the Alexandrine dial did, in some of its features, differ essentially from any forms laid down in our books on dialling.

In the case of a reclining hollow dial for Alexandria, (when reclined according to the latitude, as Berosus made his *semi-circular dial* hollowed out of a square), the pole would, I expect, be reclined from the horizontal by 30° , when the year was divided into only three seasons. For two spherical triangles intersecting each other, so that each divided the circle into three parts, would cut the circle in north latitude 60° , and in south latitude 60° , or in the complement of 30° .

But after the division of the year into four seasons, the summer day of 14 times 15° (for 14 hours) would be measured by an arc of 210° , leaving an arc of 150° for the 10 hours of their winter day. The hour-line of 6 on such a dial would therefore of necessity pass through north latitude 15° , the complement of which is 75° , and the radius with which they described this curve seems to have been a chord of 150° , whilst the radius with which they described the hour-line of 6, when

the year was divided into three seasons, seems to have been a chord of 45° , measured off on the primitive circle from B towards A.

The connection between radius a chord of 150° and the length of Noah's ark, as measured by the diameter of 300° , for 300 cubits, has been already referred to.

The next thing to be considered is *the window* of Noah's ark. This was to be finished in 1 cubit above, or tapering to 1 degree of the circle, for the apex of a cone of light from above. The door at the side marks the beginning of the diurnal and annual arc on the equinoctial dial at the equinox, after the division of the year into four seasons; ALSO the autumnal equinox (as the place of full moon when the sun is in the vernal equinox) seems chosen for the beginning, because Enoch says the *moon* regulated the beginnings of their years and months. Enoch also calls the first month of the year *a great gate* of the sun, whose 12 annual lunations of 30° were reckoned as 12 gates, surrounded by *windows*, symbolising the *light* of the stars.

The 50 cubits' breadth of Noah's ark will be measured by the semidiameter of the primitive circle inscribed in the square, for such was the symbolic measurement of the square described about a semicircle.

The height of 30 cubits was as the latitude of the place, when represented by the intersection of two chords of 60° for their equinoctial dial, so long as the year was divided only into three seasons.

But (after the division of the year into four seasons) the lowest curve intersected the primitive circle in 15° for an arc of twice 75° or 150° . Then the inclination of the dial would be reduced from 30° to 15° . Hence the 15 cubits of depth by which the waters prevailed upward, until the mountains were covered.—Gen. vii, 20.

I suppose the centre of the lowest curve to be the zenith of the dial, and the centre of the horizon of their diurnal arc. This horizon of their diurnal arc was (seemingly) the firmament of Gen. i, 6, 7. Hence, on the third typical day of creation (when separation was first made between the earth and sea) this was only a further consequence of the division between the waters which were above and those which were under the firmament on the second typical day of creation.

The mountains covered by these waters and the reappearance of the tops of mountains above the subsiding waters, on the first day of the tenth month, are figurative expressions, like that of Jewish prophecy, which placed the mountain of the Lord's house on the top of the mountains. For the ancients

believed their horizon to be encircled by a waste of waters like those of the primeval chaos, whence originated the allegorical history of the flood of Noah's day.

The mountains of this imagery are consequently the mountains of their allegorical astronomy and geography, viz., as 7 parallels of latitude below the equinoctial line, equal in number to those above. For thus, on their equinoctial dial, the 6 hours of day compared with the 6 hours of night were reckoned as twice 7 hours, by counting each tropical hour as two, even as they numbered 60 instead of 30 days to their solstitial months.

Thus the geography of their central kingdom placed it between N. lat. 60° and S. lat. 60° .

The Hindus represented these climates (reckoned by 10° to a climate on either side the equator) sometimes also as an extensive plain numbering seven islands, with seven seas surrounding them, from the centre of which "shoots up the highest of mountains, Su-Meru, to the height of several hundred thousand miles, in the form of an inverted pyramid, having its summit, which is 200 times broader than the base, surmounted by three swelling cones transpiercing upper vacancy with three golden peaks, on which are situate the favourite residences of the sacred Triad."—*Duff's India and India Missions*, p. 92.

The three stories into which Noah's ark was to be divided, Gen. vi, 16, are marked by the three curves which intervene between the place of the gnomon and the zenith of the dial, *i. e.*, as I read its structure; but I am not competent to speak positively in this respect. For the distance between the pole and the zenith, as measured by radius, a chord of 60° , is as three times 20° compared with the measure of the quadrant on the circumference of the circle, by an arc of 90° , or three times 30° .

Thus Noah's ark seems to have been a very ancient symbolism for the heaven of N. lat. 30° , as the throne of God above the EDEN of typical prophecy, in its relation to the oriental notions of earth's central kingdom. Thus NOAH's ark seems to have been a symbolism for heaven as the throne of God's providence over all for life and food, but in an especial manner for communion of the light of life with the children of the light and of the day. These are thus represented as dividing paradise amongst them in pairs, and numbered to the extent of 7 pairs, answering to the 7 hours of the sun's ascension, and the 7 of declension daily on their equinoctial dial also monthly from full to new moon, and yearly from the winter to the

summer tropic, by counting each tropical hour, and day, and month, and year as two. Thus, in all probability, Noah's ark was the SCAPHE or boat-dial of the ancients, and a symbolism for heaven as the throne of God with the earth of N. lat. 30° as His footstool.

The animals allowed for food to man (and thus typically accounted clean, in contrast to the others as unclean) were numbered with "the children of the light and of the day," on the light side of their equinoctial dial, and in pairs, to perpetuate their species; also in sevens, symbolically to associate their existence with the idea of God's Sabbatical rest in glory on the works of his creation, typically limited to seven days.

Though the unclean were numbered by pairs to perpetuate their species, the numbering by sevens is not specified in their case, yet the hours of night were seven of the moon's ascension and seven of declension, equally as those of the day. But, in the latter case, the life of the animal creation was subjected in power to man for his use and repression, when increasing to a dangerous extent.

Silence, therefore, is observed on the ratio of their increase, as if purposely left indefinite under a mystery of Providence.—Ezek. xiv, 21.

The twice seven days' circuit of the Moon's Ascension and Declination between the Equinoctial and the Tropics, when going forth from the third and fourth gates of the Sun, according to the description of the two Equinoctial Lunations given in Enoch lxxiii, 5-12, Archbishop Laurence's Translation.

Enoch's words are:—"On stated months it (the Moon) changes its settings; and on stated months it makes its progress through each gate. In two gates the Moon sets with the Sun, viz., in those two gates which are in the midst—in the third and fourth gates. From the third gate it goes forth for seven days, and makes its circuit. Again it returns to the gate whence the Sun goes forth, and in that completes the whole of its light. Then it declines from the Sun, and enters in eight days into the sixth gate, and returns in seven days to the third gate, from which the Sun goes forth.

"When the Sun proceeds from the fourth gate, the Moon goes forth for seven days, until it passes from the fifth gate.

“ Again it returns in seven days to the fourth gate, and completing all its light, declines, and passes on by the first gate in eight days, and returns in seven days to the fourth gate, from which the Sun goes forth.

“ Thus I beheld their stations, as according to the fixed order of the months the Sun rises and sets.” Compare the passage of Herodotus respecting the changes of the Sun’s rising and setting within the cycle of 11,340 mythic years. On the Sun’s fifth gate, compare Enoch lxxi, v. 22:—“ Then (*i.e.*, after the double lunation, or lunation of sixty days, in the sixth gate), the Sun goes from the west from that sixth gate, and proceeds eastwards, rising in the fifth gate for thirty days, and setting again westwards in the fifth gate of the west.

“ At that period the day becomes shortened two parts, and is ten parts, while the night is eight parts. Then the Sun goes forth from the fifth gate, as it sets in the fifth gate of the west; and rises in the fourth gate for thirty-one days, on account of its signs, setting in the west.

“ At that period the day is made equal with the night; and, being equal with it, the night becomes nine parts, and the day nine parts, viz., hours of $20^\circ = 12$ of 15° .

“ Then the Sun goes from that gate, as it sets in the west; and returning to the east, proceeds by the third gate for thirty days, setting in the west at the third gate.

“ At that period the night is lengthened from the day during thirty mornings, and the day is curtailed from the day during thirty days, the night being ten parts (*viz.*, hours measured by an arc of 240°), and the day eight parts (or hours measured by an arc of 160°). But when the hour was measured by 15° , then the ten hours of 150° were as the 150 years of Egypt’s oppression in the days of Mycerinus, compared with the 210° for the 14 hours of the summer day in N. Lat. 30° .”

The going "to and fro" of the Moon's nodes descending and ascending alternately through an arc of 90° (for a seven days or weekly measure of lunar time) compared with the sun's alternate ascension and declination daily for seven hours, and yearly for seven months:

1st. For the *Evening* portion of the day of the week and of the year, as reckoned "*to and fro*" within the *southern arc* of the moon's *descending* node by the dragon's *tail*; or from ♀ to ♀ and from ♀ to ♀, and inversely, viz., from evening to midnight, and from midnight back to the morning of a new day, beginning in the sun's fourth gate, when he turned to the moon's *ascending* node in Leo.

No. 1. Declination of light, for the *seven* hours of the sun's decline from the meridian of its diurnal arc in N. lat. 30°

These were symbolised in Noah's Ark by the dove's *return in the evening*.—Gen viii, 11.

The olive leaf plucked off symbolises the peacefulness of the Sabbath rest thus provided of God for man.

N.B.—The *seven months, days, and hours* of *this return* were numbered by the Orientals on the *same side* (not as by us, on the *opposite side*) of the meridian; viz. from the solstice back to the same equinoctial sign—not to the opposite, as our symbolism for the place of the FULL MOON in its uniform opposition to that of the NEW MOON.

2d. For the *Morning* portion of the day of the week and of the year, as reckoned "*to and fro*" within the *northern arc* of the moon's *ascending* node by the dragon's *head*, or from ♀ to ♀, and from ♀ to ♀, and inversely, viz., from morning to midday, and from midday back to the evening of a new day, in which he again changed the place of his setting, by returning from his fourth to his third gate, or from the moon's ascending to the moon's descending node.

No. 2. Ascension of light, for *seven* hours A.M. on the dial for N. lat. 30°

These the Orientals numbered as *twice six*, by counting the *sixth* or *tropical hour* as *two*, viz. once to the ascending, and once to the descending circuit of the sun.

Hence, though twelve hours only are numbered on the Alexandrine Dial, they may have been counted as *twice seven*, even as the *seven against Thebes* (viz. *Egyptian Thebes* and its sun-gods) numbered only six, arranged as *twice seven* by counting Eteocles and Polyces twice in the centre.

The place of the summer solstice, on the north side of the equinoctial dial, represented the palace of the great king, in its symbolic identity with the arc of God's diurnal providence enthroned in light, and having the brightness of their summer sun for the symbol of his eternal glory. But the equinoxes were not always numbered at opposite sides of the meridian, and distant from one another by 180° . Like the moon's nodes when lying east and west for the two solstitial lunations, they were in their dialling often placed in the middle of a semicircular arc, the extremities of which represented the tropics, when wishing to symbolise the division of the solar year into four seasons.

I have attempted to illustrate this by a moveable diagram, which will, I hope, prove satisfactorily that the seven days' circuits of the dove and raven, on the Noah's ark symbolism, are a variation for the dragon symbolism of Cain's mark, which prevailed with the heathen as a suitable emblem to notify the variable position in the moon's nodal line, as lying *east* and *west*, when the sun was in the tropics, but *north* and *south* when the sun was in the equinoxes.

Hence Cain's banishment to the land of *Nod* (or the fugitive), on the east of the garden of Eden, as a variation of the metaphor under which the word *node* is otherwise derived from the Latin *nodus*, a knot, referring to the intersection of the ecliptic by the moon's orbit, monthly, in two nearly opposite points.

Thus the symbolism of Noah's ark, when explained in its details, shews that it is scripturally referred to under a double metaphor.

1st. In comparison of the old lunar year of ten months (as measured by the arc of 300° assigned to the reign of Horus by the Egyptians), with the solar year of 360 days, measured by 360° on the circle.

2d. As symbolically one in its astronomical origin with the Argo of heathen mythology, though connected by Noah and Moses with a typical instruction unto a righteous faith in the providence of God as an all-sufficient reliance for his people, by night as by day, carrying them safely through the season of the flood, sent as a scourge to others, but to fertilise the land for them, in preparation for a new seed-time.* Thus, when God says he bore Israel, as on *eagle's wings*, through the wilderness,

* This accords with the teaching of 1 Peter iv, 12-17, as varied with reference to the prophecy of a "fiery flood," in symbolic termination of the year, on its division into four seasons.

a double metaphor is made use of. We immediately think of the eagle's lofty flight, out of fear of harm from man, but we too often overlook the reference here to the *eagle* of Ezek. i, 10, as an emblem on the celestial globe for the return of the sun to the eastern hemisphere of sun-rise, after the darkness of night which symbolised the season of the flood as the season of Egypt's predicted oppression for 5 months, or 150 days, called years, like the 120 years of Gen. vi, 1, for the 120 days, or four months of the harvest season, which was terminated by the flood.

Thus Noah's ark was otherwise symbolised as "the ark of testimony," both in the typical sanctuary of the Jews, and as seen in heaven by St John, Rev. xi, 19, in like form. He, however, saw it also as the diurnal arc of solar light, or of day without night, and as the rainbow arc of God's covenant with all flesh by Noah.—See Rev. x, i; xi, 6; xxii, 5; with Jerem. xxxi, 35, 36; xxxiii, 25, 26, in explanation of Gen. i, 14, compared with Gen. xxxvii, 9, 10, and with our Saviour's typical instruction from the twelve subdivisions of light numbered to the diurnal arc of the orientals in the apostolic age. John xi, 9, 10. The same metaphorical language is used in the opening of our morning hymn, viz.:—

"Awake, my soul, and with the sun
Thy daily stage of duty run."

Compare also the parable of the labourer's hired at different hours of the day, with John ix, 4—"I must work the works of Him that sent me, *while it is day*; the *night cometh* when no man can work."

These two cycles of *seven* explain the myth of the *fourteen Manus* who reigned *annually* in as many golden ages of 20 days each. Their portion of the solar year was therefore measured by an arc of 280°. The remaining 80° formed the reign of Aphophis for 100 years, less 1 hour of 20° to an hour.

But on the equinoctial dial the ascending and descending circuits of the sun by day, and the moon by night, were respectively limited to an arc of 90°. The three zodiacal signs of the sun's right ascension to the north of the equinoctial (when the equinoctial points were between Aquarius and Pisces on the east, and between Virgo and Leo on the west, as in the dialling of the Noah's ark symbolism), were Pisces, Aries, and Taurus. The signs of its decline were Gemini, Cancer, and Leo. Yet the *ascending* node of the sun's *Sabbatical* circuit (whether reckoned as hours, days, months, or years, or by decades and hundreds of years) is on the *eight-day*

zodiac of the Hindus placed in Leo, and the *descending* node in Virgo. The meaning of this seems to be that he who ascended in Taurus at the beginning of their harvest season of four months was the same as he who descended in Virgo at the end of the harvest season. This harmonises with the Egyptian account of Rhampsinitus, who, after descending below the earth to play chess with Ceres, was presented by her with a napkin embroidered with gold on his return at the beginning of the harvest season, or in Taurus.

This division of the solar cycle into four parts, by numbering four circuits of seven days each to the equinoctial lunations (as explained above from Enoch), leaves no doubt that this was what the Egyptian priests meant when they told Herodotus that the sun had four times changed his place of rising and setting in a space of 11,340 years, meaning the days in $31\frac{1}{2}$ solar years of 360 days each, or in 32 lunar years of 354 days each, leaving an excess only of 12 days.

Enoch's description of the Equinoctial Lunations, as the Circuits of the Dove and Raven, in the Noah's Ark Symbolism.

The seven days' circuit of the moon's ascension <i>northward</i> from Ω, with which she began her lunation in the sun's <i>fourth</i> western gate, or Ω.....	From Ω by Ξ to Π, returns from Π by Ξ to Ω,	{ and thence proceeds southward by Υ and Ξ to $\mathcal{M}$, returning, after 7 days, by Υ to Ω again.
<i>N.B.</i>—Enoch's words, lxiii, 5—"On stated months it (the moon) makes its progress through each gate" (viz. each of the sun's twelve gates). The gates here meant must mean those which are not equinoctial, or due east and west;—and not solstitial, or lying due north and south. Hence, if Enoch's symbolism followed that of the Hindu Zodiac, these were ν, φ, Ξ, and Ξ. For the equinoxes were between ω and $\mathcal{K}$, Υ and Ω, and the solstices between $\mathcal{M}$ and $\mathcal{F}$, Π and δ.	From Υ by Ξ to $\mathcal{M}$, returns from $\mathcal{M}$ by Ξ to Υ,	{ and thence proceeds northward by Ω and Ξ to Π, returning, after 7 days, by Ω to Υ again.
The seven days' circuit of the <i>moon's</i> descent southward from Υ, where she began her lunation in the sun's <i>third</i> western gate.....	From Υ by Ξ to $\mathcal{M}$, returns from $\mathcal{M}$ by Ξ to Υ,	{ and thence proceeds northward by Ω and Ξ to Π, returning, after 7 days, by Ω to Υ again.

The *south side* of the lunar orbit, when its nodes were *east* and *west* (as in the *dragon-symbolism* of *Blount's Astrology*, where it is identified with the *belly* of the dragon, as in the late Emperor of China's *Jos* or Father-god, answering to the Diespater of the Romans), identified their midnight or symbolic place of the *full* moon with the *winter* season of their year. Thus Herodotus (lib. ii, c. 121) tells us, that when Rhampsinitus built the *west* entrance of the temple Vulcan, in the *same situation* he also erected two statues of 25 cubits in height. That which faces the *north* the Egyptians call summer, the one to the *south* winter.

The north and south of his symbolism were therefore, as the *western* hemisphere on the zodiacs of the Hindus, equally divided between the ascending and descending nodes of the moon. On the belly of the *dragon* as symbolising the belly of *hell*—compare *Jonah* i, 7, with ii, 2.

The Solstitial Lunations of Enoch's Astronomy divided into Months of Fifteen Days, from the Full to the New Moon, and inversely, as the Egyptians did theirs of the Thoth and Sothis, when dating the Thoth, or beginning of their Solar Year, from the Full Moon of the Winter Solstice, and their Sothis (or the Tail thereof) from the New Moon nearest to the Heliacal Rising of the Dog-Star in Cancer. For they reckoned two Circuits to the Moon of Fifteen Days at the Solstices, and four of Seven Days each at the Equinoxes, whilst numbering Thirty Days each to the remaining Lunations of the Year in a continuous cycle; the moon then (as Enoch says) going through all the Sun's gates.

The Ascending Circuit of their Fifteen Days' Moon, from the Full Moon of Thoth in Capricorn to the place of its next change.

1st.	The moon, if full in Capricorn, changes in Cancer.	
2d.	{ Aquarius, } Being equinoctial, it	
3d.	{ Pisces, } returns at change.	
4th.	{ Aries, }	
5th.	{ Taurus, }	Scorpio.
6th.	{ Gemini, }	Sagittarius.
7th.	{ Cancer, }	Capricorn.

When 5 and 6 were solstitial, as on the { 2 and 3 were equinoctial.
zodiac of the Hindus,

When 1 and 7 were solstitial, 4 was equinoctial, as with us.

See opposite column.

The *Dove* occupies the place of the moon's *ascending node* on our celestial globe, when compared with the zodiac of the Hindus.
The Hebrew for the word in Gen. viii, 8 is *יונה*, or *Jonah*.—Compare Matt. xii, 39, 40.

The Descending Circuit of their Fifteen Days' Moon, from the New Moon to the Full Moon of the last Lunation in the Old Year, for the Evening and Morning of their Year Day, in the relation of its Symbolism to the Seven Typical Days of Creation.—(Gen. i.

St Paul (Ephes. iv, 9, 10) speaks in the language of a like figure, drawn from "God's eternal ordinance of day and night," when speaking of Christ's descent into the grave, as rendered necessary by the law of humanity with which He was invested for our sakes before His ascension into heaven.

1st. The new moon of Capricorn became full in Cancer, and marked the end of the most ancient year of seven months.

2d.	The new moon of Aquarius,	} being equinoctial, became full in {	Aquarius.
3d.	Pisces		
4th.	Aries	} become full in	Aries.
5th.	Taurus		
6th.	Gemini	"	Scorpio.
7th.	Cancer	"	Sagittarius
	"	"	Capricorn.

The *Raven*, on a similar comparison of our celestial globe with the zodiac of the Hindus, occupies the place of the moon's *descending node*.

The etymology of *עֶרֶב* evening, is one with that of Heber or Eber, and with *עֶרֶב*, the raven of Gen. viii, 7.

Note also a similar relation between *עֶרֶב* and *עֶרֶב*, the gadfly, as spoken of all noxious flies. Lee says the Jews interpret it of all noxious animals, and seems to think that this plague of the Egyptians formed the imagery of the locusts in the Apocalypse.

*Christ the Light of the World, or Sun of Righteousness, with
healing on his Wings.*

Zech. xiv, 6, 7 ; Malachi iv, 2 ; John i, 4 ; and 1 John ii, 8.

God of grace and God of power,
Light and guardian of each hour
In this man's day of earthly life,
Bedimmed by elements of strife,
Be my life's light.

Teach me in Christ's own steps to tread,
As by Thy spirit gently led,
To turn from my wild, worldly will,
In heart e'er ready to fulfil
Thy* law of love.

Not that of self-love—but of Thee,
The spirit of whose ministry
To man on earth is ever such
Man cannot love his God too much—
Yet we rebel.

* Galat. vi, 2.

NEBUCHADNEZZAR'S DREAM AND GOLDEN IMAGE

• COMPARED WITH THE

Structure of the Greek-Egyptian Dial with Steps, brought from Alexandria, and now in the British Museum ;

ILLUSTRATING

The Typical and Prophetic Times of Oriental Astro-Theology, Jewish and Heathen.

The testimony of all the ancient orientals, both Jews and Baal-worshippers, is uniform in establishing the fact that the primeval revelation of God to man was an astro-theology.

In this God's ordinances of day and night were made, as typical instructions of His will respecting an eternal distinction between good and evil, morally as between light and darkness in the natural creation.

Before the call of Abram this primeval revelation had been corrupted by the gross idolatries and debasing superstitions of the east, as the overlaying of hay, wood, stubble, and precious stones, &c., referred to in 1 Cor. iii, 12.

Over the seed first called in Abram (as the fewest of all people, to mark an extraordinary providence of God therein), Moses was appointed ruler, and miraculously supported of God as guide and lawgiver to the twelve tribes of Israel in their exodus out of Egypt. The object was for the establishment of a new nationality, with promise of ability to maintain their own against all the adverse power of surrounding heathen nationalities, so long as they should live in faithful subjection to this higher law.

Like the primeval revelation, the Mosaic law was also one of a typical instruction from God's ordinances of day and night, or of 'typical and prophetic times' made to foreshadow the dawn of a more perfect revelation ; the manifestation of God in the flesh, as the guide and saviour of all who should turn from making their own human will the law of life, to serve God spiritually and truthfully by a way of holiness.

For when men are thus brought to live in the spirit of Christianity (as a living power of godliness, having influence for good on the hearts of those who thus spiritually apprehend, and truthfully conform themselves to its precepts), that typical instruction of God's will from his works, which constituted the primeval revelation, is then spiritually realised as a living power in the heart by faith.

Hence we learn what is meant by the "time no longer" of Rev. x, 6, as a phrase of restricted reference to the typical and prophetic computations of time which characterised the previous revelations of God's will as typical ordinances of day and night.—Dan. ix, 27; xii, 11, 12; with John iv, 21-26; Heb. viii, 9-10, from Jerem. xxxi, 31-37. Comparing Nebuchadnezzar's colossal image of four metals with the symbolism for the image of Diana of the Ephesians (see the lithographic likeness as reported by the heathen to have "fallen down from Jupiter," Acts, xix, 35), impersonating NATURE teeming with mercies in the summer season, and with his subsequent erection of a golden image in the plain of Dura for the idolatrous worship of the Babylonians, I have arrived at the following conclusion:—

His dream of the colossal image of four metals had reference to a symbolic division of the habitable globe into four great kingdoms, divided towards the four winds of heaven, like the solar year of the Egyptians and of the Jews. The arc of the summer day for N. lat. 30° was only an arc of 210° for the solar year of that latitude as divided into four seasons. But the arc of Enoch's summer day was 240° , as that probably for the solar year when divided only into three seasons by the spherical quadrant of their universal dial.

The former system of dialling would be that of the oriental computation of time by four human ages to one divine age. These ages were symbolised to the four metals of which the colossal image in Nebuchadnezzar's dream was composed, with the kingdom of Babylon for its head of gold.

The golden image which Nebuchadnezzar devised for an idolatrous worship of the kingdom's glory, sought to increase the summer arc of great Babylon's typical day, by extending the meridian splendour thereof over two-thirds of the solar cycle, and making it as the summer day of the solar cycle divided only into *three* seasons.

Hence Nebuchadnezzar's idolatrous erection in the plain of Dura was (possibly) intended for the gnomon of a horizontal or equinoctial dial, the shadow lines of which would be divided into half hours of 10 degrees apart, and on the plain itself.

For the height of 60 cubits, and the breadth of 6 cubits (comparing cubits with degrees on the circle, as the ancients did symbolically), would seem to represent the width between the hour lines as *one-tenth* of the height, and thus divide them *by tens*. The height of 60 cubits (for degrees on the circle) would be as radius a chord of 60° , or the height required for the gnomon of an equinoctial dial. Thus he might have desired to measure the bright path of the sun's northern circuit by an arc of 240° , leaving only 120° to the south, in substitution for that of his prophetic dream, which numbered 210° to the north, and 150° to the south.

Next let us consider this symbolism for the division of the solar year into four seasons, compared with the colossal image of four metals, and with the oriental division of time into four human ages, numbered by the increasing ratio of value in the four metals—1. Iron. 2. Brass. 3. Silver. 4. Gold.

The beginning of the diurnal arc in this case (as in that for the six typical days of creation) seems to be dated from *the evening*, for the moon brought on both the days and the years, according to Enoch; but the autumnal equinox of the yearly cycle was the symbolic place of evening or sunset. Hence, in the order of the metals,* we have—

- 1st. For the Iron..... Rome, in n. lat. $41^\circ 53'$.
- 2d. For the Brass ... Greece, represented in Delphi, in n. lat. $38^\circ 29'$. This may explain why Delphi was called “the *navel* of the earth,” as bearing to the west side of the meridian, in this dialling, the same relation that the Babylonian head of gold had to the east side of the meridian.
- 3d. For the Silver ... Persia, represented in Persepolis, in n. lat. $29^\circ 54'$. The silver light of this symbolism points to the early dawn of a new day from the north-east.—Is. xlv, 28; xlv, 10, 11; Jerem. l, 41; li, 27, 28.
- 4th. For the Gold..... Babylon was represented in the plain of Dura, n. lat. $34^\circ 39'$, by the culminating glory of the sun's meridian splendour on the dial of Nebuchadnezzar's idolatrous erection there, to realise the glory of the golden head seen in vision.

For comparing *days, months, and years*, by a common cycle, the Hindus had *a day of thirty hours* as well as a day of *twelve*

* For example, when the equinoxes are brought under the meridian of Babylon (for the reckoning of *longitude east and west from Babylon*), then Rome and Greece are in differing degrees of *west* longitude. These typically represented differing degrees of *the central kingdom's outer darkness* compared with Persia, in its oriental relation to Babylon, or the golden head and meridian glory of the earthly Paradise of God's planting for man *eastward in Eden*.

hours But the day of thirty hours, compared with the *solar year-day* of 360° could only have numbered *twelve degrees to an hour*—

Hence, if 1 day numbered $12 \times 12^\circ$ or 144° , for the lowest of the four human ages, measuring time by degrees on the circle.

Then, 10 days numbered 1440° to the decade or divine age of the previous computation, *made the lowest of a new cycle*.

Similarly, 100 days of $12 \times 12^\circ$ (or 144° to a day), give $14,400^\circ$, as the decade or divine age of 100 days from a human age of 10 days, measured by 1440° .

Lastly, 1000 days of like computation represent the divine age of a new cycle, adopting the previously obtained divine age of 100 days or years, as the lowest of the four human ages. This *Millennium* of days was the decade of the 100 days numbered as years over the lowest human age in the oriental chronology of the ancients.

Thus, when the Hindus professed to have a chronology of history which numbered 36,000 years, and the Egyptians one of 36,525 years from Menes to Darius Ochus, they magnified the traditions of their history by expanding the *days* of 100 years (reckoned variously as years of 360 or $365\frac{1}{4}$ days each) to the rank of *years*. This seems to have commenced with reckoning degrees of the circle as days, and days as years.

Again, 120° as days +	210° as days =	330° }	as days, for the year
			of $12 \times 27\frac{1}{2}$ days.
144° " +	210° " =	354°	for $12 \times 29\frac{1}{2}$ days.
150° " +	210° " =	360°	for 12×30 days.
144° " + *	220° " =	364°	for 13×28 days.

Lastly, 240° as days. The	} + 210° as days. The	} = 450° for the days num-
summer arc in the		
year of <i>three</i> sea-	year of <i>four</i> seasons,	bered to the reign of Osi-
sons.	for N. Lat. 30° .	ris, viz., with the 15 gene-
		rations of the cynic circle,
		for $450 = 15 \times 30$.

Herodotus divided the year of 330 days thus :—

30 days to Nitocris, or the lunation of 30 days, as that of the old Chaldean solar year of 360 days.

90 days for the 18 Ethiopians, as the Hindu cycle of *five* days
 — numbered 18 times in the 90° for 90 days, numbered
 120 to the *Nodes* on the weekly zodiac of the Hindus.

* *Qu.* As 222° (like the year of 330° and 332° for days) for the lunations of 30 days in $18\frac{1}{2}$ years of 360 days each, that being the great *Sarus* of the Babylonians, by which they calculated the return of eclipses. Their ordinary *Sarus* was their decimal notation, or numbering by tens.

120

210 days for the *native* Egyptians, in the relation of the summer day for N. Lat., 30° to the dialling of the Egyptians, with *On* or *Heliopolis* in the zenith of its meridian.

This form of the ancient oriental year was once probably related to the Hindu zodiac of 27 asterisms mentioned in Colebrooke's Essays, p. 65. For 330 days = $217 + 113$ days, whilst the old Egyptian Chronicle numbers 217 years to the reign of the 8 Egyptian gods, and 113 generations of *mortal* kings after them. But to the 12 gods it numbers 332 years, for $12 \times 27\frac{2}{3}$ days.

The 217 years numbered to the 8 gods are $8 \times 27\frac{1}{8} = 217$ days. The 113 *mortals*,* who followed them (as days of weekly cycles compared with those of monthly cycles—the short lived with the more enduring), would number $108 + 5$ days; or 12 weeks of 9 days + the oldest Hindu cycle of 5 days, upon which the Hindu computation of 4 human ages to a divine age was based.

If this analysis of the typical times prophetically identified with the astro-theology of the orientals be clear enough (as a concise summary of the most important facts) to induce others better qualified for the task than myself to take an interest therein, my labours will not have been useless in pioneering the way for the reading of our Bible being made a reading of intelligence and interest. It will then be read with devotional spirit of a higher order than that which is commonly identified with ignoring its intelligibility on many very important points. This weakness of fanatics is ever quickening into life the heretics and infidels they complain of, but often misjudge; whilst real infidels and ignorant superstition are a curse to the best interests of humanity.

* Since the above was written, I have come to the conclusion that the 113 *mortal* kings who followed Menes (the first king of Egypt after the flood) represented 90° from the S. pole to the equator, + 23° for the $23\frac{1}{2}$ between the equator and tropic Cancer, as the culmination of the solar glory on Mount Ararat, Mount Meru, or Mount Olympus.

Also the 330 kings of Herodotus may be 270 as 18×15 for the Hindu lunar year of $270 + 60$ to Osiris and Isis as Nitocris.

THE SIX TYPICAL DAYS OF CREATION

IN THEIR RELATION TO THE SABBATH OF GOD'S REST,

With Verses on Christ in the Cornfields, for a Technical Memory respecting the object of the Sabbath as made for Man, not Man for the Sabbath.

THE six days of creation (as followed by the primeval sabbath of God's glorious rest) identify God's ordinances of day and night, summer and winter, with a typical instruction of His will as revealed in his works, under operation of the same eternal laws.

Thus the distinctions between *light* and *darkness* in the natural world are typically compared with those of a like eternal character between light and darkness *morally*, by ordinances of spiritual discernment appointed of God for the welfare of man on earth. Thus—

FIRST DAY.—This is reckoned astronomically as beginning at *midnight*,* and as the *winter day of ten hours* in N. lat. 30°. For that was the Eden of typical prophecy.—Ezek. xxviii, 12-15.

Again, this day of *ten* hours is typically and prophetically compared with the lunar year of *ten* months, which characterises the Noah's ark symbolism.

Also the week of *seven* such days symbolised a sabbath of *seven* such years.

But *seven* years of *ten* months were as *ten* years of *seven* months for the *sabbath of years*, in its relation to the subdivision of months sometimes into weeks of *ten* days, and at others into weeks of *seven* days.

But what we have to do with in this case is the *week* of *seven* days and *seven* nights compared with the typical *year* of

* But, symbolically, as beginning from the *evening* of the preceding sunset.—Zech. xiv, 7. For the light of the new day was not actually called out of darkness until *dawning eastwards after midnight*.—Exod. xi, 4. Such was the typical day of Jewish prophecy, and the sun's typical place therein at midnight was the winter tropic, or midway between the Equinoxes. These represented typically the "*evening and morning*" of their diurnal arc, in its relation to the *summer* and *winter* of Zech. xiv, 8, as prophetically comparing the winter day of ten hours in north latitude 30° with the old lunar year-day of ten months.

seven months as equivalent to *fourteen* half months, for a comparison with the summer day of 14 hours in N. lat. 30°. Out of this seems to have sprung the oriental cycle of the 14 Manus, though the *golden age* of a Manu numbered 20 days, even as Enoch numbered 20 days *monthly* to the man in the moon.

Thus the bringing light out of darkness, on the *first* typical day of creation, has reference to reckoning the then beginning of the *day* astronomically at *midnight*, and the *year-day* from the *full moon* of the sun's lunation at the summer's solstice. This, as in the astronomy of Enoch, was the *winter solstice*, as the place of the moon's *then* opposition, and marked the *Thoth*, or *first* day of the great Sothiac cycle of the Egyptians.

SECOND DAY.—Typified as that on which the firmament of heaven was created, to divide between the waters of destruction, by which the earth was overspread, and the waters above the heavens, whence descend rain and dew to refresh the earth in dry seasons. These *two* days symbolised also *two* months in their relation to the typical year of *seven* months, and to the lunar year of *ten* months. Hence these measured the annual amount of lunar darkness (at the rate of 5 days monthly) to supplement Noah's lunar year of *ten* months, or 300 days, compared with the old solar year of 360 days.

THIRD DAY.—Typified as third from that on which the waters of the flood began to retire from off the earth's surface. For they then began to form seas, leaving the dry land, made fruitful with vegetable life, when redeemed of God from the destruction of the overflow. This therefore was the third of the *five* monthly days or year-days during which the waters of the flood continuously decreased, before the consummated rest of Noah's ark on the mountains of Ararat (as the Mount Meru of the Hindus, and the Mount Olympus of the Greeks) in the seventh month.

FOURTH DAY.—This symbolises the same thing as the sun's *fourth gates*, eastern and western, in the astronomy of Enoch, as that with which the solar year commenced after the division thereof into *four* seasons. The northern hemisphere, therefore, (between the sun's entrance into his fourth eastern gate, to ascend northward by the dragon's head, and his entrance into his fourth western gate when descending southward by the dragon's tail of *Blundevil's Astronomy*), represented the arc of their *equinoctial* day, or day of *twelve* hours, as the time of God's *typical* appointment for labouring whilst it was yet day, before the coming of night time, in which none could work. Hence our Saviour's reference to the day of *twelve hours*, as a limit of daylight to those who wish to avoid stumbling by

walking in the night. This is perhaps the chief of the typical reasons for which the sun, and moon, and stars were then appointed of God to man "for signs, and for seasons, and for days, and for years."

The association of this typical day and month with the Baal worship of the heathen, by a faction of the Jewish nation before the Babylonian captivity, is recorded in Ezek. viii, 14, by reference to Jewish "women weeping for Thammuz," as the Adonis or Adonai of the Syrians, or for the beginning of the winter season at the autumnal equinox, or in the sun's fourth western gate. The times of this lamentation were altered variously, being sometimes reckoned from the beginning of the sun's declining course southward at the summer solstice. But the principle upon which it is to be explained is the same in all cases.

When dated from the autumnal equinox, or from the sun's annual descent southward through Virgo (as his fourth western gate on the ancient zodiacs of the Hindus), the lamentation is to be dated from the sun's entering the descending node of his lunation at the summer solstice. This seems to identify Cain's cycle with the descending node of the Hindu zodiac. For the derivation of the word may be as justly referred to קָנָה a lamentation (from which Lee supposed that of the Irish *caoine* pron. *keene* is derived from קָנָה to *lament) as to קָנָה a possession, from קָנָה to make or acquire, as commonly done.

In this case, however, Abel, his brother (the word means vanity or instability), will be the decapitated ascending node of the Hindu zodiac. His reign, as measured by an arc of 45°, has a close resemblance to the "divine age" of oriental chronology, which numbered 50 days, when days chronologically were measured by degrees geometrically on the circle.

The divine age of 50 days was the difference of 10 days yearly, for 5 years, between the old solar year of 360, and the Hindu lunar year of 355 days; also, as the yearly amount of time numbered to the sun in the year of 360 days, compared with the 1 year 10 days of lunar time, numbered as 310 to the flood of Noah's day.

* Compare the *ai ai*, mythically read by Ovid on the petals of the *hyacinth* which sprang up (he says) from the blood of Ajax; as "a Jove tertius," in a cosmogony which dated "a Jove principium."

Note also that the armour of Achilles was made by Vulcan, or the Sun, invulnerable, excepting in the heel, by which his mother Thetis held him whilst dipping him in the river Styx, for invulnerability.

FIFTH DAY, MONTH, OR YEAR, &c.—This typifies the accomplished conversion of the waters of the flood into the waters of the river of life, “clear as crystal, proceeding out of the throne of God and of the Lamb.”—Rev. xxii, 1; Ezek. xlvii, 1; Zech. xiv, 8.

For then the waters brought forth abundantly reptiles, birds, and fishes. Possibly the reference to birds and reptiles here is to be limited to that class of the amphibious creation, to whom life in the waters was as natural as on land. The myth of “the flying fish” seems to have been a poetical allegory derived from this.

SIXTH DAY, MONTH, YEAR, &c.—This typifies the crowning of the work of creation to the Glory of God, by the consummation of the earth’s redemption from the devastation of the primeval chaos, as from that of the annual Egyptian overflow in the harvest season, at the summer solstice.

For God created man (spiritually) in his own image, after replenishing the earth with every species of animal life adapted, in the wisdom of God, for living thereon, either as food for man, or as useful to him in ministering to his employments or comforts, and in check on one another, that the increase of the wild animals might be restrained within bounds, fulfilling the object of their existence in the creation, without rendering the life of man on earth insecure thereby.

This creation of man spiritually in his own image, and by pairs, male and female, need not be restricted to two persons, but to a two-fold classification or combination of life, the earthy and the heavenly, the natural and the spiritual. Hence, Adam, the earthy, expresses only man’s relation to a mortal body, in common with the beasts that perish.

But when referred to with Eve (or חַוָּה the living), the word בָּשָׂר substance, and its feminine בָּשָׂרָה may have a cognate signification with אֵשׁ fire, equally as with the substantive verb הָיָה, as “est” in Latin. Thus, in the language of Jewish prophecy, light and life are equivalent expressions. Whence, the light of life symbolises the mercies of God as renewed every morning to perpetual generations of man on earth.

SEVENTH DAY, MONTH, YEAR, &c.—This was the primeval type of the Sabbath as ordained of God in mercy to man, for an instruction respecting things spiritual from things natural.

Thus, whilst the sixth month of the year (answering to the sixth typical day of creation) made the solstitial rest of the summer sun in the harvest season symbolise the abiding glory of God resting on the works of creation, manifested to man in

the fulness of the earth's natural fruitfulness—the manifestation was to be short-lived, though God's mercies to man were not to cease with the harvest season, if rightly used; but, the five remaining days, months, and years to complete the solar cycle of twelve, were associated with a new typical instruction from things natural respecting things spiritual. This was confined to the annually recurring season of the flood.

When the eastern hemisphere was dedicated to RE (the sun—Pharaoh of the Egyptians), as an impersonation of the rising sun; the western hemisphere symbolised the outer darkness of the kingdom, as the reign of night, and was dedicated to Athom, or the setting sun, as one with the Adam of the Hebrews, on the loss of paradise.

Thus the sun's progressive diminution of daily light, on the expiration of his long-abiding glory at the summer solstice, was made to symbolise the increase of evils brought upon man individually, and on the world at large, when turning from the eternal law of his spiritual communion with God, viz., "the obedience of faith" to learn for himself, and, according to the bias of his own worldly will and passions, the knowledge of good and evil. For thus the deceitfulness of the human heart (the power of death within him) would cause him to set darkness for light, and choose evil for good, being thereby alienated from God in spirit by the operation of an eternal law, equally undeviating in its effects as that of God's natural distinction between *day and night*.

But even thus, God never willed that man's existence on earth should be made one of never-ceasing alienation from *the rest of his glory abiding eternally on the work of his creation*, because that, by yielding to the deceitful influences of his human will and worldly passions, he was continuously setting darkness for light, to the discomfort of his soul, and to the increase of misery in the world.

But God's ordinances of *day and night* symbolise the cessation of grief with darkness, for the return of joy in the morning, to as many as will *see the hand of God in the return of mercy, and pray, with circumspection of life, for grace to walk before him henceforth, as in the light of day, that they may stumble no more.*

Thus the harvest of God's bounteous mercy to the sinful sons of men, in providing for *all* a renewed access to the presence of a joyous communion with God on earth, provided they will thus (through not wilfully quenching the pleadings of his spirit within them) be brought nigh unto him, is eternally associated with a demand of God on man to be merciful to his

fellow-man, when desirous of turning from the ways of sin to the ways of righteousness. Instead of this, the worldly condition of sinners against human laws was, on the testimony of Isaiah lix, 14, often made hopeless for the remainder of human life, as if no repentance unto newness of life could restore such to any personal interest in the promises of God respecting *that regeneration of the world which God has declared shall number to his glory the spirits of all flesh.*

The only exception is that of our Lord's words addressed to *the wilfully blind*—"Ye will not come unto me that ye might have life."

The law of mercy between man and man, as typically taught of God in his annual return of harvest mercies for the just and unjust—to make mercy prevail over the demand for sacrifices between man and man, as between God and man, connects "the seventy and sevenfold" of mercy in Lamech's case, and the "seventy times seven" of our Lord's admonition to man for forbearance with his fellow-man, Matt. xviii, 22, in illustration of the following scriptures:—For scripture attributes *the sacrifice of the death of Christ* to a determination on the part of the rulers of the Jewish Church to rule under a distinction of good and evil, framed in the fashion of their own worldly delusions, respecting the predicted blessings of Messiah's kingdom, until they made the word of God of none effect by their traditional misinterpretation of the Scriptures of Jewish prophecy.

The perversion of judgment thence arising is stated in Isaiah lix, 14, thus—"Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment."

Again, in Matt. xii, 7, 8—"If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day."

Compare also Deut. vi, 4-12, as most probably meaning by *one* Lord, *one* to all the families of man; God and Father of all—not God of the Jews only.

The five typical months numbered to the flood, after Adam was cut off from paradise by the cherubim and a flaming sword. These are numbered as twice five, in their relation to the year and ten days' duration of the flood in the Noah's ark symbolism. But, as five, when supplementing the typical and sabbatic year of 7 months, answering to the six days of creation, and the seventh as God's sabbath.

The year and ten days of the Noah's ark symbolism adds

ten days to the old lunar year of ten months, leaving a supplement of 50 days numbered to the sun in the old solar year of 360 days. This was the year-day of Adam's time, and until extended to 365 by Enoch.—Gen. v, 23.—though in the apocryphal book of Enoch only 364 days are counted.

The 50 days thus numbered to the sun represented also the difference of 10 days yearly, for five years, between the old solar year of 360, and the Hindu lunar year of 355 days. Hence the antiquity of the Hindu cycle of 5 years, which forms the basis of its mythic chronology by four human ages, so numbered that their sum is equivalent to the lowest multiplied by 10. This formed their divine age of 50 days; whilst the golden age of a Manu numbered only 20 days, or the briefest age of human time multiplied by 4.

This harmony of solar and lunar time numbered only 50 days to the sun at the summer solstice, whereas the Egyptians there numbered 60 to Osiris.

Then came the death of Osiris by Typhon, as an impersonation of Hydra rising with the sun in Leo as the flood advanced. Thus the 5 months increase of the waters were numbered to the western hemisphere as 5 months 5 days between 25° Gemini, and the close of the old year at the winter tropic between Scorpio and Sagittarius, whence the myth of Apollo killing Typhon. For the 5 months 5 days between the winter tropic and 25° Taurus symbolised to the eastern hemisphere of the solar cycle, the 5 months numbered to that continuous return or abating of the waters, the progressive effects of which are identified with the first five typical days of creation in Genesis.

The western hemisphere was dedicated by the Egyptians to Osiris, as god-king of the dead, and the place assigned to Budha (as the Mercury of the Egyptians and Greeks) on the zodiac of the Hindus, was partly in Gemini and Cancer, as in charge of the Baris or sacred boat, in which they carried forth their dead to burial in the Nile. Hence the Grecian myth respecting the voyage of the Argonauts, in its relation to the symbolism of Noah's ark, as a provision of God for retaining in communion of life with himself the spirits of the living after death, whilst conducting those in mortal life safely through the troubles thereof, as over a dark and stormy ocean, until the renewal of the bliss of man's earthly paradise, with the return of the summer season.

Hence the *dove* and *raven* of the Noah's ark symbolism marked the ascending and descending nodes of the solar and

lunar orbits where intersecting the ecliptic; as the *head* and *tail* of the dragon did in Blundevil's Astronomy.

Their movements "to and fro" in semicircles, and not in circular orbits as described in modern astronomy, will illustrate the charge of Atheism set forth by Aristophanes in the *Nubes* against Socrates, for dethroning Jupiter to set up Dinos, *i.e.*, for converting into a circular motion the tropical symbolism of the older astronomy, which began the year with Jupiter at the winter tropic, and closed it at the same point, after the dove and raven had gone "to and fro" twice over the same semicircular arc.

On turning to our celestial globe, we shall find the constellation called ARA, placed in the position exactly to explain the reference of Gen. viii, 20, to the altar which Noah built unto the Lord on going forth from the ark.

Note the position of the crow near the same place, to mark the end of the cycle of the solar year, in illustration of the classical myth respecting the long life of the crow.

Rex Pylius Magno, si quidquam credis Homero
Exemplum vitæ fuit a Cornice secundæ.*

Note also the supplement of 360° , for days (numbering 90° to the ascending and descending nodes), leaves 270° for 10 months of 27 days (or 3 times 9 days) to a month for the lunar year of 10 months, answering to that of the Noah's ark symbolism, in its identity with the 300 years for days numbered to Horus by the Egyptians.

Thus the month in the reign of the eight god-kings of the old Egyptian chronicle, for 217 years (meaning days) numbered 27 days to the month, shewing its reference to the time when the solar year and lunations were divided only into three parts for seasons, $2\frac{1}{8}^7 = 27\frac{1}{8}$.

But $217 + 113$ (for the 113 generations of the mortal kings of Egypt after Menes, as the Manu of the flood) = 330, or the number computed by Herodotus, from Menes to Mœris, with the queen Nitocris, as lunar goddess of the system, derived by Egypt from Babylon.

Again, $1\frac{1}{4}^3 = 28\frac{1}{4}$ for the shortening of the seasons of the year, when divided into four instead of three parts.

Hence the years numbered in the old chronicle to the 12 god-kings of Egypt (for days) are 332 for the 330 of Herodotus viz., as 12 months of 27 days + 2-3ds. month remaining.

* *Qu.* As having outlived the ordinary term of human life in prosperity and in enjoyment of the light of life in undivided form, as an example of an especial providence over him for the prosperity equally as for the length of his life.

Christ in the Cornfields.

The Sabbath was made for man, not man for the Sabbath.—Mark ii, 23, 27, 28.

God of man's Sabbath rest,
 Light of creation blest *
 Under that law,
 Teach us to read the same
 In the light of its aim,
 As day and night proclaim
 In type † that law.

Brightly the harvest-sun
 Beamed till its race was run,
 In Eden's day. ‡
 Fruits of "four § months" possessed,
 Marked how God's presence blessed
 Eden, God's glorious rest,
 With man on earth.

* Gen. ii, 2, 3; Ezek. xx, 12. Also Levit. xxvi, 34, 35, with 2 Chron. xxxvi, 21, with Matt. ix, 13, as pre-eminently an ordinance of mercy from man to his fellow man, from their common need of God's mercy.—Matt. xviii, 28.

† The signs of Gen. i, 14; xxxvii, 9, 10; with Jerem. xxxi, 35, 36; Matt. xxvi, 29; Ezek. xxxii, 7; Rev. vi, 12-17, &c.

‡ The sabbath of the seven typical days numbered over the works of God in Gen. i, and at the close of man's antediluvian history, Gen. vii, 4.

§ Compare John iv, 35, and Gen. vi, 3, with Deut. vi, 10-15, for the law of Israel's spiritual communion with God on earth.

On the harvest season of *four* months see John iv, 35, and read the 120 years of Gen. vi, 4, as 120 *days* for the typical days of this harvest season.

These were extended typically to 130 days in the symbolism of Seth's birth in the 130th year of Adam's life, and again under the Levitical law, as already referred to.

Lamech's prophecy (Gen. iv, 24) should be compared with Dan. ix. and Matt. xviii, 22. These 70 weeks, or 70 times seven days, were symbolised also in the winter week of north lat. 30°, when each day numbered only *ten* hours, even as the lunar year of the Noah's ark symbolism numbered only *ten* months, or 300 days, viz., the days numbered to the reign of Horus by the Egyptians.

Ten hours to a day (or seventy to a week) were 490 in 7 weeks, even as 70 × 7 days number 70 weeks as 490 days.

Thus the harvest season of 130 days, when contemplated *prophetically* in connection with anniversary returns of the mercy, numbered 130 + 360, or 490 typical days. Hence the "man and youth," or "man and his offspring," slain by Lamech, are an allegory for the beginning and ending of one harvest season and one solar year (for the *birth* and *death* of time numbered to Adam on the birth of Seth according to the phraseology of the orientals), as included within the

Ere Eden's loss to man,
 God will'd, in type, to plan
 Eden regained.
 Thus, of prophetic fame,
 Seven weeks* lent their name
 Harvest's new type to frame—
 Seventy weeks.

cycle of mercy extended to Lamech, and practically applied in the parable of our Lord respecting the barren fig-tree.—Luke xiii, 8.

Thus "the man and youth" of Gen. iv, 23, assimilate the typical chronology of the Hebrews respecting Adam and Seth to that of the Egyptians relating to Osiris and Horus.

Lamech's prophecy of the seventy weeks in the scriptures of the Jews, is, moreover, to be identified with the *ten* weeks prophecy in the apocryphal book of Enoch, the testimony of which is sanctioned in Jude v. 14, so far as relates to his prediction of the judgment in the end of typical time as that of the time referred to in Rev. x, 6, which should be no longer,—when the language of typical prophecy should be spiritually and truthfully read of men, as explained to them by Christ in his everlasting gospel.—John iv, 21-24.

* The feast of weeks, from 15th of the first to 5th of third month, as from the Passover to the Pentecost, numbering 49 *typical days*.—Exod. xxxiv, 22; Levit. xxiii, 15. This *sabbath of weeks* symbolised as *one sabbath-day*, and multiplied by 10 (for the winter day of *ten* hours in north latitude 30°, as the Eden of typical prophecy, Ezek. xxviii, 12 to 15) gives the 490 days in the seventy weeks of typical and prophetic account.

These, moreover, may be numbered to the harvest season in another form, viz., as substituting 130 days for the 120 called years in Gen. vi, 3. Thus, between the Pentecost, or 5th of *third month*, and the Feast of Tabernacles, or the 15th of *seventh month*, there were 130 days of typical account. These increased by the 360 days of the old solar year (to give anniversary reference to the type for a renewal of the mercy, as in our Lord's parable respecting the unfruitful fig-tree, Luke xiii, 8) make the 490 days of the seventy typical weeks.

On a comparison of the day and year-day in the oriental chronology of typical prophecy,

The winter day of 10 }
 hours in N. lat. 30° } symbolised Noah's lunar year of 10 months.

Hence 7 such days (or a sabbath of 70 hours) symbolised 7 such years or 70 months. Then 10 such sabbaths or weeks symbolised 70 such years or 700 months. These also symbolised as many years, for the sabbath or week of Enoch's typical prophecy, each day of which numbered 100 years. As there were ten such weeks in his prophecy, it extended over the great prophetic and typical cycle of seven thousand years, or a week of seven millennial days.

Again, Daniel's prophecy of the 70 weeks, cap. ix, compared with the seventy times seven of our Lord's plea for mercy between man and his fellow-man, in Matt. xviii, 22, place it beyond a reasonable doubt that the seventy and sevenfold vengeance of Lamech's prediction to his two wives (Beauty and Shadow), are like the sevenfold vengeance on the slayer of Cain—words of typical significance comparing the natural opposition between light and darkness to the spiritual opposition between sin and righteousness, as in reply to the gainsaying spirit of those who are continually saying—Why does God permit evil to exist in the world? The answer is given by our Lord in the parable of the tares sown by an enemy amongst the wheat, the uprooting of which might prove destructive to the wheat if not allowed to grow up together until the harvest.

Thus Cain's mark may have been the seven days' measure of time connected with the dragon-worship of oriental idolatry, by which the Sabbath of God's

The "man and youth" I slew *
 Are seasons known to you,
 Which live again.
 Seventy hours bespeak
 Gloomy winter's brief week,
 When, in vain, mortals seek
 Eden's flowers.

But, as summer returns,
 Man, in ecstasy, learns
 God dwells with him.
 Eden regained, he prays
 Wisely to read God's ways,
 And enjoy length of days
 Peacefully spent.†

generations of lunar time. This is therefore only a confirmation of the promise by a *double* sign.—See Gen. xli, 32.

But in the oriental computation of time, typically, they numbered days *without* night (as in Rev. xxii, 5), or days of 12 hours, which, when reduced to exact chronology, were reducible, as in this case, by *half*, numbering 215 for 430 years.

* Compare the remarks, in p. 132 of this Tract, on the word "almighty," as our translation of the 'מִשְׁכָּל, or God the *destroyer*, equally as the *giver* and *preserver*, of human life. For Lamech is a personification of *exhausted nature*; the harvest season, at its close, predicting its renewable vitality, through the mercy of God, but in connection *with the primary typical year of only three seasons*.

† See Prov. iii, 16, and compare the summer day for N. lat. 30°, as measuring 14 hours of 15° by an arc of 210°, or the complement of 150°, which measured their winter day of 10 hours, and their winter season of 5 months numbered to the flood for the winter half of the old lunar year of 10 months, or 300 days, answering to the length of Noah's אַרְבָּ.

Chronological Analysis of the Patriarchal Times.

1st. For the Ten Antediluvian Patriarchs.

Adam.....	lived before Seth.....	130, after	*800, in all	930 = 720 + 210.
Seth.....	" Enos.....	105	" 807	" 912 = 720 + 105 + 80 + 7.
Enos.....	" Cainan	90	" 815	" 905 = 720 + 180 + 5.
Cainan.....	" Mahalaleel..	70	" 840	" 910 = 720 + 120 + 70.
Mahalaleel..	" Jared.....	65	" 830	" 895 = 720 + 110 + 60 + 5.
Jared..	" Enoch.....	62	" 800	" 962 = 720 + 180 + 62.
Enoch	" Methuselah.	65	" 300	" 365 = 300 + 60 + 5.
Methuselah.	" Lamech....	187	" 782	" 969 = 720 + 180 + 7 + 62.
Lamech	" Noah.....	182	" 595	" 777 = $\begin{cases} 700 + 70 + 7, \text{ or} \\ 490 \text{ (as } 10 \times 49, \\ \text{or } 300 + 130) + \\ 105 + 180 + 2. \end{cases}$
Noah to birth of Shem†.....	Ham.....	} 500 } after the flood.		
	Japheth.....			
From Shem				
Ham	} to the flood100 }		} 350 " 950 = 720 + 210 + 20, for the golden age of a Manu, added to the cycle of Adam's life.	
Japheth...				

Total before the flood...1656 = $\begin{cases} 1461 \text{ the great Sothiac cycle.} \\ 105 \text{ half the arc of the summer day} \\ \text{in north latitude } 30^\circ \\ 90 \text{ the quadrant, in its relation to} \\ \text{the Tetarton of the Egyptians, or} \\ \text{the solar year symbolised as one} \\ \text{fourth the Egyptian Lustrum, and} \\ \text{of the great Sothiac cycle.} \end{cases}$

N.B.—From the birth of Shem, Ham, and Japheth, to the death of Noah was, as the life of Osiris, a cycle of 450 years.

* The 800 of this reference are as the week of 8 days, counted in days of 100 years each, like Enoch's prophetic week of 700 years. Also, the 720 are as 360 days and 360 nights in the typical and prophetic year of the Orientals generally. Also, 210 degrees measured the arc of the summer day, and the days of the summer season in north latitude 30 degrees (as the Eden of Jewish typical prophecy), for years in the life of Adam. For the Orientals generally number degrees on the circle as days or years of mortal life, compared with the Divine age of their typical and prophetic year-day, numbering 360 nycthemera, or 360 days and 360 nights, i.e., as 720 days of 12 hours.

All the other numbers, compared with these, speak for themselves, without need of further explanation.

† This notice of, seemingly, three at a birth (as in the case of Abram, Nahor, and Haran), is perhaps symbolical; and means only that the division of the then habitable world between these three descendants of Noah and Terah respectively, was of a typical character, analogous to that of the solar year being divided only into three seasons previously to God's calling of Abram primarily on the death of HARAN.

2d. For the Ten Postdiluvian Descendants of Shem.

After the Flood.			
Shem to birth of Arphaxad.....	2 years, to end of life 500, but in all 602.		
Arphaxad " Salah.....	35	"	403
Salah " Eber	30	"	403
Eber " Peleg	34	"	430
Peleg " Reu	30	"	209
Reu " Serug.....	32	"	207
Serug " Nahor ...	30	"	200
Nahor " Terah.....	29	"	119
Terah " { Abram	70 + 60 + 75 =	}	205
" { Nahor			
" { Haran			

Add to Abram's *second* birth, or
first calling of God, probably on
 the death of Haran in the land
 of his nativity, viz., Ur of the
 Chaldees, as amongst fire wor-
 shippers } 60

Add 75 years to Abram's migration
 from Haran to Canaan on the
 death of Terah in the 205th year
 of his life, as the 75th of Abram's
 life.—Gen. } 75

352 Viz., as the 350 of Noah's lifetime
 after the flood + 2, for the symbo-
 lic division of the solar cycle into
 only the eastern and western hemi-
 spheres, to mark the relation of the
 flood to the garden of Eden.

427 = { 217 The reign of the 8 gods of
 Egypt in the old chronicle.
 210 The arc of the summer day in
 north latitude 30°.

Add the 430 of Exod. xii, 40; Galat. vi, 17, called
 400 years in Gen. xv, 13; Acts
 vii, 6.

857 = 720 + 130 + 7. Compare the 360 +
 130, or 490 numbered to Lamech,
 with the 7 to Cain.

N.B.—856 years for days, = 490 + 366 days, or the 70 weeks increased by
 the days of every fourth year in the lustrum, when 365½ days annually became a
 year of 366 days every fourth year.

Note.—Again, 366 days, = 144 + 222 days. But both these numbers are

Further Remarks on the 144,000 "Children of the Light and of the Day" redeemed in Israel, as presenting a clue to the true reading of the 600,000 Men of War by which Bishop Colenso has been so perplexed, and to rescuing from the scorn of blasphemy the narrative respecting Samson's killing 1000 Philistines with the jawbone of an ass.

In the key to the chronology of the Hindus, we read "The days of the weeks are dedicated to the planets. The *sixth* day to the sixth Avatar, Buddha, or Mercury, and the seventh to Jupiter. But the latter does not denote the Eternal, nor the former Mercury, whom the Goths called Woden.

The Hindus also consecrated the antediluvian patriarchs as Avatars, assigned to the care of each, who was exclusively attached to the old world, the charge of *one eighth part* * (one corner) of the world. They were named Devatas, under the control of Deve-endren, the supreme ruler of gods and men, *i.e.*, of mortals who were deified.

He is likewise named Percassuidi, Barescandeva, Sui, Jupiter "*the first created*," or "*star of the year*," &c. &c. The Hindus likewise admit 33 *crores* of inferior Devatas. A *crore* is 100 *lacs*, and a *lac* an 100,000. These 330 *millions* of inferior spirits are the supposed offspring of the Devatas, or issue of the solar race, who are equally under the control of Deve-endren (Indra or Endra.)"

These 330 millions are as the 330 days of the old oriental

symbolical. The 222 was the celebrated great Sarus of the Babylonians, by which (when reckoned as months, and amounting to $18\frac{1}{2}$ years of 360 days each), they calculated the return of eclipses. The 144, as first numbered over the children of the light and of the day, and then multiplied by thousands, to include their progeny, has been elsewhere explained. It remains, however, to connect this typical instruction with the wording of the second commandment.

The progeny of the children of light and of the day was to be numbered by thousands (Deut. i, 11; vii, 9; xxxii, 30; Levit. xxvi, 8, with Gen. xxxvii, 9, 10), whilst those who walked in darkness were limited to the third or fourth generation.

The source of this metaphor is clearly that of the equinoctial distinction between day and night, compared with a symbolic variation of the same for a specific typical instruction, as when varied in adaptation of the equinoctial dial, to suit only the diurnal arc of some particular latitude; but for all seasons of the year.

Thus, 12 hours of 12° to an hour, compared with the equinoctial day of 180° , left 3 times 12, or three generations of time to be transferred typically from the light to the dark side of the dial, under a law which uniformly increases the amount of darkness as that of light decreases.

* Thus the *eight-day zodiac* of the Hindus in Moor's *Pantheon* numbers 45° to a day, or divides the solar year of 4 times 90 into a lunar year of *ten months*, numbering 10 times 27 days, leaving 90 to the nodes, and beginning from Jupiter, or Thursday.

year, and as the 330 kings of Egypt, mentioned in Herodotus, multiplied by millions. In the same way, the 144,000 redeemed souls of Rev. xiv. are to be numbered (under a metaphor borrowed from the dialling of the ancients) as 12×12 "children of light and of the day," over the rulers of the twelve tribes of Israel multiplied by *thousands*.

Thus, the orientals figuratively accounted one ruler of the people, when ruling righteously and in the fear of God, *as the power of a thousand men*, by a figurative comparison of moral and physical strength.—Levit. xxvi, 8; Deut. i, 11; vii, 9; and xxxii, 30, with Isaiah xxx, 17.

This metaphor is the true clue to a correct reading of the narrative respecting Samson, when we read that it took 3000 men of Israel to bind him, and that he killed 1000 Philistines *at Lehi, heaps upon heaps*. Our translation, "with the jaw-bone of an ass," is clearly and deplorably at fault here. There is a play upon the word *Lehi*, as the proper name of a place, and as an appellative, meaning the cheek or jaw-bone. Again, there is a play upon the words for *an ass* and *a heap*, to imply strength on strength,* heaps on heaps, when he killed their great champion. The same word is used in Gen. xlix, 14, where Issachar is called "a strong ass," literally "an ass of bone."

Symbolisms for the Changes of their Order in numbering the Days of the Week prior to that adopted by us as Christians, who begin the Week on Sunday, in commemoration of our Lord's Resurrection on that Day.

The cycles of days, weeks, and years thus compared were brought on by the *moon*, as Enoch says, or began from the previous place of sunset in the west, as the *evening* with which the primeval day began.—See Gen. i.—This terminated with the sun's *descending* circuit at midnight in the southern hemisphere, when the dawn of the new day commenced. There also the sun commenced the beginning of his *ascending* circuit, though that was not numbered to the equinoctial day until he had entered his fourth eastern gate at the place of the vernal equinox.

* Lee, in his Heb. Lex., under the word *Chamor*, an ass, says that the word was used as a title of honour in the east, and quotes from Gesenius an instance where the second chalif received the title "ass of the island," i.e., of Mesopotamia. Compare Judges v, 10,—*"Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way."*

1st. For the Egyptian year, and its Thoth or beginning from the full moon in Capricorn :—

2d Day, . . . Saturday,* . . . Saturn	in ∞ and $\frac{1}{2}$ ♊.	1st Day, . . . Friday, . . . Venus	in $\frac{1}{2}$ ♊ and ♒.
3d " . . . Monday, . . . Lunus	in ♋ and $\frac{1}{2}$ ♒	8th " . . . Thursday, . . . Jupiter	in $\frac{1}{2}$ ♎ and ♎.
4th " . . . Tuesday, . . . Mars	in ♌ and $\frac{1}{2}$ ♒.	7th " . . . Descending node	in $\frac{1}{2}$ ♎ and ♎.
5th " . . . Wednesday, . . . Mercury	in ♏ and $\frac{1}{2}$ ♎.	6th " . . . Ascending node	in $\frac{1}{2}$ ♎ and ♏.

2d. The order of the days of the week as marked on the zodiac of the Hindus, copied in Moor's

Hindu Pantheon.

1st. Surga, or the sun, between Friday and Thursday.

2d Day, . . . Thursday,† . . . Jupiter	in $\frac{1}{2}$ ♎ and ♎.	9th Day, . . . {Friday, . . . Venus, } in $\frac{1}{2}$ ♊ and ♒.
3d " . . . Descending node	in $\frac{1}{2}$ ♎ and ♎.	8th " . . . {Shukra, . . . The shining, } in $\frac{1}{2}$ ♊ and ♎.
4th " . . . Ascending node	in $\frac{1}{2}$ ♎ and ♏.	7th " . . . {Saturday, . . . {Canichar, or } in $\frac{1}{2}$ ♊ and ♎.
5th " . . . Wednesday, . . . Mercury	in $\frac{1}{2}$ ♎ and ♏.	6th " . . . {Monday, . . . {Chandra, or } in $\frac{1}{2}$ ♒ and ♋.
		7th " . . . Tuesday, . . . Mars, } in $\frac{1}{2}$ ♒ and ♌.

* This was the form of the week, &c., in which Saturn reigned before Jupiter.

† This was the form of the week, &c., in which Jupiter dethroned Saturn.

3d. The symbolism for the typical year of seven months, in its relation to the Hindu Parouvan, or half month of 15 days, compared with the diurnal arc for the summer day in N.L. 30° :—

This is the traditional symbolism of the Freemasons, as appears from the frontispiece to “*Fellows’ Mysteries of Freemasonry*.” It places Sunday between Saturday and Monday, for the five intervening signs between α and φ , reckoned southward, and in the order of the signs.

By this arrangement the symbolism for the solar circuit was altered from its older tropical characteristic, and assumed (on the then division of the year into four seasons) the character of a circular orbit, as retained by modern astronomers. The introduction of this innovation was denounced as dethroning Jupiter to set up Dinos, or a whirling motion.

The cycles were still brought on by the moon, as Enoch says, or reckoned to begin in the western hemisphere, as the place of the last preceding sunset. Thus, $7 \times 30^{\circ} = 14 \times 15^{\circ} = 210^{\circ}$ or the diurnal arc, which the Hindus designated as “the bright fortnight,” and “the northern path.”—See Colebrooke’s *Essays*, p. 66 ; and compare Psalm xlviii, 2—“Mount Zion, on the sides of the north, the city of the great king.”

2d Day. Monday	in φ	1st Day.*Sunday	in α
3d “ Tuesday	in γ	7th “ Saturday	in φ
4th “ Wednesday	in Π	6th “ *Friday	in Ω

5th (or the “dividing of time.”—Dan. vii, 25 ; xii, 7) Thursday in α .

These facts relating to the Jewish Sabbath, when compared with the note in p. 1, on the first typical day of Creation, will explain the miraculous food of the five loaves and two fishes,

* Herein we trace the force of the typical teaching involved in the metaphor of scripture relating to the death and resurrection of Christ in Ephes. iv, 9 :—“Now that he ascended, what is it but that he also descended first into the lower parts of the earth ?” Does not this point forcibly to Christ’s resurrection and ascension as a fulfilment of the “*typical prophecy*,” which foreshadowed his ever coming again, spiritually, with gifts of the Holy Ghost for the salvation of the world, “as the Sun of Righteousness, with healing on his wings ?”—The true light which lighteth every man that cometh into the world ; though as a light shining in a darkness which comprehendeth it not, until the day (of grace) dawn, and the day star arise in our hearts.—Compare Zech. xiv, 6-9, respecting the day which should be neither light nor dark, but known to the Lord, though only as summer and winter (or under a mystic and typical teaching from the seasons of the year) to man, until “at evening time it shall be light.”

N.B.—As Enoch’s day was brought on by the moon, or commenced on the lunar side of the diurnal arc ; even so, in the form of the week above given, Sunday is numbered to the descending node before being numbered to the ascending node of its diurnal arc.

also of the seven loaves and a few small fishes, with which thousands of the famishing Israelites were spiritually fed in the wilderness (Matt. iv, 4, with John iv, 23, 24), as by a typical instruction from the Providence of God over his people, for life and food in the winter, equally as in the summer; but always under qualification of the divine law, "Man lives not by bread alone."

The five loaves and two fishes were as types for the five months of the winter season, as that of the flood, and the two of God's harvest mercies culminating at the summer solstice, but putting forth the first fruits of their spring time as the Sun entered Pisces. This marked the beginning of the typical and prophetic year of seven months which ended at the Autumnal Equinox. For that was substituted (by Moses, when making the Vernal Equinox the beginning of the Jewish year, Exod. xii, 1, and the seventh month therefrom the end thereof, Exod. xxiii, 16, with Luke xvi, 31; John v, 46), for the primeval typical year of seven months between the calling of light out of darkness at the Winter Tropic, and the beginning of the flood of Egypt (as that of the Noah's ark symbolism), at the Heliacal rising of the dog-star in circ. 17 degrees Cancer.

The miracles of the loaves and fishes were miracles of a divine blessing, spiritually feeding the famishing thousands of Israel with the bread of life from heaven, under the form of a type borrowed from the relation of the solar year of 12 months to the typical and prophetic year of 7 months, whence arose the old lunar year of 10 months, by numbering the 7 months from two distinct beginnings, viz., 1st. From the winter tropic. 2d. From the entrance of the sun into Pisces.

The baskets of fragments, being twelve and seven, are referred to (under a double metaphor), as the elements of that typical instruction unto spiritual life, remaining undiminished, for the spiritual food of all succeeding generations of God's people, after having then spiritually fed the thousands of Israel who were famishing for a spiritual and truthful worship of God, as in redemption from their superstitious bondage to the ritualistic ordinances of a typical law, the spiritual object of which had been wholly lost sight of by the majority of the Jewish priesthood.

The metaphor whence the word "baskets" is borrowed is expressive of the poverty of the class of persons who thus desired to be fed by Christ with the bread of heaven. They were the class of Jews whom Juvenal thus describes "*quorum cophinus fœnumque supellex*," whose property consisted of hay for their bedding, and a small wicker basket for holding their daily food.

The Year of Noah's Flood in its relation to the Hindu Lunar Year of ten months as 270 days, compared with the Chaldean Lunar Year of 300 days.

40	days incessant rain between	17° ♀ and 27° ♀
	Compare the Austrian symbolism of the 13th century for the diurnal arc of their dialling, as beginning in ♀	
110	to complete the 150 days, ending on } 17th of 7th month, as 7th } from ♄ inclusive. See the zodiacs } of the Hindus.	 17° ♀
64	For months of 27 days, between 17th of 7th and 1st of 10th month.	
	But 64 days from 17° ♀ end	21° ♀
40	For waiting between 1st of 10th and 13th of 11th month, in months of 27 days, end	1° ♀
14	For the circuits of the dove and raven, between the 13th and 27th or last	
268	day of the 11th month, ending with	15° ♀
	the full moon of the autumnal equinox, or	
2	days to	17° ♀
270	= 18 × 15 for the 18 Ethiopians in the planetary year of 330 days.	

But, 17° ♀, numbered in Chaldean months of 30 days, terminated 9 months from 17° ♀, as equal 10 months of 27 days. These terminate in common, the diurnal and annual arc of 6 zodiacal signs, between 17° ♀ and 17° ♀, for the grand arc of the Freemasons, compared with the Austrian symbolism of the 13th century, already referred to.

That the dove and raven of the Noah's ark symbolism represent the ascending and descending circuits of the moon from its nodes, when lying east and west at the equinoxes (as then limited to seven days each by the tropics, see Enoch, cap. lxxiii, 5-10), may be proved thus:—

On the Hindu zodiac the beginning of the old solar year is dated from "Jupiter," and placed between ♄ and ♀. This is, by 45° (counted as days), earlier than the beginning of the Egyptian flood, about the time of the full moon in ♊; as the place of the moon's opposition to the sun, when the dog-star rose heliacally in about 17° ♉.

This proves, moreover (what from the beginning of my investigations has hitherto driven me "to and fro" in perplexity)—the meaning of Enoch's words, "The moon brings on all the years exactly, that their stations may come neither too forwards nor too backwards a single day; but that the years may be changed with correct precision in 364 days." He refers to the full moon as the place of the moon's opposition to the sun in the heavens, and therefore thus made a meet symbol for the place of the shadow on the dial in its relation to the sun's apparent change of place in the heavens between morning and evening daily.

Hence, if the full moon in ♀ was the *first full moon* of the Hindu solar year, the sun's place was then in ♈. This agrees with the Hindu account, which places it near the rising of the Pleiades in Taurus. Also the *tenth* full moon from that in ♀ inclusive was in *Leo*,* or the *seventh* from that in *Aquarius* inclusive, which was the first of the old Austrian symbolism.

Again, 10 months from the full moon in ♊, end with the full moon in ♀.

Thus, from these different beginnings of the Hindu and Egyptian lunar years of *ten* months, we have 2 months or 60 days left annually to the sun to supplement the lunar year of 300 days, and 90 (as numbered to the nodes on the zodiac of the Hindus) to supplement the Hindu lunar year of 270 days.

* But this was eighth from ♊, or the eighth month of the Egyptian solar year; which was that of Jeroboam's idolatry respecting the calves of Dan and Bethel.

This, therefore, may have been the *lion* which killed the man of God who prophesied against the altar of Bethel.

For, "in returning by the way he went"—(and against the divine command)—the prophet in effect *typically* countenanced the idolatry he was sent to denounce. If, therefore, killed by a *sunstroke*, or any other direct visitation of God—in that act of disobedience he might in figurative language be said to have been killed by the *lion* in his way, though his body was not torn by the lion, nor the ass hurt.

The idolatry of Jeroboam was connected with the tropical, or "to and fro" symbolism of oriental dialling for the year of *three* seasons; whilst the typical symbolism of the Mosaic Sabbath had respect to their circular dialling for the year of *four* seasons.

Also, when the full moon in ♄ was taken for the beginning of the cycle, the *tenth* therefrom was in ♀. Hence, the myth of Rhampsinitus, like Bacchus, descending below the earth for the winter half of the year to play chess with Ceres.

Thus, they divided the solar cycle of *their quadrant dialling* in one-half to the south, or darkness; and in the other to "the bright fortnight of the sun's northern path."

But 40 days from 1° ♀ (for 1st of 10th month, Gen. viii, 5), ended 10th ♌, or in the descending node of the equinoctial lunation, as about the place of the moon's opposition to the sun when Moses was inspired of God to date the beginning of the Jewish year from the full moon nearest to the vernal equinox. This was thenceforth made a commemorative token of the exodus accomplished. Thus the historical fact of the exodus, in its relation to the origin of the Hebrew Commonwealth under the divine legation of Moses, stands for ever associated with that change from the primary typical instruction of God's ordinances of day and night, the spiritual realisation of which was to result in the predicted manifestation of God in the flesh as Messiah, the Emmanuel of the Jewish nation; Christ the Saviour of the world, as the light of life and quickening spirit of man's communion with God on earth by gifts of the Holy Ghost. Hence the incommunicable name of God, that which no man knoweth saving he that receiveth it. The "Jehovah" of Exod. vi, 3; with iii, 13. The mystery of man's second birth by a death unto sin and a new birth unto righteousness, whereby he is taught unmistakeably of God (not of flesh and blood—Matt. xv. 17; with Heb. viii, 10, 12), that the promise is sure of a resurrection in the flesh, ordained over the spirits of all flesh, if they will yield themselves to the secret pleadings of God with their moral conscience in the power of the Holy Ghost.

Hence the meaning of Exod. vi, 3 is not doubtful, nor of a character to afford any shadow of pretext for the controversy raised of late against the genuineness of the earlier portions of Scripture in which the word "Jehovah" is to be found. As the inspired compiler of the nation's earlier traditions (to shew their bearings on the new typical revelation which he was authorised to set before them), Moses applied in earlier parts of the compilation a name of God made known only to himself in connection with Israel's Exodus out of Egypt. This (as Professor Lee observed) is natural enough, and fully justifiable. But it is not so clear from Exod. vi, 3 (as the partisans of the Alohistic and Jehovistic controversy take for granted), that the word Jehovah was not known to man before the date of

the Exodus. This may prove a gratuitous assumption based upon a misinterpretation of the passage. The contrast is between the word Jehovah and that we render Almighty, but which might more literally have been rendered God the Destroyer,* equally as the Almighty Giver of Life. The God who had caused the desolation which then characterised the winter season, from which they dated (as from the beginning of the sun's ascending circuit), the earliest germ of the annual renovation of the vegetable world, through the almighty power of Him by whom it had been brought to desolation for a season.

The true meaning of the passage will then be :—In Abraham's time the typical instruction unto spiritual life from the seasons of the year was associated with the calling of light out of darkness at *midnight*, as made to indicate the beginning of the astronomical day in its relation to the year of three seasons. Similarly, Israel's exodus out of Egypt began at *midnight*, Exod. xi, 4, xii, 29, and as the termination of a darkness which had prevailed over the land for three days, Exod. xii, 21, symbolised on their equinoctial dial in the arc of 90° between the place of the *evening* preceding and that of *midnight*.

Thus also, the 40 years of Israel's wandering in the wilderness had their typical foreshadowing in the 40 days of waiting between the 1st of the 10th month and Noah's sending the dove and raven forth from the ark as the symbols of ascending and descending light, extending over "the bright fortnight" of the sun's northern path. That was also the sun's diurnal arc from equinox to equinox, with the solstitial colure for the place of his meridian splendour on a direct south dial.

Thus the typical association of the word "Jehovah" with this change in the typical instruction from the seasons of the year, when divided into four, is no proof whatever that the word was unknown as the name of God in Abraham's day. It seems evidently, on the contrary, to have its then existence implied, though under other associations than that made the characteristic form in which it pleased God to reveal himself to Israel by Moses. For the then beginning of the typical

* This is verified historically in the contemplated, but mercifully arrested, sacrifice of Isaac. For the contemplated sacrifice was on the faith that the God who gave life could also renew it if sacrificed (religiously, as the heathen thought), to testify the strength of their faith in the *power* of God. Hence the force of Christ's doctrine—that God willed mercy and not sacrifice.

year at the vernal equinox, and its close at the autumnal equinox, in its relation to the diurnal arc of their summer day, and to the complete separation thus made between the light and dark sides of their equinoctial dial, represented God's chosen people, as "children of the light and of the day," brought into renewed communion with God in the garden of his planting eastward in Eden. The there absence of darkness was a type of their appointed blessedness in Him whilst walking before Him in the obedience of faith.

From this source St John derived the metaphor under which he speaks of *day* without *night* in the new and spiritual Jerusalem, which cometh down from heaven, the glory of which is of God's manifestation in the believer's heart by gifts of the Holy Ghost, sealing him unto God by faith until the consummation of his redemption through natural death. "Jehovah" revealed himself as such in power at least, though seemingly not in name, to Jacob, when at Bethel. For there he was personally comforted of God's presence by his ministering angels. God had moreover revealed himself to Abraham and all his servants as their great "I am," spiritually a personal saviour and protector, with whom there was to them spiritual communion on earth. There is no doubting this from the Bible record, and this was the power of the name "Jehovah," never otherwise communicable.

As the self-existent, who ever clothed himself with light as with a garment, the typical teaching respecting light and darkness spiritually from God's ordinances of day and night was less clear and precise in Abraham's day than as revealed unto Moses, and still infinitely short of the typical instruction as spiritually realised in the apostolic age by the manifestation of Christ in the flesh. Nevertheless, by faith, "Abraham saw the day of Christ, and was glad."—John viii, 56. This, possibly, was spoken of Abraham's spiritual perception that the law of ceremonial sacrifice was *typical*, and indicative of some more righteous and merciful purpose (according to the will of God), than that of *desiring* the sacrifice of the innocent for the guilty in atonement for sin.

The idea of such sacrifices (when voluntary) being acceptable and well-pleasing to God, from their all prevailing efficacy in destroying the power of worldly adversaries, is a widely different thing.

When Christ suffered, the innocent for the guilty, it was the natural consequence of human perversity on the part of his enemies. For they had thus shut themselves off from access to God, by the eternal law of man's salvation—(a voluntary

worship through the obedience of faith)—until they should first have been reduced to see the hand of God as stronger than their own policy of this world, in reversing their short-lived triumph over the death of Christ by his resurrection in glory from the grave.

For we are expressly told in Scripture that, had the Jews understood those words—"I will have mercy and not sacrifice," *they would not have slain the guiltless.*

NOTE on the structure of the Alexandrine Dial, in its apparent relation to the Noah's Ark Symbolism.

The Alexandrine dial with steps, already referred to, was seemingly the quadrant universal dial of the ancients. But then I am at a loss to account for the marking of the hour lines on the curved part. For the situation of the pole (on the dial itself,) *as the centre of converging hour lines*, resembles the structure of a north and south dial.

Nevertheless, *the parallel hour-lines on the steps most conclusively determine the character of the dial as east and west in this respect.*

But the east and west dialling placed *the equator* (not the equinoctial colure) in the prime vertical. Thus on an artificial globe the poles would be on the wooden horizon, *north* and south under the brass, or fixed meridian; whilst the *solstitial colure* would be east and west. This would represent the solstitial colure in parallelism with the wooden horizon; for the division of the globe into an eastern hemisphere of *day*, and a western hemisphere of *night*.

The equinoctial colure must therefore have passed through the zenith and nadir of this dialling; the lowest curve of which consequently placed the solstitial in parallelism with the horizon, and at 90° from the intersection of the equator by the equinoctial colure. Hence the zenith of the diurnal arc was in the vernal equinox, and its nadir in the autumnal equinox.

I nevertheless advance this opinion with all diffidence, from my ignorance on the subject of dialling, beyond what I have endeavoured to teach myself from books. In venturing an opinion under such circumstances, I do it in the humble hope that some scientific reader will kindly enlighten me on the subject, as of interest and importance in the cause of truth.

Thus, I suppose, the solstitial colure is made to divide the circle of the globe into an eastern and western, instead of into a northern and southern distinction between day and night, summer and winter. This was the primeval typical teaching from God's ordinances of day and night, under a symbolism of contrast between the regions of outer darkness and death, associating the memorial of a primeval chaos with that of an annually returning flood; whilst the light of life (which constituted the glory of the kingdom emerging from the desolation), was typically limited to the seed-time and harvest of the sun's right ascension eastward in heaven, between the winter and summer tropics. This idea seems to underlie the structure of the polar-equinoctial, or east and west dialling. This was especially the form of their quadrant universal dial. Hence I conclude that (so far as the hour-lines on the steps are concerned) the Alexandrine dial must have been the polar* and equinoctial dial of the Orientals for the year of 330 days. These eleven months of 30 days (or $12\frac{1}{2}$ of 27 days), they compared with the diurnal arc of twice eleven hours, measured by $22 \times 15 = 330$ degrees on the circle.

The old Hindu lunar year, when numbering 90 degrees to the Nodes, or to the Sun (as thus taken from computation to lunar light), reckoned only ten months of 27 days each. The 90 days thus given to the sun were divided into

* See Leadbetter's Dialling, pp. 29, 30.

45 on either side of the *Equinoctial Colure*, bisected by the equator, to exemplify Enoch's description of the sun's lunations, in his third and fourth gates, as the gates which were in the midst of his diurnal circuit, or midway between the tropics. Thus the curved part of the dial would represent the eastern hemisphere—or the habitable world as known to the ancients—and regarded by them as redeemed from the waters, by which they deemed the western hemisphere to be entirely covered.

Hence the annually recurring flood of Egypt, as returning with the full moon of Capricorn (♊) or that nearest to the heliacal rising of the dog-star in Cancer (♋) was made by the Egyptians a typical memorial of the chaotic state in which the elements of the eastern hemisphere had once been submerged under water as the western was then to them.

Hence before the pyramid building, the Egyptians did not bury their dead, but took them forth in the *Baris*, or sacred ark, to immerse them in the waters, by a baptism* of faith for the dead as for the living, 1 Cor. xv. 29, in the primeval revelation of the doctrine of a resurrection unto eternal life, ordained over the spirits of all flesh. Thus, whilst they called the east the Garden of Eden, they peopled the western hemisphere of water with the spirits of the blessed, having *Islands* fertilized by the gardens of the *Hesperides*, for the abode of their communion with God, renewed in blessedness.

Thus, when the western hemisphere was made to typify the darkness of night, contrasted with the light of day, on their *Polar Equinoctial* dial, it represented also the contrast of winter to summer, and of mortal life hastening to its natural termination, after passing the meridian splendor of its brief term.

The above observations will amply justify the typical use made of the Noah's ark symbolism in the baptismal service of our Church. It is of a similar character with the typical instruction of St. Paul, in 1 Cor. xv., for God's providential mercies over "the spirits of all flesh—in winter as in summer—after natural death as in human life, if only they will walk by faith in the wisdom of his revealed will, as declared by his prophets, under typical confirmation from his works, especially in His ordinances of day and night.

The memorial of this early astro-theology was renewed daily to them, in the dialling of their construction for a measure of passing time. But superstition soon corrupted the *typical instruction of spiritual life* into the gross idolatry of Oriental Baalism, in its relation to the primeval distribution of the solar circuit into only an eastern and western hemisphere. Thus the *Polar Equinoctial* dialling of the Orientals, stands identified with the year of 330 days, for the reign of 330 mortal kings of Egypt, between *Menes* and *Mæris*, the last of them. But *Mæris* was also first in a new cycle of 12, ending with *Sethos*, the last priest of Vulcan (or the sun) who was also king of Egypt.

* In his "Oriental Customs," p. 420, Burder quotes the following respecting oriental funerals, from Jowett's "Christian Researches in the Mediterranean," p. 40.

"The corpse is now carried out into the churchyard. A slab lifted up, discovered to our view that the whole churchyard is hollow under ground. The body was put into a meaner wooden coffin, and lowered into the grave. I did not observe that they sprinkled earth upon it as we do: but, instead of this, a priest concluded the ceremony by pouring a glass of water on the head of the corpse. I did not learn what this meant; but it brought to my mind that touching passage in 2 Sam. xiv. 14, 'For we must needs die, and are as water spilt upon the ground, which cannot be gathered up again.'"

Compare also 1 Cor. x. 1, 2, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea;" &c., &c.

But Mæris, king of the south, (united with Phioops, or Apophis, in the kingdom,) built up the north entrance of the Temple of Vulcan, and divided the solar and lunar cycles into *four* instead of *three* parts. Hence the lustrum of 1461 days, and great sothiac year of 1461 years. This divided the solar and lunar cycles into two new hemispheres—northern and southern. It also occasioned a corresponding change in the *typically Sabbatic* teaching of the primeval astro-theology. This, on inspired authority, Moses was authorized to adopt as the basis of the typical institutions ordained of God, for the Jewish commonwealth. Hence in Genesis ix. 15, he told them there should not again be a flood of waters to destroy all flesh, or that the symbol of natural death, as ordained over *all* flesh, (1 Cor. xv. 22,) should no longer be associated with the end of the harvest by the *rising* flood, in preparation of the ground for a new seed time, after a period of watery desolation; but that the new typical instruction was to be taken from the natural characteristics of *the southern planes of the promised land*, compared with the *southern*, or winter arc, of the sun's solar circuit, between the autumnal and vernal equinox.

Hence the burning of weeds and thorns after the harvest, in its termination about the autumnal equinox, was figuratively substituted as the means by which the ground should be prepared for a new seed time, when the physical mercies associated with the annual flood of Egypt, *should fail to be an annually renewable type to them in the Lord's land*. Hence the metaphor of the fiery flood in Dan. ix. 26, applied to the judgment impending over Jerusalem, Matt. xxiv. 3, 35.

The Alexandrine dial seems, by its structure, to have compared the year of *three* with that of *four* seasons: and to have commenced the diurnal arc thereof, like the Thoth of the Egyptian solar year, from the *full* moon in Capricorn, *as the place of the moon's opposition to the sun, when the dog-star rose heliacally in Cancer*.

Compared, therefore, with the days of the week, as numbered to the planets on the Zodiac of the Hindus, their solar cycle began with Saturday, for the reign of Saturn commenced midway in Capricorn, and extended to the end of Aquarius. The typical application of this fact is corroborated as scripturally truthful by the Austrian Carton of the XIIIth century, numbered 1212, at the late International Exhibition. The annexed memorandum of that picture identifies its symbolism with the structure of another ancient sun-dial in the British Museum, of similar character, but without the steps.

But the middle of Capricorn ended a like reign of 45 degrees on the circle numbered to the reign of Venus, (as our Friday,) from between Scorpio and Sagittarius. Thus the full moon in Capricorn dated the beginning of the flood from the beginning of the reign of Saturn after 45 (made 47 or $2 \times 23\frac{1}{2}$) days, for degrees measured on the circle of the Sun's annual course, between the end of one annual flood, and the beginning of another. But the waters of the flood prevailed *upwards* 15 cubits, Gen. vii. 20. Hence the 60 days (as $45 + 15$) numbered to Osiris by the Egyptians, for the difference between the 300 days of the Noah's ark symbolism and the old solar year of 360 days. But Noah's life after the flood was 350 days of years, Gen. x. 8; or, when the typical instruction from the annual flood of Egypt was changed, the lunar year was increased by 50 days. These, most probably, were the days of the years numbered to the reign of Cheops, *on the south or dark side of the equinoctial dial*; as followed by 56 (or 7×8 and therefore a sabbatic reckoning) numbered to Chephren both of whom were *said to have shut up the Temples of the Egyptians and forbidden the worship of their ancient god-kings*, whilst Mycerinus restored the typical instruction of the Noah's ark symbolism.

SALVATION.

THOUGHTS ILLUSTRATING THE INQUIRY INSTITUTED IN
THIS BOOK AS TO ITS BEARINGS ON A TRUTHFUL
INTERPRETATION OF OUR BIBLE RECORDS.

From what? to whom? and by what law ordained?
Man questions with himself, till, lost in thought,
Reason, itself distrusting, counsels Faith.
Ofttimes, with doubtful issue, Faith's demands
(As those of Superstition's darkest night)
Plead long against the reason of God's gift.

Else why with maniac zeal did eremites
Each useful purpose of life's gift abjure,
Till life became a burden and a curse?
Yet thus they sought deliverance from sin,
Death's reign of triumph* through man's carnal will.

Else why the martyr's cry to heaven upraised,
Pleading the innocence of *godly* faith
Against the will of tyrants strong in power,
Built on *unreasoning* faith in idol-gods?
Else to Ezekiel† why did God unveil
That bitter mockery of unreasoning faith,
Which, through a heathen priesthood's juggle, made
Gods of the mummied Pharaohs in their graves?
There Truth proclaims the vanity of power
Excepting that of holiness, by which

* Rom. vii, 24.

† Ezek. xxxii, 18-32.

The justified of God survive Death's shock,
 And breathe the life eternal, whilst the dust
 Of Egypt's mummied kings to the four winds
 Scatter their vain and cruel memories,
 The common heritage of unregenerate man.

Life * of the bless'd ! man's Saviour-spirit, hail !
 By grace and gift of which, constrained of God,
 Death renders back the memories of the just,
 As, with new power of life for usefulness,†
 Through spiritual oneness of God's saints in heaven
 With man on earth, redeemed to holiness
 From Death's ‡ dominion through his carnal will.

Thus Faith and Reason, harmonised of God,
 Sought to reclaim from Superstition's power
 The kingdoms of the world to God and Christ, §

* "The Holy Ghost, the Lord and Giver of Life," 2 Peter i, 21.

† Dan. xii, 13 ; Matt. xi, 14 ; xvii, 10-14.

‡ Rom. vii, 24.

§ It may be a question with some how Christ could have said, with intelligible effect, to the Jews of the apostolic age—"Your father Abraham rejoiced to see my day," &c.—John viii, 56-59. But the words must be understood as those of St Paul (1 Cor. x, 4) referring to the Israelites in the wilderness, when he said, "They drank of that spiritual Rock which followed them, and that Rock was Christ."

The rock of course is not literally made the object of reference otherwise than to say that the God who miraculously revived their fainting spirits by water from the rock in the desert, followed them continuously with His providential care to the end of their forty years' wandering in the wilderness.

The Greek word Christ and the Hebrew word Messiah are the same in point of fact. When, therefore, the Jews are saved, we attribute their salvation to Christ, whilst they look for it to Messiah.

Both words have as it were a double meaning. They represent the anointed of God's spirit, but with especial reference to some one extraordinary incarnation thereof. But the incarnation of that spirit was and ever is in some measure (1 Cor. xii, 4) to characterise all God's people, but more especially the rulers of Israel, though that personification of Messiah's spirit which was to mark the fulness of the Godhead spiritually manifested in the flesh (Coloss. ii, 9), was reserved for the time of the end foreordained over the Mosaic or typical dispensation.

From that time Christianity dates the *historic origin* of its mission from Christ's incarnation, with reference to its especial object as the *last* of God's prophets to the blinded of Israel under the Mosaic dispensation.—Matt. xxi, 37 : xxiii, 35-39.

Hence if we deny unto Jews (when living, under inspiration of the Holy Ghost,

As called in Christ through Abraham and his seed.
 Yet Egypt's power throughout the world suppressed
 The opening germ of Truth on Mercy based,
 And Israel to the reign of Death succumbed, *
 As Adam, through self-will, in Paradise.
 Then God, through Moses, gave deliverance
 To Israel from Egypt, teaching them,
 By types and statutes of a fiery law,
 To worship him in spirit and in truth ; †
 No longer under cover of self-will,
 By craft of heathen priesthood made as that
 Of God, themselves the gods executive !

Thus Abraham's seed was first ‡ redeemed from death,
 To bless a fallen world renewed to life ;
 Yet, blind in part, the favour'd race retard
 The heavenly mission trusted to their charge
 Till captive led to Babylon, § that there,
 Left without hope from rites of sacrifice,
 The sorrows of a seventy years' sojourn
 Should guide them, by a way of holiness,
 To seek therein the world's salvation,
 As that of souls redeemed from death and hell.

If Christ be thus the Saviour of the world
 From a destructive policy of man,
 Armed 'gainst his fellow-man in deadly strife,
 Through lust of warlike glory and its power,

for good) participation with ourselves in God's mercy purposed over the spirits of *all* flesh in Christ, and that merely because they refuse to adopt the historical traditions of our Christian name, we may (on a due consideration of Matt. xii, 32) find occasion seriously to doubt whether we are not raising the quibble of a distinction without a difference between the prophetic meaning of the words Messiah and Christ.—Dan. ix, 25 ; John i, 41 ; iv, 25.

* Isaiah xxviii, 14-19 ; Rom. v, 14.

† John iv, 23, with Luke xvi, 31.

‡ Rom. v, 14, compared with the *first* resurrection of Rev. xx, 5.

§ Jerem. xvi, 14, 15, with xxiv, 5, represents the Babylonian captivity as ordained over ALL flesh "for good," that the predicted calling of the Gentiles to be co-heirs with Israel in the promises made to Abraham and his seed might be realised over all, in the day of Israel's redemption therefrom, by one and the same law, viz., submission to be ruled by the influences of God's spirit for good.

Or by the wiles of selfish wickedness,
Why hail we not in Christ, the Saviour
Of Jews and Greeks, of bond and free alike,
By whom the spirits of all flesh are now
And ever (though in mystic form) brought nigh
To God in holiness, the way of life ?

This none can tread unguided of His grace,
Who died to break sin's power, but rose again,
The Lord of Life, the Holy One of God.

THE END

27.		42
28.		23
29.		q? as the Moon at its
30.		second hornig about the
		23rd day, or after $3 \times 7 \frac{1}{2}$

11th. Chuther		7
12th. Mieres		12
13th. Choncephtha		11
14th. Soikunius, 20th from Mares inclusive		60
Total.....		355

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The Monthly Variations of the Moon's place in the Ecliptic as taught in the Astronomy of Enoch, cap. lxxiii, v. 5—10.

The twelve Gates of Enoch have been taken in the *Platonic* system, with reference to the beginning of Enoch's year at the 18th gate or 11. A second Enoch's year, however, is taken in the *Egyptian* system, with the 1st full Moon nearest to the winter Solstice.

The 12 Gates of the Sun arranged in the order of their succession from West to East from between Capricorn and Sagittarius.

The relation of the Moon to the Sun's place in the Ecliptic, — from the time of their conjunction at the New Moon, to the end of the first Quarter in each Lunation of 30 days.

The Hindu *Parvans*, or Month of 15 days from the 7th to 22nd days of its age, or from *morning to morning* of the Moon in its relation to the *two-horned glory* which characterizes the Egyptian symbol of the Dragon.

It seems to be a symbolism which derives its name and mythical character from the relation of the constellation Hydra to the Autumnal Equinox — as the place of the Moon in her first Quarter according to the *lunar symbolism* for the four quarters of the Egyptian *Isistris*.

In this position it marks the beginning of the Hindu-Parovan, (or month of 15 days from morning to morning) as the brightest period of every lunation, and all the luminous together. First, as at the Equinox, the place of the Moon's morning at other times was then the place of full Moon, — the direction of the winter Solstice represented the place of the full Moon of Tenth. Hence the Parovan represented, as it were, three full Moons, and extended symbolically over the interval between the Moon's nodes. This was the same as from Equinox to Equinox, computing, as Enoch does, the event of the Moon in each lunation to that of the Sun in a solar year.

Hence also this Astronomical symbol was mythically associated with the Apophis, or Dification of mortal kings, when (like Apophis, or the Pharaoh king of Egypt in Joseph's time) accounted as the Father-king of any very distinguished Sali-Lunar Dynasty.

Thus the Apophis of the Egyptians would correspond to the *Raina Claudia* (or exalted Moon) of Hindu Mythic History.

The relation of the Moon to the Sun's place in the Ecliptic, from the beginning of the last Quarter to the end of each lunation of 30 days.

The 12 months of the year, referred to the 12 gates of the Zodiac, and to the 12 god-kings of the Solar Year	The 12 Gates	The 12 Gates as divided into 3 sectors, and 4 Western	New or Change of Moon	Hermes of the Moon in its first Quarter			Place of the Full Moon in the Ecliptic			Hermes of the Moon in its third Quarter			Moon's place in the Ecliptic at the close of the lunation		
1	1	or 1st Gate E	Capricorn	Aries	Cancer	Libra	Capricorn as Aquarius.								
2	2	2nd Gate E	Aquarius	Taurus	Leo	Scorpio	to Pisces.								
3	3	*3rd Gate E	Pisces	Gemini	(back by Pisces as opp. Virgo, Enoch lxxiii. 5-10)	and again by Gemini, as the opposite of Sagittarius, and thence by Capricorn, as the opposite of Cancer.	to Aries.								
1	4	*4th Gate E	Aries	Cancer	back to Aries, as opp. Libra	and again by Sagittarius, as opposite of Gemini	to Virgo								
2	5	5th Gate E	Taurus	Leo	Scorpio	Aquarius	Taurus								
3	6	6th Gate E	Gemini	Virgo	Sagittarius	Pisces	Gemini.								
4	7	6th Gate W	Cancer	Libra	Capricorn	Aries	Cancer.								
5	8	5th Gate W	Leo	Scorpio	Aquarius	Taurus	Leo								
6	9	*4th Gate W	Virgo	Sagittarius	back to Virgo, as opp. Pisces	and again by Sagittarius, as opposite of Gemini	to Virgo								
7	10	*3rd Gate W	Libra	Capricorn	back to Libra, as opp. Aries	and thence by Cancer	to Libra								
8	11	2nd Gate W	Scorpio	Aquarius	Taurus	Leo	Scorpio								
9	12	1st Gate W	Sagittarius	Pisces	Gemini	Virgo	Sagittarius.								
10	—	1st Gate E	as above	Completing a Cycle of 15 months — for the 15 generations of the Cyclic Circle in their mythic relation to the 12 god-kings of the Solar Year											
11	—	2nd Gate E	as above												
12	—	3rd Gate E	as above												

Analysis of the lists of Egyptian Gods, Demigods, and other Demigods, as given in *Osborne's Monumental History of Egypt*, vol. 1, p. 199, from Lepsius.

*the relation of the *Cynic circle* to the solar year, as that of $1\frac{1}{4}$ lunation of 30 days did to the lunation of 30 days. In the old Chronicle, however, the fifteen generations of the *Cynic circle* (so named as commencing about the rising of the Dog-star,) are said to have reigned 443 not 450. The numbers, though ostensibly differing, are in symbolic harmony. For $360 + 83 = 443$, and 83 days represent $\frac{1}{4}$ of the stellar year of 332 days, added to the 12 months of the solar year to make up the 15 generations

$$\frac{450}{12} = 39\frac{1}{4} \quad \left\{ \begin{array}{l} \text{AS 450 days symbolically} \\ \text{for days of years} \dots\dots\dots \end{array} \right\} 450$$

6. Typhon.

His reign of 350 days may be as 360 less 10, or 450 less 100. For both forms will mythically identify the reign of Typhon with that of Osiris, *except that no account is taken of the reign of Typhon, for the times when Osiris was periodically lost.*

These were variously estimated, viz., as 10 days in the lunation of 30 days, and as 100 days or 3 months + 10 days, in the relation of the reign of Osiris to the 15 generations of the Cynic Circle, as 15 soli-lunar months of 30 days each

$$\frac{350}{12} = 29\frac{1}{6} \quad \left\{ \begin{array}{l} \text{As 350 days symbolically} \\ \text{for days of years} \dots\dots\dots \end{array} \right\} 350$$

End of Dyn I., numbering, in lunations or hours, as twelfths of days or years

$$\frac{12000}{12} = 1000. \quad \left\{ \begin{array}{l} 1000 \text{ days or years} \dots\dots\dots 12000 \end{array} \right.$$

N. B. This corresponds with the Maha-Yug, or Divine age of Brahma, in the Chronology of the Hindus, as reckoning 12 lunations to one *prophetic Millennium*, from a Kali-age of 1,200 lunations to 100 symbolic and prophetic years of 360 days each.

DYNASTY II. DEMIGODS.

	Hours or lunations.	Actual days or years.	Symbolic days or years.
1. Horus.* 5×60	300	25	300
2nd as 5×56	280	$23\frac{1}{3}$	280
3rd .. 5×40	200	$16\frac{2}{3}$	200
4th .. 5×36	180	15	180
5th .. 5×20	100	$8\frac{1}{3}$	100
6th .. 5×24	120	10	120
7th .. 5×20	100	$8\frac{1}{3}$	100
8th .. 5×24	120	10	120
9th .. 5×20	100	$8\frac{1}{3}$	100
10th .. 5×20	100	$8\frac{1}{3}$	100
11th .. 5×20	100	$8\frac{1}{3}$	100
12th .. 5×20	100	$8\frac{1}{3}$	100
13th (Bitus) 5×14 † (as from the last full moon of the old year to the new moon at the opening of the new year	70	$5\frac{5}{6}$	70
1870 hours =		$155\frac{5}{6}$ days, or as 1870 days or 31 cycles or 5 days or years.	
		or 5 years and 45, or 30 + 15 days.	

	No. 1.	No. 2.	No. 3.
	Duration of their reigns as expressed in months, or hours, reduced to years and days	As a secondary illustration in days of 12 hours, or years of 12 lunations	Lunations or hours and days, Mythically counted as days or years
DYNASTY I. GODS.			
1 Hephaistos, or Vulcan, the <i>Phthor</i> of the monuments, as presiding the solar year of 360 days and 360 nights, in its relation to the S. ch-lunar month numbering 30 nights of 12 hours	$\frac{9000}{12} = 750$	(750 symbolic and prophetic years, which count also as 360 + 360 + 30 days of 12 hours)	9000
2 H-Has, or Kai, the <i>Sinayed Pharaoh</i> of the monuments. He is called the Son of Vulcan, and reigned during one season, or fourth part of the stellar year of 328 days, increased by 4 as in the old Chronicle to 332 for the 4 Conductors of the seasons, according to Enoch	$\frac{10080}{12} = 83\frac{1}{2}$	(83½ symbolic days, and years of 360 days)	10080
3 Agathodæmon, the Kneph and Nemora of the monuments, the (trinitary-god). He was the representative of Vulcan's reign, as expressed in prophetic years, less one Divine age of 70 days or years		1 As 700 days in 25 lunations of 28 days each. 2 As Enoch's prophetic week of 700 years, for 7 years-days each numbering 100 days. 3 As 720 days of 12 hours, or 1 solar year of 360 days and 360 nights, less one <i>astronomical hour</i> of 20", equal to 20 days, standing for Enoch	
He personifies the spirit of life, is God of the waters, and of the Nile especially, as the Hinkasdo Brinnat their Creator. Hence the seven-headed <i>Conchion</i> of the <i>Isis</i> of the great day, whose idolatrous worship began to be destroyed by the first coming of Abraham's seed, under the typical dispensation of Moses. The other destruction, the root was removed prophetic day to proceed under God's eternal judgment on the spirit of the power of the World, as to <i>quæquæ</i> in a <i>concord</i> effect of his 12 days, as to presenting an incarnation of the Holy Ghost, with power of judgment on earth and in heaven to the end of the world, because in the <i>House of God</i> , as at the City and Temple of Jerusalem, under the Messianic Dispensation. 1 Peter iv. 17.	$\frac{2800}{12} = 233\frac{1}{3}$	Here, the length of Agathodæmon living 100 years less 1 hour, according to Eusebius, compared with Bunsen, vol. i. p. 427. For Brahman's <i>Millem</i> of Divine age numbers 100 decades of 10 years to hasten. But it represents only 100 days in the <i>Isis</i> as to a <i>Kal</i> of 10 days numbering only 12 hours, or 5 days of 24 hours, which 4 ruled the basis of the first Hindu Cycle of 6 years. Again, the ordinary Solar year of 360 days was as a Divine age of Brahman compared with a Kal age of 36 days. For from a Kal age = 36 days. The Draupia age = 72 The Tritanga = 108 The Satya = 144 360 days N B. With the 18 months of 20 apart, for 18 hours of day and night together at the Equinox, according to Enoch, compare Manu's reign of light for 20 days in the <i>Satya</i> age of Brahman's <i>Isis</i> age of 50 days. The difference of 20 days, between 4 years of 360 and 4 years of 355 days in every Egyptian <i>Lustrum</i> , is probably one reference of <i>Enoch</i> , lib. i. p. 130	700
For the Dispensation of God's new and eternal Covenant with Israel, as, with as many as will hear and obey their calling on Christ, by the Holy Ghost, as the Lord and giver of life, or the quickening spirit of the second Adam, was not finally established until the temporal kingdom of the typical dispensation was destroyed by <i>Christ</i> , under the promise by which God's first Covenant with Israel as a more typical and temporary Covenant of works, was dissolved with <i>Christ</i> , eternally dissolved			
4 Kronos, called Ham in Palmer, vol. 1, p. 324. The Khm, or PAN of Bunsen, vol. 1, p. 473			
He seems to have lived in the kingdom with Helios—as in the relation of night to day. For, in the Divine age of Brahman's Millennium, there were 600 years of night			
But as H has presided only over the part of the stellar year, so Kronos seems to have presided, especially over 5 days as in 4 20 times Satya-age, and over 7 days, as approximately 1/12th part of the lunation of 30 days.	$\frac{500}{12} = 41\frac{2}{3}$		500
For $\frac{500}{12} = 41\frac{2}{3}$ Whence counting the fraction $\frac{2}{3}$ we have 71 Divine ages of 7 days, the reign of Kronos. But his 71 Divine ages were only as 5 compared with the reckoning of 100 years or days to the Divine age of Brahman, from a Kal age of 10 days or years			
Hence, multiplying the 71 by 5, as in the mythic Chronology of the Hindus, we obtain the Munartara of 355 days for the Lunar year of 351 days			
5 Osiris. His reign is of double account, viz., as Conductor of the Season of 3 months, which commenced with the summer solstice, and was shortly followed by the rising of the Dog-star, as the sign of the coming overflow. That season of 90 days terminated at the beginning of the Egyptian year with the new moon nearest to the Autumnal Equinox. Hence, 360 + 90 make 450 days for the mythic years of his reign			
But these 15 months represent			

* He was the *Chief of the Cynic Circle* (note the mythic relation of Thoth or Anubis to the Dog-star) through whom the Kings of Egypt from Menes held communion with the Gods, their predecessors in the Kingdom.

The 300 years of his reign seem to have been days. They answer to 10 lunations of 30 days or 20 of 15 days.

But 10 lunations were to the 15 numbered over the Cynic Circle as $\frac{2}{3}$ thereof. — These symbolize the relation of the times of the 8 older Gods to the 450 years of the reign of Osiris, as numbering 15 lunations of 30 days. But in the old Egyptian Chronicle the 217 years limited over the reign of the 8 older Gods number, approximately $\frac{2}{3}$ of 328 days of the stellar year.

† The anecdote of Bitus in the Classical Dictionary proves that those 13 Demigods were the monthly demigods of 13×28 days = 364 days to the solar year, as in Enoch's time. Also $12 \times 27\frac{1}{2}$ (for the $27\frac{1}{2}$ of our computation) make up the 330 of Herodotus.

DYNASTY III. OTHER DEMIGODS.

Seemingly that of the 10 kings, named as Dyn. VI. in the <i>Metho</i> of Ptolemy of Mendes.	{	3650 hours in $304\frac{1}{6}$ days of 12 hours : or in 30 seasons of 10 days or 30 mythic years + 4 days for the con- ductors of the seasons in one other year	}	= 31 years { but as 3650 of mythic { days or years account .. { mythically.
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Total 17520 days or years = *circa* 1186 mythic { but 17520 days
years { or years.

Again 17520 days or years = 12×1460 days or years = 12×4 , or 48 times 365 days or years for four Cycles of Jnpiter, each numbering 12 Solar years.

Reckoned as days, the 1870 mythic years symbolize the reign of the Solar Cycle of 5 years, as $5 \times 365 = 1825$ days + 45 days (or 30 + 15) to mark the relation of the 15 mythic generations of the Cynic Circle, as *primarily the half month of 15 days* to the year of 364 days, or of 13×28 days; for 13 lunations to the year.

Thus $\frac{1870}{13} = 143$ omitting the fractional remainder.

And $\frac{143}{5} = 28$ omitting do.

Hence the Demigods of Dyn II. are clearly arranged so as to shew the symbolic relation of the year of 364 (or of Enoch's 360 days + 4 days assigned to the Conductors of the 4 seasons) to 13 lunations of 28 days each, and of both to the 15 generations of the Cynic Circle *because Horus* the Chief of the Cynic Circle stands at the head of this order of Demigods. But why their individual reigns should have been numbered in the form they are so as to represent a total of 1870 mythic years, I cannot tell, further than that they had common relation to the Cycle of 5 years. Also when the sum of all the 3 Dynasties is taken together *in lunations*,—for mythic years, the design (to a certain extent) is unmistakeably evident.

For $12000 + 1870 + 3650 = 17520$ lunations = 1460 years of 360 days each. Again as $13 \times 28 = 364$ days so 4 times 364 = 1456 days. Add 4 times $1\frac{1}{4}$ days = 5 days, to complete the year of $365\frac{1}{4}$ days; and 1461 days make up the celebrated Egyptian Lustrum of 4 years—which answered to the computation of the Greeks by Olympiads. *This symbolized in days the celebrated Cynic Cycle of 1461 years*, which multiplied by 25 made up the great Zodiacal Cycle of 36,525 years. This limited the range of the old Egyptian Chronicle relating to the 30 Dynasties of Egyptian Kings, amounting to 113 generations.

The great Lunar Cycle of the ancients was 18 years 7 m., or the old Chaldean *Saros* of 223 lunations each numbering 30 days.

This astronomical calculation (as one of practical importance) *was Idolatrously symbolized, as appears from the Epicycles of the Ptolemaic Astronomy in Blundervil's First Book of the Sphere, cap. xv, A. D. 1636, and in his theory of the Seven Planets, A. D. 1602, compared with an idolatrous group of figures brought in A. D. 1860 from the Emperor's Summer Palace at Pekin, by Capt. Luard, an Officer of Fane's Horse.*—See Diagrams illustrating the two-horned glory of the Solar and Lunar Dynasties of the Oriental nations, under comparison of the double symbolism for the two-horned glory attributed to Moses by the Jews and Egyptians respectively.



THE OLD CHRONICLE.

But Herodotus speaks of 360 and 12, or 361 months from which to derive, the date of the termination of the Cynic Circle, that the termination of the one at Sethos, whilst the other, extending B.C. 1855, had not the same gods. He is

431). Herodotus clearly intimates that he identified the two, but that in the earliest times they had not the same gods. He is

of the twelve gods which numbered the Egyptian Hercules amongst them. Hence the reign of the Egyptian Bacchus, as one of the Egyptian Hercules. Also 503 years ending with the reign of the Grecian Hercules, B.C. 1331, date their beginning in the whole interval between B.C. 1834 and B.C. 324 is 1510 years, according to the number of seasons, reckoning 4 lunations to one season, or mythic year, in a period of 6042 lunations.

N.B. It is worthy of remark that B.C. 2031 dates the termination of the reign of PAN, who was one of the eight gods whose reigns together numbered 217 years; seeing that 217 years reckoned upwards from B.C. 2031 commenced B.C. 2248, or at our date for the dispersion of mankind from the plains of Shinar.—Compare Gen. xi. 1-10, with Acts xvii. v. 22-32.

WHICH PROFESSES TO NUMBER 36525 YEARS BEFORE OUR B.C. 350.

Egypt by the Persians
in the 10th. year of the
reign of Darius Ochus.

$$p = \frac{1}{2} \ln \frac{1 + \rho}{1 - \rho} = 1.5439, \quad r = 1.821$$

the taking of Troy was
 Az. of the Greek
 Heracles of Achaea B.C. 130
 The Heracles of

For he qualifies his remark
by adding "upon this subject
I have given *my own opinion*"

N.B. It is worthy of remark that B.C. 2031 dates the termination of the reign of PAN, who was altogether numbered 217 years; seeing that 217 years reckoned upwards from B.C. 2031 commenced B.

one of the eight gods whose reign

N.B. It is worthy of remark that B.C. 2031 dates the termination of the reign of PAN, who was one of the eight gods whose reigns together numbered 217 years; seeing that 217 years reckoned upwards from B.C. 2031 commenced B.C. 2248, or at our date for the dispersal

The God Krishna is probably as part thereof; $\frac{1}{2} = 30$.

{ 12. *Aravind*. . . } Years.
Maximus.

{ The Solar year of } 364
Enoch, reck-
oning days as } Years.
years.

12. SETHOS.

{ A personification of the Myths relative to Hydra—sometimes reckoned life of Brahmā.

This seems to identify the reign of Brahma with Manu's reign of 20 days in the Satya-Yug, or golden age of each lunation. Also with the difference of 5 days annually between 360 and 365 days for 4 years; or between 360 and 364 in 5 years.

The reign of Aphophis for 100 years represents their product, or $5 \times 20 = 100$. But it was sometimes reckoned as 100 years less 1 hour.—See above, under Anupphes.

He was Lord of the difference between Enoch's Solar year of 364 and that of 365 days. Also of the 4th day annually in excess above the year of 365 days, and amounting to one day in the Lustrum or Sothaic year of *four* solar years of 365 $\frac{1}{4}$ days.

He also reigned in the difference between the true Lunar year of 354 days and the old year of the Vedas, numbering 355 days. The day added was seemingly for an easier comparison of Solar and Lunar time in the oldest Cycle of 5 years; as that founded on the 6 days of annual difference between 354 and 360 days and amounting to 30 days in 5 years. For $5 \times 6 = 30$.

{ 13. ACHESCUS } 1 Year.
OCARAS.

{ Reckoning days as } 365
years, and ad-
ding one day to } Years.
Enoch's Solar
year, we have
the new total of }

* viz., 364 for the old Lunar year, with 1 day added for the year of 355 days; and 1 for the *monthly year* of the intercalary lunation.

+ Yet *Chuther* did not reign in Taurus but in Virgo which represented the place of the Moon's *descending node*, when changing from *Taurus* to *Gemini*; for the *first* Lunation of the Hindu year.

This dated its beginning from the Pleiades, as the Lustrum, or 5 years' Cycle of the Egyptians did from the Dog-star, thus—

The 1st year began with the THOTH or full Moon in Capricorn.

" 2nd year with the Moon's *last Quarter* at the Vernal Equinox.

" 3rd year with the *New Moon* of the Summer Solstice.

" 4th year with the *first Quarter* of the Moon at the Autumnal Equinox.

" 5th year with the THOTH, or full Moon in Capricorn.

Hence the *beginning* and *ending* of the Egyptian year, (though *opposed* to each other after the similitude of the new to the full Moon, or as the new Moon of the SOTHIS to the full Moons of the SOTHIS and THOTH at the Solstices,) were to each other at the Equinoxes in the relation of the new or full Moon to the place of the Moon's quatering at the Solstices; viz., distant only by an arc of 90° until the THOTH returned to the Winter Solstice at the beginning of every fifth year.

Mycerinus reigned in *Leo*, when *Mœris* began the year in Capricorn. But after *Mœris* (King of the South) had built up the North entrance of the Temple of Vulcan, by making the Vernal Equinox the *fixed beginning* of the Egyptian year, the reign of *Mycerinus* was moved forward by three signs from *Leo* to *Scorpio*.

Leo was *seventh* from Capricorn, and represented both the beginning and the end of the Sothaic Cycle. But *Scorpio* was 10th from Capricorn and *seventh* from Aries, or from the new beginning of the year. This change therefore placed the reign of *Mycerinus* in the 10th and last month of the old year, as the *seventh* year of his *then* life, and in the last quarter of the Lustrum.

Hereupon he seems to have contended for making the Solar year one of 12 months, of an independent Cycle, instead of forming only the fourth part of a Lustrum.

Hence the Myth that he collected the scattered limbs of Osiris, and recombined them (to renew the old national worship of Osiris as God-king of their Solar year in its 12 divisions—ruling over the four seasons—as in lunations and days similarly divided into four parts,) that he might again represent the Solar year as a Cycle complete in itself, with a fixed beginning, and not merely as the *fourth part of a Lustrum terminating one year with every quarter of the Cycle*.

ANALYSIS of the times typically numbered to the Flood of the Noah's ark symbolism for the Providence of God over all flesh ;— daily and annually renewed for life and food.

From 17th of 2nd to 27th of 3rd month for incessant rain, until the]
 No. of Days.

330 = 22 × 15 degrees on the circle, for the equinoctial day of twice 11 hours.
 Also, 11 months of 30 days were as 12 of 27½.
 Also, 330 supplemented by 35 (or 7 × 5) make up Enoch's solar year of 365 days.

This terminates the old Egyptian year, numbered to the reign of 330 kings, from *Menes* to *Meris*. Of these 18 were Ethiopians, viz., 18 × 15, for the Hindu lunar year of 270 days supplemented by 90 to the sun ; or, to the ascending and descending nodes of light.

The Queen *Nitocris* was the old Chaldean lunation of 30 days, which completes the Noah's ark symbolism of 300 Egyptians to the reign of HORUS. The rest were native Egyptians, who gave 60 to the solar-reign of Osiris, to supplement the lunar year of 300 days.

The 47 days, before the year of the flood began on the 17th of 2nd month, represent $2 \times 23\frac{1}{2}$ degrees, for the distance of the pole of ecliptic from the pole of the earth, as reckoned both eastward and westward in the construction of an east and west dial like that of the Noah's ark symbolism, for the equinoctial dial of 11 hours compared with the year of 11 months, or 330 days.

When comparing the months of 27, 28, and 30 days together, we must remember that the divisions of years and lunations into *three* parts characterized the astro-theology of the Oriental Baalworshippers, whilst that of four times seven was essentially Jewish. May not, therefore, the three weeks of Daniel's mourning and fasting (cap. x. 2) have relation to his grief for the symbols of their forbidden idolatry being thus honoured before them, as if in contempt for the sabbatic symbolism of the typical worship as altered to themselves by Moses on inspired authority ; the imperfect observance of which by themselves, formed the principal reason of their then captivity in Babylon. 2 Chron. xxxvi. 21 ; Jer. xxix. 10-15.

ANALYSIS of the times typically numbered to the Flood of the Noah's ark symbolism for the Providence of God over all flesh,—daily and annually renewed for life and food.

	No. of Days
From 17th of 2nd to 27th of 3rd month for incessant rain, until the waters prevailed upwards 12 cubits 30 days are here reckoned to a month	40
From 27th of 3rd to 17th of 7th month, when the ark rested on the mountains of Ararat	110

From 17th of 7th month to end of month 13

N B —163 + 47 from beginning of the year to beginning of the flood on the 17th of month = 210 days, or the days numbered over the arc of the summer season in N. Lat. 30, after the division of the year into 4 seasons

Add for 8th month, in its relation to Jeroboam's idolatry, 1 Kings xxi. 32 40

N B —193 days + the 47 which preceded the flood, number 240, or the arc for the summer season of the year as divided only into 3 seasons, by the worshipers of Baal

Thus Abram, as the High Father, was such until his name was changed to Abrahah, or the father of many people, on his conversion to become before his brethren inadvocate for a spiritual and truthful explanation of their ceremonial ordinances in the worship of God John iv. 21-25, ver. 50.

Add for the 9th month, in its typical relation to the profecy of Hagen 11 1-20, calculated with the day of twice 9 hours, for the 18 Ptolemys of Herodotus, as belonging to the day of twice 11 hours in its relation to the year of 11 months or 330 days, numbered as degrees on the circle.

The total 215 was the great Saros of the Babylonians, by which they calculated the return of eclipses.

Add the 47 days preceding the flood, and this Saros terminates 270 days, or the old Hindu lunar year of 10 times 27 days 47

Divide the 40 days of waiting, between the 1st of 10th and 16th of 11th month into 10 + of days. And first add 10 for the typical fast of the 10th month comparing Zach xix with Jer li 4 270

We thus have the Jewish or sabbatic form of the old lunar year of ten months. The supplement of this was 30 to Apollonius, which explains why too Sun-Pharaoh, who ruled Egypt with Joseph for his prime minister, was called APHRODITE, as on the monuments.

Add 20 to complete the 10 months, to end the 40 days of lunar light, and we have the lunar year of 10 times 30 days as that of the Noah's ark symbolism 20

Add other 10 days to complete the 40 days of waiting between the 1st of 10th month and 16th of 11th month 10

For the year and ten days numbered over the flood of the Noah's ark establish between the 17th and 27th of the second month.

Add for the two crests of the Dove and Raven between the 16th and 27th of the 11th month, for the Paraclete, or half-month of the Hindus 14

Also to end of 11th month 6

330 = 22 x 15 degrees on the circle, for the equinoctial day of twice 11 hours.

Also, 11 months of 30 days were as 12 of 27.

Also, 330 supplemented by 35 (or 7 x 5) make up Enoch's solar year of 365 days.

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The Queen Nitocris was the old Chaldean lunation of 30 days, which completes the Noah's ark symbolism of 300 Egyptians to the reign of HORUS. The rest were native Egyptians, who gave 60 to the solar reign of Osiris, to supplement the lunar year of 300 days.

The 47 days, before the year of the flood began on the 17th of 2nd month, represent 2 x 23 degrees, for the distance of the pole of eclipse from the pole of the earth, as reckoned both eastward and westward in the construction of an east and west dial like that of the Noah's ark symbolism, for the equinoctial dial of 11 hours compared with the year of 11 months, or 330 days.

When comparing the months of 27, 29, and 30 days together, we must remember that the divisions of years and seasons into three parts characterized the astro-theology of the Oriental Babilonians, whilst that of four times seven was essentially Jewish. May not, therefore, the three weeks of Daniel's mourning and fasting cap. x 2 have relation to his grief for the symbols of the forbidden idolatry being thus honored before him, as of its contempt for the sabbatic symbolism of the typical worship as altered to themselves by Moses on inspired authority, the imperfect observance of which by themselves, formed the principal reason of their then captivity in Babylon. 2 Chron. xxxiv. 21; Jer. xxi. 10-15



The Virgin Mary & Child as the Mary & Child of the Romans at the House of the Virgin

Eubela or the Diana whose image fell down from Jupiter Aeneas xix 20

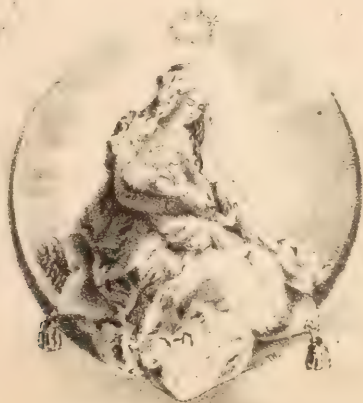


The Virgin Mary & Child as the Mary & Child of the Romans at the House of the Virgin

Diana of Ephesus



The Virgin Mary & Child as the Mary & Child of the Romans at the House of the Virgin



Virgin & infant Christ Albert Dürer

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